

John 5:30-47

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[0 : 00] It's good to know that he's still serving God, and since you've last seen him, he preached his first message in Arizona, so now he's the visiting preacher. Amen. All right.

So let's pray together, and then we'll get into the text of John chapter 5. Father, please now just calm our hearts and still our souls and help us to focus on the holy words that you've preserved and given to us.

Lord, help us this time now to give all attention to them, to learn from them. Please teach us. May your Holy Ghost be our guide and teacher in this time, and I pray that this will be beneficial, that something would come out of this for each person.

Give us ears to hear and eyes to behold these wondrous truths. Lord, we believe every word of this book. We come to it with a faith and believing heart, and so we ask that you minister these words to us and make them applicable for the lives that we live today and the situations we have, and help us to see you and to love you and to honor and glorify you.

We pray these things in Christ's name. Amen. So John chapter 5, we finished around 28, 29, where we saw there's two resurrections where Jesus Christ is claiming authority, authority from God to quicken whomsoever He will, to give them life, and also authority to execute judgment.

[1 : 34] And that is, now He calls this all the way, not just in the moment, I'll give you that verse 25, where He says that the hour is coming and now is. So in the moment, Christ has the power to give life to anybody who will believe on Him, and that's in verse 24.

And so the Lord Jesus Christ, they can pass from death unto life right there in His presence. But the hour is coming when the dead shall hear the voice of the Son of God. And so He's claiming the authority from the Father to raise the dead.

And this is something that they believed would happen in the last day, that there would be a resurrection. But He's standing in front of them claiming to have the authority and power to do it. He's saying it's my voice that they're going to hear.

And so they, man, did they ever have a time with Him. They did not believe Him, many, and therefore from verse 18, they sought to kill Him. And they sought to persecute Him earlier in that chapter somewhere, verse 16.

And they sought to slay Him. And so He's making Himself equal with God, claiming that God is His Father. And then when they didn't like that, He went off, just dug right in and said, Oh, it's a whole lot more than just me being God and Him being my Father, and I'm the Son of God.

[2 : 49] But He's given me power and authority, and whatever He says, that's what I say. Whatever I see Him do, that's what I'm doing. I'm doing the works of the Father. And He's committed all judgment and all, what's the other word there, just the ability to raise the dead, to quicken them.

Put it all into my hands. And so we looked at that last week. There's two resurrections in verse 29, a resurrection of life and a resurrection of damnation. And those are separated by a thousand years, according to Revelation chapter 20, that the rest of the dead live not until the thousand years were expired.

So there's a separation there. Daniel talks about it, but John doesn't have the light or a better description of how this thing's going to break down and actually come to pass until Revelation 20.

Now, I'm going to pick it up there and I'll rehash all of that. So verse number 30, we'll start there. Christ says, Now, He said it earlier in the passage, verse 19, somewhere in the middle there, He says, that the Son can do nothing of Himself, but what He seeth the Father do.

So He's only doing the works of the Father and what God is calling Him to do and commanding Him to do. And He's not saying I'm powerless. He's saying that I'm not on my own mission here.

[4 : 17] I'm not here trying to make a name for myself or do something for me. I'm seeking not mine own will, but the will of the Father which hath sent me. So He's not on a campaign or on some vendetta.

He's on a mission to fulfill the purpose for which He was brought into the world. Later on, when He's standing before Pilate, He said, for this cause came I into the world. He knew exactly what He was here to do.

Verse number 31, If I bear witness of myself, my witness is not true. Nobody's supposed to be able to bear witness by themselves. The law says that it's two witnesses.

And so Christ doesn't even try to. He's going to lay out that there's four witnesses, himself being the first, because he did bear witness of himself. Where's that?

Look at chapter 8. Look at John chapter 8. This is a different time and a different conversation. But notice this in John chapter 8, and then we'll come back to 5 and see that he builds something even stronger than this one.

[5 : 19] John 8 and verse number 16. And yet if I judge, my judgment is true, for I am not alone, but I and the Father that sent me.

