

Pentwater Bible Church

Jesus Proved He is The Messiah
May 13, 2018



Hebrew Bible Text – Artist Unknown

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Pentwater Bible Church

THE EYEWITNESS

Message Delivered by Elder Gary Bateson

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John 5:31–47

³¹ If I bear witness of myself, my witness is not true. ³² There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ³³ Ye sent unto John, and he bare witness unto the truth. ³⁴ But I receive not testimony from man: but these things I say, that ye might be saved. ³⁵ He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 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. 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. ³⁸ And ye have not his word abiding in you: for whom he hath sent, him ye believe not. ³⁹ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰ And ye will not come to me, that ye might have life. ⁴¹ I receive not honour from men. ⁴² But I know you, that ye have not the love of God in you. 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. ⁴⁴ How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? ⁴⁵ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷ But if ye believe not his writings, how shall ye believe my words (KJV)?

The ruling Jews at the time of Jesus did not believe who He was. Even though He proved to them by many facts and fulfilled prophecies they nevertheless accused Him of blasphemy as they said He was making Himself out to equal with God (John 5:18). They had a validating procedure in place to determine truth. They unfortunately did not rely on it to certify that He is the Messiah.

THE FIVE WITNESSES TO THE TRUTH OF CHRIST

The Jews were given within the Mosaic Law certain methodologies to validate truth. Our legal system is based in large part on the Mosaic Law. There are two basic Rules of evidence, for which a particular event can be validated. If it can be recreated, such as a scientific experiment we use the results of the experiment. For historical events that cannot be recreated credible *eyewitnesses* are used.



PEDIMENT ON THE UNITED STATES SUPREME COURT WITH MOSES IN THE CENTER

Numbers 35:30

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die (KJV).

In any case of homicide there needed to be witnesses to the act in order for guilt to be established; one witness alone was not enough

Deuteronomy 17:6-7

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. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So, thou shalt put the evil away from among you (KJV).

Moses laid down the principle that more than one witness was necessary to convict a man of a crime. This principle was to act as a safeguard against a false witness who might bring an untruthful charge against a fellow Israelite because of a quarrel or out of some other impure motive. By requiring more than one witness—at least two or three—greater accuracy and objectivity was effected.

To insure against a capricious execution two or three independent witnesses were required. One witness was inadequate because if he lied no one would be able to prove or disprove it. The witnesses were to be the first in the execution. So, if their testimony was later proved false, they in effect would have committed murder and would be liable to execution.

Deuteronomy 19:15

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 (KJV).

The Lord Jesus using the same concept of validating truth through multiple witnesses declares the method for eliminating unrepentant sinners from the Church.

Matthew 18: 15-17

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican (KJV).

The Lord had just spoken about offenses; now He talked about what should be done when known sin occurs. When a brother sins against another, the two of them should discuss the matter. If the matter can be settled at that level, there is no need for it to go any further. But if the sinning brother refuses to listen ... two or three witnesses should be taken along for a clear testimony. This was in keeping with Old Testament precedents, as in Deuteronomy 19:15. If the sinning brother still failed to recognize his error, the situation should be told before the entire church, or “assembly.” The disciples probably would have understood Jesus to mean the matter should be brought before the Jewish assembly. After the establishment of the church, on the day of Pentecost, these words would have had greater meaning for them. One who refuses to acknowledge his sin is then to be treated as an outsider such as a pagan or a tax collector.

So, the Jews were well aware of the method using witnesses to verify truth. Jesus begins this next session of Scripture with Five (5) independent validations of Himself as God the Messiah.

1. THE FIRST ONE IS OF CONFIRMING THE WORK GOD THE FATHER IN HIMSELF.

For Jesus seeks to do God’s will during His earthly ministry and does not testify of Himself by Himself. This of course would be circular reasoning and from a logic standpoint it would be an invalid argument. Some would have us believe that you can’t logically use the Bible to validate the Bible. For example, under this line of reasoning one could not logically use one section such as the OT to validate the NT. The distinction is that the Bible is not one book. It is a collection of 66 individual books written by 40+ authors over a 1600-year period. It is sewn together in one binding.

John 5:30-47

³⁰ *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

³¹ *If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true (KJV).*

He asserts that the quality of His judgment on mankind is just because He does it based upon God’s will. God’s will, the Jews knew, was holy and just. So He is attesting to the validation of what He says is believable since He is saying what God has said all along to them through the OT and the Mosaic Law.

2. THE SECOND ONE IS THE WITNESS OF JOHN THE BAPTIST.

John was prophesied as the forerunner of The Christ. (Isaiah 40:3; Malachi 3:1) The Jews knew that a person was coming who would introduce the Messiah when He appeared. They asked John if he was the Christ. John said that he was not the Christ but that he was the one who was the forerunner. (John 1:15, 23) This is the second witness to The Messiah-Christ.

John 5:33–35

³³Ye sent unto John, and he bare witness unto the truth. ³⁴But I receive not testimony from man: but these things I say, that ye might be saved. ³⁵He was a burning and a shining light: and ye were willing for a season to rejoice in his light (KJV).

3. THE TESTIMONY OF HIS MIRACLES.

Jesus then goes on to present a third witness to validate His testimony of being The Christ. He asked them to see the works that He does. (John 10:38; Hebrews 2:4 etc.) He performed miracles of healing; raising of the dead etc. which he alludes to here. He was also the greatest teacher that has ever been on the planet. The Jews did not understand how He knew so much being uneducated.