It is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. And then they start accusing him and going off derailing that.

But come back to John chapter 5. There he says that he bears witness of himself and the Father. He's not alone in this. He's not a man just making claims and trying to gather a following unto himself by his claims.

In verse 31, if I bear witness of myself, my witness is not true. It's not valid for me to stand up and declare, I said this, and I say this, and I do this. But he's got something else in the back pocket.

In verse 32, there is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. And as a reference to the Father, he'll mention that in verse 37.

[6 : 22] But before we get to the Father, number, verse 33, he sent unto John, and he bear witness unto the truth. And yes, they did do that. Look back at chapter 1, and let's take a look at what he's referring to.

This is something that they themselves did. It's historically recorded that they sent witnesses or messengers to John the Baptist when they heard about the preaching and the baptizing going on.

They wanted to find out who he was, and John witnessed about Jesus Christ to them. So John chapter 1, and verse 19, it says, And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed and denied. I had not, and confessed, I am not the Christ. And as he goes on, they continue questioning, Elijah, why are you baptizing? What is all this about?

And in verse number 26, John answered them, saying, I baptize with water, but there standeth one among you whom ye know not. Now he's witnessing of Jesus Christ.

[7 : 25] He it is who coming after me is preferred before me, whose shoes latch it, I am not worthy to unloose. There's a testimony to the Lord Jesus Christ.

Now back in John chapter 5, ye sent unto John, yes you did, that's exactly what they did, and what did he do? He bare witness unto the truth. He told you who I was, that he's not even worthy to stoop down and touch my feet or my shoes.

And he said that I was before him, I'm preferred before him. And so there's witness number one, or actually number two in the line, Christ being the first, John being the second, but then verse 34, but I receive not testimony from man, but these things I say that ye might be saved.

What does that mean? I receive not testimony from man. It means that I don't need to go to any man. I, Jesus Christ, I don't go to a man like you went to John. I don't go to a man to receive his testimony, to ask him questions, to find out information.

I don't do that at all. I don't, I've never had to do that in my life. I receive not testimony from man, but these things I say that ye might be saved. Now, when you see that phrase that ye might be saved, and I'm not going to comment much on it, but just so I want to put you in the perspective for a moment how powerful the Bible is and why you should always point somebody to the Word of God.

[8 : 50] And if somebody, you have somebody lost, they don't, they don't know the truth, they don't go to church, try to get them in the Bible. Because this book, you might in your mind think, oh, it's such a big book, Genesis to Revelation, what are they going to do?

And just put them on John. Let John, remember the theme of John? He just wants everybody to believe on the Son of God. So put them on John and have them read John and you would never think in your mind like, oh, if they just get to chapter 5 and they'd read verse 34, that'll get, it won't.

You'd never think that. But when they come across these things I say, Jesus says, that you might be saved, nobody else in their life says, I'm telling you this stuff so that you might be saved.

But when they read the words of Christ, they're confronted. The Bible throws language at them that catches them and it captures their thought and it makes, it convicts their spirit and heart.

And that's why you point them to the book. We'd read right past that. But a lost person coming through there looking for truth, all of a sudden they see this word saved.

[9 : 56] Jesus is telling them some things so that they can be saved. Does he have the power to save? Does he believe that he can teach the way of salvation? It'll intrigue them, it'll catch them to keep reading.

As a matter of fact, they're going to keep reading in this passage and look what they're going to run into. Verse number 40. And ye will not come to me, that ye might have life.

Now you read the narrative and you're just skipping right past that. But a lost sinner that doesn't have Christ and doesn't have hope and doesn't have anything to hold on to tangible in his life and knows that it's all vain and they're looking for sin and then they see ye will not come to me.

They're confronted with that. Jesus said that. And those words would go right in there. God would use those words to smack them and open their eyes and say, that's you, son.

That's you, lady. You won't come to Jesus Christ for life. He can give you life. You might be saved. Verse 30. These things will come out. They'll pop out.

[10 : 59] God will, His word will work. That's why I encourage you to encourage them to get in the Bible, to read the book of John. If you can just slip them a little John Romans or something and say, read this.

Read what Jesus said. Read the word of God. You'd be surprised how God works from His words. These are powerful. Powerful. Where are we at?

Verse 34. But I receive not testimony from man because I don't need it. But these things I say that you might be saved. Now, speaking of John, he says in verse 35, He was a burning and a shining light.

You were willing for a season to rejoice in His light. And so, there's a witness of John to Jesus Christ and Christ witnesses back of John calling him a burning and a shining light.

It's the only place in the Bible that uses that language, that phrase. It's unique to this verse only. And it's an incredible statement of John. Christ talks about John pretty highly.

[12 : 01] There's no prophet born a woman greater than John. None. Elijah? No. Isaiah? No. Daniel? No. John? Christ said that. John. John the Baptist was the greatest prophet.

And here he calls him a burning and a shining light. A burning light implies fire. It implies heat. And John, if you read his ministry and his stance and his preaching, it was hot.

It was burning, all right. And the closer you get to it, the more likely you're going to get burned if you understand the analogy there. He was a shining light. It was a shining light.

It illuminates, it reveals truth, it exposes things. That's what John's ministry did. And it says that ye were willing, ye were willing for a season to rejoice in that light, his light.

There was a moment when they were willing to, it's so telling of everybody right here. It's telling of me and you. It's telling of Christians that are not in church this morning.

[13 : 10] It's telling of just human nature. When there's something that seems positive, you're willing to check it out. You're willing to go and get a glimpse of it, get excited about it. And then when it becomes, you get a little close to it, it burns.

It starts revealing and shining the sin in your life. And you're like, okay, yeah, yeah, there's nothing wrong with what I'm doing. You start defending yourself because you're getting too close to the fire and you're going to get burned.

And there's the ministry of John the Baptist. There was an excitement about it. There was a stirring among the people. There was something holy about this man. God was on him and using him. His spirit was in him.

And they got excited, but not much. Once they got a taste of the preaching, once they realized that he was pointing the finger back at them, and saying how guilty they are, they backed off.

They were willing for a season. Boy, that sounds like a lot of Christians. Willing to hear the good news of salvation, to take the gift of eternal life, to show up to church, and then to find out that there's things in their life that's wrong, and they're not willing to humble themselves.

[14 : 20] And they're not willing to submit, and so, well, that season's over. They'll go back to their sin. Verse number 36, But I have greater witness than that of John.

Okay, so he witnessed of himself with his own words, telling them through this passage who he is, the Son of God, and the power that he has, the honor that he has from God, and the authority that he has from God.

And then John the Baptist, well, he's another witness. There's two. And now the third one, and it's even greater than what John said. It's the works. 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.

Now these works, meaning, I mean, he spiritualized some of it, and much of it was just straight up in their face, raising the dead, healing the sick, giving sight to the blind, healing lepers.

The third category here of witness was a very powerful one, greater than John the Baptist. It was one that affected more people. It was one that got more, more renowned across the region that this man can heal.

[15 : 31] They brought, they brought him by the droves to him. Every town he started going to, there was people coming out, they were bringing out their lame, and their sick, and their halted for them to be healed by Jesus Christ.

The works that he did, they were quite a message. Look at chapter 7, John 7, and verse 31. John 7, 31.

And many of the people believed on him, and said, when Christ cometh, like if this isn't Christ, when Christ cometh, the real one, will he do more miracles than these which this man hath done?

So those miracles that he's doing were a witness that he is the Christ. You're not going to believe on him? Well then, is the next, the real one going to do more?

It's a great thought, it's a great question that they ask in defense that Jesus is the Christ. Look at chapter 9, a similar thought. Chapter 9, and verse 16.

[16 : 38] And these are where the Pharisees are not believing on Christ. And Christ heals a blind man in this passage. I'll see it started in verse number 14.