John 5:36

³⁶But 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 (KJV)

4. THE THIRD JESUS DECLARING THAT GOD’S DOCTRINE IS INDEPENDENT OF MAN.

He told them in John 7:16-17 that God’s doctrine that He teaches is not His alone as a human. If He were simply a man he would seek His own glory not God’s. This validation is enhanced in John 5:37-38 where Jesus says that God’s doctrine does not abide in the Jews. They don’t know Him personally. If they know God they would have realized that God sent Jesus to preach the doctrine of God not of man. They did not get it and they did not want to get it. They did not believe the prophets before Him and they would not believe Him as God. (Matthew 23:31; Luke 11:47; I Thessalonians 2:15).

John 5:37–38

³⁷And 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. ³⁸And ye have not his word abiding in you: for whom he hath sent, him ye believe not (KJV).

5. FINALLY JESUS ASKS THEM TO CONFIRM HIS CLAIMS FROM SCRIPTURE.

He says that Scriptures tell of Him coming and giving them eternal life. Jesus calls this life. (Matthew 18:8-9 He states that they will not turn to Him to get eternal life. He tells them that they will listen to others but not Him. This is because they don't love God and don't know God's voice. They were claiming to trust in Moses and the Mosaic Law and Jesus countered that with an admonition that Moses accuses them. He means through the Mosaic Law. Finally, Jesus tells them that Moses spoke of Him in the first five books of the Bible. Here Jesus affirms the validity of those books and who the author is.

The Pharisees had devoted their life to studying the Scriptures. Not so much as to what the fundamental plain message was but looking for the minutia and esoteric. Early Church theologian Origen taught that there were three levels of Scripture elucidation.

1. The Plain Message from the text
2. The Application
3. The Hidden message; between the lines

This is what the Jews were doing. They were looking for the obscure. We call this letterism. They paid so much attention to the details they missed the central message of the text.

John 5:39–47

³⁹ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰ And ye will not come to me, that ye might have life. ⁴¹ I receive not honour from men. ⁴² But I know you, that ye have not the love of God in you. 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. ⁴⁴ How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? ⁴⁵ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷ But if ye believe not his writings, how shall ye believe my words (KJV)?

It is interesting that Jesus was declaring to them that in their adherence on group acceptance (v.37) they missed Him and His message. Instead of seeking God and what would bring Glory to Him they continued to seek acceptance from their peers. This is no less than “group think.” Moses wrote of Christ in Genesis 3:15; Numbers 21:9; 24:17; Deuteronomy 18:15-18 etc. So, since they did not believe in Him they could not possibly believe in Moses either. So, their claim to follow the Law was unsubstantiated.

We too have these five proofs. We also have Christ's validation of the Old Testament as truth.

1. Jesus pointed to “the scriptures.” The only sacred writings that the Jews possessed that foretold the coming of the Messiah were the books of the Old Testament. Here, Jesus validates them as Scripture. He also cited the Old Testament as a true and reliable source of history.

2. Jesus cites the very first sentence in the Old Testament? Mark 13:19; Revelation 3:14.

Jesus confirmed that He created all things. (See also Colossians 1:15-16.) The word *beginning* in Revelation 3:14 refers to the active cause or prime source of the creation.

3. He acknowledged that Adam and Eve were created. Matthew 19:4. Compare Genesis 1:27; 5:2.

4. Jesus mentioned Adam and Eve's son Abel. Matthew 23:35. Jesus not only confirmed Abel's existence, but He referred to his righteousness as well. Also discussed in this verse is the murder of Zechariah, son of Barachias (or Berechiah, as the New King James Version renders it). Undoubtedly, this refers to the prophet of the Old Testament, whose father was Berechiah (Zechariah 1:1).

5. Jesus cited Noah's ark and the Flood. Matthew 24:37-39. He also mentioned the account of Sodom and Gomorrah. Luke 17:28-29, 32

Jesus gave personal testimony of the Flood! He corroborated its history, alluded to its causes and reiterated the universal death—except for Noah and his family—that occurred. He also validated the veracity of the Old Testament's account of Sodom and Gomorrah as recorded in Genesis 19.

6. Jesus attested to Abraham's existence. John 8:37. He also recognized Abraham's son and grandson—Isaac and Jacob in Matthew 8:11.

7. He referenced the Prophet Moses. John 5:46-47.

Jesus was speaking to Jews who wanted to kill Him (verses 16, 18), and He rebuked them because they did not believe what Moses prophesied about Him in the Old Testament Scriptures.

8. Jesus verified that King David lived in Matthew 12:3. He identified King Solomon too. Verse 42.

These scriptures prove that Jesus Christ believed and accepted the testimony of the Old Testament as absolutely authoritative! He is the God of the Old Testament and saw all the events chronicled in its writings. (See 1 Corinthians 10:1-4. Also compare John 8:58 with Exodus 3:14.)

9. The Apostle Paul tells us about the Scriptures. 2 Timothy 3:15-16.

Writings are considered Scripture if they are inspired by God or, more correctly, "God-breathed." When Paul wrote, the only "scriptures" in existence were the books of the Old Testament. The New Testament was not completed. Paul taught that all Scripture is to be used to establish doctrine, correct false beliefs or errant behavior, and instruct and train in righteousness!

The New Testament refers to the Old Testament about 250 times. We cannot accept the New Testament without recognizing the authority of the Old. The two do not contradict; rather they complete each other. The Bible is one complete book.

10. Isaiah did prophesy concerning God's Word in Isaiah 40:8. This was repeated in the New Testament in 1 Peter 1:25. Jesus prophesied regarding His words in Matthew 24:35; Mark 13:31; Luke 21:33.

Remember that Jesus Christ—God in the flesh—was also the God and Spokesman of the Old Testament, although it was the Father who directed what Jesus spoke (John 14:10). And God promised in both the Old and New Testaments that His words would be preserved. That is a divine, unbreakable promise of a God who cannot fail!

Next message: THE BOOK OF HEBREWS

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