And it says, it was the Sabbath day when Jesus made the clay and opened his eyes. Then again, the Pharisees also asked him how he had received his sight. He said unto them, he put clay on mine eyes and I washed and do see.

Therefore said some of the Pharisees, this man's not of God because he keepeth not the Sabbath day. Others said, how can a man that is a sinner do such miracles? Great question.

How is it possible? Well, later they're going to say, well, he has to be Elzebub. He's a devil. Does a devil give glory to God? Does a devil point souls to the Lord and to go and sin no more and things like that?

No. This blind man made that comment later in verse 25. He answered and said, whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see.

[17 : 48] And that guy, he had a work applied to him, accomplished upon him. He knew who he was. Now he was blind, so he didn't see him.

He went and washed. He still didn't see him. He got his sight, but he still hasn't seen him. And when he comes back and sees him later in that chapter, he meets him for the first time and he said, do you believe on the Son of God?

Lord, who is he that I might believe? And Jesus said, I that speaketh thee am he. And he, boom, he worshipped him because of the works. So the works were a witness. One more, look at chapter 14.

Let's give you one more on this thought. 14 verse 11. The works reveal that the Father is in him because no man can do these miracles of his own accord.

Verse 11. Believe me that I am in the Father and the Father in me or else believe me for the very work's sake because he's doing works.

[18 : 51] And he's doing, he says that, look at the chapter, just a little before that, verse 10, the very end of verse 10. But the Father that dwelleth in me, he doeth the works. So believe me because you see the miracles.

I cannot do that. No man can do that. No son of Mary and Joseph can do that. So I'm not that. I come from God. Alright, so the works are a witness.

Come back to John chapter 5. The works are a very strong witness. Very proof positive witness. Now if somebody's doing works today, does that automatically believe, okay, well then they're a prophet of God.

Well, you better study the scripture. You better see what the God says about that. Because in this day there was a man named Jesus, Christ, Jesus of Nazareth who claimed to be God, who did works and he said the works are verification that I've come from God.

Somebody down the road is going to do some work. works and do some lying wonders and deceive many and they're going to claim they came from God. So you've got to go to the book. You've got to know the Bible to know what's happening.

[20 : 00] That's going to show up a little bit later in this passage here about somebody showing up. So we'll continue verse number 37. Here's witness number 4.

There's Jesus Christ's testimony. Then there's John the Baptist's testimony. Then there's the works that he did which are a great witness and then there's the Father himself.

Number 4, verse 37, 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. Now, the Father bore witness of him and there were times when his voice was heard like in John's baptism.

This is my beloved son and whom I have a voice from heaven saying this. These three witnesses right here, John's, John the Baptist, they heard him for a season.

The works, these guys here rejected those works and so when it came to the fourth witness, the Father, they didn't get to hear the voice and see a shape.

[21 : 05] God's not going to reveal himself to somebody who rejects the testimony of his son and the preaching of John the Baptist and the works that he was doing in the power of God.

You reject all that, you're not going to hear or see God. God's a spirit. You're not going to have any connection to him. But he had borne witness of him. He already did and three times in the Bible the voice comes from heaven.

At the baptism of Christ on the Mount of Transfiguration in Matthew 17 and then, what was the other in John 12? I think it's in John 12.

I'm not going to turn to it but we'll come across that later. Later on in this gospel there's a third time where the Father bears witness and said, this is my beloved son.

He's my son. Alright, so coming back to verse 38, it says, and ye have not his word abiding in you. For whom he hath sent him, ye believe not.

[22 : 07] Had they believed him whom the Father sent, his word would abide in them. I want you to see how the Son and the word of God are like one and the same and when you believe the one and receive him, you have the word in you.

And this is a thing, let me show you this a few other times. Let's look at John 14. John chapter 14 and then we're going to look at John 15.

14, 23. Verse 23, Jesus answered and said unto him, if a man love me, he will keep my words and what?

My Father will love him and we will come unto him and make our abode with him. He said there that you have not my words, my word abiding in you because you won't believe me.

But if you will keep his words, then the Father and the Son show up and dwell in you. Look at chapter 15 and watch this. Watch how one phrase gets substituted for another.

[23 : 21] In verse 4, Christ said, abide in me and I in you. You're in me, I'm in you.

And now look at verse 7. If ye abide in me and not this time I in you, but my words abide in you. the Son and the words are like one in the same.

They're interconnected. They cannot be separated or divorced. You receive the Son, the words. Think of it like this. Come back to John 5 and he said, you might say, well how does that happen?

I mean, how do the words abide in you? How is that exactly? I can't maybe, I preached a message on this once and there's a chain of references that I won't take the time with this morning that the book says an awful lot about the words abiding in you and the work that the words of God can do from the inside.

They can dwell in you. They can clean you or sanctify you. They can work in you and there's a list. Now, but it is an awkward thought or statement to say that somebody's word abides in you.

[24 : 31] So, just consider this as an illustration. Let's just imagine, this isn't such a hard imagination, but imagine that one of the would-be candidates for presidency promises, everybody that votes for me is going to get a check for \$3,000.

You put my name on that ballot, when I get into office, I will give you \$3,000. And if you hear that from the news, you hear it from their mouth, you see that there's a sworn statement and you believe it and you receive that word, you know what you do with that word?

You go home and say, hey honey, guess what? If we vote for so-and-so, we'll get \$3,000. If I vote for so-and-so and if you vote for so-and-so, no way. Yes, they said it.

I heard it from their mouth. They said it. That's their word. And you realize it's in you because now it's coming out of you telling somebody else what they said. And then, when it comes election time, you're like, \$3,000.

And I'm just filling that in and if you get one and you get one, we can get all this money coming into our home. This is such a great day and you send in your ballot and you're thinking, I'm going to get a couple grand.

[25 : 39] And now you're waiting a few months until that person hopefully gets installed into office. Because, why? Because their word has been abiding in you since the first time you heard it.

You received it. You believed it. You lived it. You acted upon it. And you anticipated it coming to pass for months. And so there's just a concept of somebody's word, something they said that you liked and wanted to come to pass and you received and then you spread and you acted upon and you believed.

Now, the Bible says that Christ said to them, ye have not his word. Abiding in you. So the word that God did say, they did not receive and they did not believe and they've rejected it and they're not recalling it and preaching it and teaching it to others.

They're not living by it. They're not acting upon it. It's not abiding in them. When you receive these words and you believe what the scriptures say, when it tells you what you are and what you're supposed to be, it tells you where you were headed and where you are headed with Christ and things change and when things change, you start to live differently when the word's abiding in you, when you believe it and you act upon it and you speak it and you declare, this is why I don't do that because the Bible, the word of God, God doesn't want me to do that.

How do you know God? The Bible says this, the Bible's, and his word's abiding in you and it sanctifies you and it begins to change you. But these folks had not his word abiding.

[27 : 11] Why? Because they received not Christ. He came unto his own and his own received him not. All right, so moving on, verse 39. Here's a command, search the scriptures.

Now all the new versions don't like that. They claim a Greek backing here to add a word to that and they say, you search the scriptures as if this is something that you guys do already.

You search the scriptures. That's what he's saying in the new versions they suggest and they alter the reading. You search the scriptures for in them you think you have eternal life. That's why you search them.

And then he says, they are they which testify on me. But no, the command is search the scriptures. Go look in the book. You think they have eternal life? Well, they're going to witness of me.

They're going to testify that I am him. I'm fulfilling the scriptures. I'm the one that came in the Father's name and the prophecies of Messiah.

[28 : 12] That's me. I'm doing it. So search the scriptures. Go look in the book. You know what? You don't have his word abiding in you. If he was saying, you search the scriptures, that doesn't match the statement that his word's not abiding in them.

And so it's a wrong translation. Shame on the new versions for messing with the word of God. And he's a, and by the way, on top of all that, here's a command in your New Testament to search the scriptures.

The word, Jesus Christ telling others, search the scriptures. Search the scriptures. And now the new version's just, no command to search him. Because if you search him, there's no question the devil's behind this messing with the words of God.

trying to keep that thought out of the, that command out of the book that God is not commanding you to search the scriptures. If you search him, you'll find some things.

And if he gets messing with that Bible and you search it, you'll find some things. So search the scriptures is the command for them to do. You think you have eternal life in that book?

[29 : 17] Well then search him because they're going to point to me. They're going to testify of me. Verse 40 again, and you will not come to me that you might have life.

That Bible says early on in John that in him was life. And he said earlier in this chapter that he is the one that has the authority and the ability to give life.

The father, verse 26, the father hath life in himself, so hath he given to the son to have life in himself. But these sinners, reject him and will not come to him that they might have life.

He said in Matthew 11, come unto me, all you that labor and are heavy laden. Come unto me. You will not come to me. It's either you will or you won't.

Jesus is like the biggest divider of all of time. It's either you come to him or you don't. Oh, but I'll be good. But you won't come to me. But I'll do my best.

[30 : 19] But you won't come to me for life. You'll come, you'll go to yourself. You'll go to your religion. You'll go to your families, what they do. But you won't come to me. If you want life, you better get to the Lord Jesus Christ.

Amen. Verse 42, but I know you. Yes, he does. But I know you. Boy, there's a line right there you could highlight. He knows you too. But I know you that ye have not the love of God in you.

Look back at earlier in chapter 2. He said this. The Holy Ghost said this at the end of chapter 2 and verse 25, verse 24 and 25.

But Jesus did not commit himself unto them because he knew all men and needed not that any should testify of man for he knew what was in man. And we saw that earlier in this passage that he doesn't receive testimony from man.

And he says, I know you. I know you. Isn't that something? You ever hear somebody talk like that to you sometime and like you're in an argument or they're like, oh, I know you. I know what you're trying to do or what you think and sometimes they're right and sometimes they got you.

[31 : 26] Sometimes they're wrong and you get highly offended to think, you don't know me. You don't know what I'm, you know, you haven't been around me. You think you know me. You don't know what I'm thinking.

You don't know my motives. You get all upset about it. Well, Christ said it to them. I know you. I know exactly what you're about and what you're up to and you won't come to me for life and you don't believe on me.

And you know what he said? You have not the love of God in you. Now, verse 42, you have not the love of God in you. I know you. What is that love of God? That's their love for God is what he's saying.

You don't love God. If you loved God, you'd search the scriptures and see what they say about me. If you love God, you'd hear me. You'd hear his son.

You don't love God. Now, I'll show you this somewhere else. People get a little twisted on this phrase, the love of God. Look back at 1 John chapter 2.

[32 : 24] Toward the back of your Bible, 1 John, the first epistle. There's three little epistles back there written by the same author. 1 John chapter 2. What he's not saying, which can be misconstrued in verse 42 of John 5, is that ye have not the love of God in you, saying that God doesn't love you.

He's not saying God does love you. He's not saying anything about it. He's not teaching that God doesn't love you. He's saying you don't love God. The love of God, your love for God, it's not in you, like you pretend it is.

Look at 1 John chapter 2. Verse 15. Love not the world. Who's doing the loving? The man is. Love not the world, neither the things that are in the world.

If any man love the world, the love of the Father's not in him. It's not saying that God's love's not in him. He's not saying the Father doesn't love, or it's not even talking about God's love at all.

It's talking about the man's love for the Father. Why? Because he loves the world and the things that are in the world instead of the Father. What's the commandment? The first and great commandment. Does anybody know what the first and great commandment is?

[33 : 42] Love the Lord thy God. Yeah. So if you're loving the world and the things of the world, then you're not fulfilling that first commandment to love the Lord thy God with all your heart.

So it's not a reference to God's love. It's a reference to the man's love. And that's the same case back here in John 5. I know you. You have not the love of God in you. You claim it.

You claim that, Oh, we love God. Oh, we're devoted to God. Oh, we follow God. No, you don't. You're rejecting his son. You're seeking to kill and persecute his son in the other order.

Verse number 42. You have not the love of God in you. Verse 43. I am come in my father's name and ye receive me not. John 1 verse 11.

He came unto his own and his own received him not. If another shall come in his own name, him he will receive. Oh.

[34 : 41] Now that's a prophetic statement. I know it's conditional saying if another shall come, but according to the word of God, another shall come. And he's going to come. And he's going to come in his own name.

And take your, just, we'll just take a quick look at it. Look at Revelation 13. Revelation 13. Somebody is going to come.

And he is going to be received. And so it's a prophetic reference to another Christ coming. We call him Antichrist. And he's going to show up in his own name.

Revelation 13. Look at the last couple verses of the chapter, starting in verse 16. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

With such an emphasis on his name. And here in his wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.

[35 : 57] Now in contrast, the very next verse, I looked, and lo, a lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his father's name written in their foreheads.

Now this is something, we're not going to get into that, it's going out into the future. But Christ said that, back in John 5, that 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.

If another shall come in his own name, him ye will receive. And that's prophetically speaking to the future, to that man of sin, the son of perdition, that they will receive. And they'll follow after.

They didn't have to, but they rejected his witness, they rejected his words, they rejected his works, they rejected the father that sent him, and now they've opened themselves up to receive something that is not for them.

It was never meant to be for them. Just like God did not create hell for you, he created it for the devil and his angels. But when you reject his word, and you reject his son, and you reject opportunity to escape that damnation, well, you're going to get something that God didn't intend for you, and you're going to deserve it.

[37 : 12] Verse number 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. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?

Now that means these guys are full of self, or like this horizontal promotion, you know, I scratch your back, you scratch mine, I do this for you, you do this for me.

Men endorse other men, and he's like, I have nothing to do with that, I don't receive that, I don't receive honor from man, but ye receive honor one of another.

That's all you ever can get, is honor from one another, and you're not seeking the honor that cometh from God only. Boy, that can apply to you, and me. You know why we don't want to witness to somebody?

Sometimes, because you're afraid what they'll say. Because you're afraid they'll think you're crazy, or you're a fool, or it'll ruin your relationship with them. You know why you don't want to live for God around the world, and around people that you know and like?

[38 : 17] Because you're not seeking the honor that cometh. That will honor God, when you show the world that you love him, and that he's changed you, and that you care about their soul. When you live that life for Jesus Christ, that'll honor God, but you don't seek the honor that cometh from God only.

You want honor from man. You want them to think you're funny. You want them to think you got it together. You got your sound in mind, you know what's going on in this world, and you're in a good spot.

You don't want to look like a kook, do you? You don't want to look like a crazy person always talking about the Bible. The TV, all the shows on TV, puts the preacher looking like some crazy lunatic with a beard and crazy eyes, and the end is coming, and like he's some just spaced out nut.

And that's what you don't want to associate with. The world's already painted a picture of who Bible believers are. And you don't seek the honor that cometh from God only. Verse 45, Do not think, don't think this, that I will accuse you to the Father.

You know why? Because chapter 3 said, He that believeth not is condemned already. Don't think that I'm going to go up there, I'm going to go tell on you. I don't need to tell on you at all. You know why?

[39 : 31] Because somebody already did. There is one that accuseth you, even Moses, in whom ye trust. Your own Bible, your own religion, talking to these Jews, is condemning you, and you don't see it.

What you believe you can get eternal life from has already condemned you and declared you guilty, and you don't see it. I don't need to tell God on you and say what you're about, because Moses has already done that.

The law has already declared every one of you guilty. All the world, every mouth is stopped, and all the world become guilty before God. And Moses is accusing you to God.

They say in chapter 8, that we be Abraham's seed, and elsewhere they claim to be followers of Moses. They say we weren't born of fornication, and we follow Moses, and Christ said, Oh no, Moses is accusing you.

He's accused you of guilt. If you want to follow Moses, you're damned. You better find life from somebody else, but you won't come to me, that you might have life.

[40 : 42] Religion will damn your soul, so come to Jesus Christ, get the life. Verse 46, For had ye believed Moses, ye would have believed me.

Why is that? For he wrote of me. So what's he telling them? You don't even believe Moses. You claim you do, but you don't, because it's true, Moses wrote of Jesus Christ.

Moses wrote of that prophet, that should come, Jesus Christ. He wrote of a rock, with a capital R. Paul tells us, that rock was Christ.

Moses wrote of a Passover lamb, we've studied this recently, in the last few months. That lamb was Jesus Christ. Moses wrote about a lamb, that Abraham, sacrificed in the stead of, his son Isaac, in Genesis 22.

A picture again, of Jesus Christ. Moses wrote of him, in the tabernacle. I mean, it goes all through the Old Testament, through those first five books, for sure.

[41 : 46] The Levitical priesthood, the priesthood, a priest, coming before, standing in between, God and the people, and being holy, and consecrated. It all points to Jesus Christ.

Moses wrote of him, but they didn't believe that. They didn't, that was just rituals to them. That was just stories to them. Moses wrote of me, but you don't even believe, your own Bible.

But I would, but if ye believe, not his writings, how shall ye believe, my words? You won't even believe, what the Bible says, and how are you going to believe, his words, or Moses to Jesus.

So there's some, very condemning words, of Jesus Christ, to these Jews, that are holding on to Moses, and claiming to have the scriptures, and not needing, what he's offering them, all the while rejecting him, rejecting light, rejecting works, and the words of God, what a bad place, they're going to be, what condemnation, they're going to find themselves in, before the throne of God, to consider that they not only, I'll show you this, we're almost done, look at Acts chapter 1, no, chapter 2, to consider, that God sent his son to them, Peter, Peter rips them, when he gets a chance, over and over again, he lays in, to this generation, the same generation, that Jesus Christ preached to, and told them, you don't believe Moses, you don't search, the scriptures, you don't have his word in you,

Peter says, let's start, let's find one here, chapter 2, and verse 22, ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God, among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves, also know, him, being determined, by the determined, delivered by the determined, counsel, and foreknowledge of God, ye have taken, and by wicked hands, have crucified, and slain, you're guilty, you murderers, look at chapter 3, and verse 12, and when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this, that somebody was made, healed in front of them, why are you, wondering about this thing, this is nothing, why look ye so earnestly on us, as though we, by our own power, or holiness, we had made this man to walk, the God of Abraham, and Isaac, and of Jacob, the God of our fathers, hath glorified his son,

[44 : 35] Jesus, whom ye delivered up, and denied him, in the presence of Pilate, when he was determined, to let him go, but ye denied, the Holy One, and just, and delivered a murderer, to be granted unto you, and killed the prince of life, whom God hath raised, from the dead, whereof we are witnesses, and his name, through faith in his name, hath made this man strong, whom ye see, and know, yea, the faith which is by him, hath given him, this perfect soundness, in the presence of you all, and he goes, I'm not going to carry this forward, but he keeps preaching, every chapter, Peter is standing up, ripping, on how they murdered, the Lord Jesus Christ, after he had done, all of these wonders, and signs, in their presence, and they rejected him, and slew him, and now they're condemned, and Moses has already, condemned them, they're condemned already, by not believing, and now their hands are bloody, and they're guilty, and they're going to, get something from God, but, just to, just to tie it all together, doctrinally, that nation is beloved, of God, for the father's sake,

Abraham, Isaac, Jacob, he made a covenant with them, and he is not going to, undo that, no matter what those people do, and they've done some stuff, so, alright, we got to finish with that, so let's stop there, at the end of the chapter, and then, folder later, ok, and go back, and the Father's sake, and I mentioned the king.

Yes, and there I know, the mother's sake, and the father's sake, and he■■■■ in the tomb, and the father's sake, and he forgot, and there he is, and the father's sake, and I want to use, oh, yes, to my father, and■■■■, and I think there.

Can I just Mur to pull out of this left?