

Proving The Truth About Jesus, Part 2

Jon Benzinger

John 5:36-40

March 26, 2023

So, I started my first day of college just three weeks after I was saved. My first class on my first day of school, nine o'clock in the morning, was anthropology, which was a deep dive in human evolution. My second class that day was philosophy where the professor stood up and said, he described himself as a hedonistic atheist and I thought, okay, hopefully my third class of the day will be fine. English, I'm going to be safe there. No, I wasn't. Because the professor got up and said, hey, I know it's English class, but I want you to bring your Bibles because you're going to ...he didn't say this, but he was going to use the Bible to deconstruct Christianity for us using English as the means to do that. After my first day, I realized that I'd either joined the dumbest movement in the history of the world that no thinking person should ever give any credence to, or there were answers to all of these objections. Obviously, I chose door number two. Went down to my local Christian bookstore. Remember those, those were fun. Went to the bookstore, found a book called Answering Tough Questions by McDowell and Stewart, and it started me on a quest to find reasons, proof, for why I should be a Christian. I quickly found their answers to all the objections I was hearing from my professors. I wasn't an idiot for being Christian. There was a mountain of proof, evidence, reasons to believe that this whole Christian thing is actually true.

Now as we return to John, chapter 5, today, Jesus is being attacked for saying that God is his Father. That can kind of just move past us really quickly, but verse 18 says that by calling God his Father, he was making himself equal with God. Being God's Son means that Jesus has the same nature as God, and he's saying in context, I have the same privileges as God because the conclusion is because he is God. That's what it means to be the Son of God. Well, he didn't just say that and walk away. That's the crazy thing about it. He explains what he meant by that by giving six different ways that he is equal with God in verses 19 to 29, and then starting in verse 30, Jesus gives evidence. He gives proof, reasons that he is in fact the Son of God and he's doing this for a group of men who want him dead according to verse 34, so that they may be saved.

So, I want you to picture that scene in your mind. I don't know if you do that when you read the Bible, but I try to do that. I try to picture it in my mind, like what's going on there. So he's just healed this man who'd been paralyzed for 38 years. There he is healed and this guy's walking, he gets confronted by the religious leaders. He goes, it's that guy who did it, it wasn't me. Then he goes to ... Then all these religious leaders go to Jesus and confront him. Maybe he has his disciples with him, and here he is getting confronted by these religious leaders with their hats and their fancy clothes, maybe a dozen of them and they're looking at him with murder in their eyes, and he's looking back at them with love in his eyes. Because he doesn't say, hey, believe it

because I said it and I'm out of here. He stops and he teaches them the truth about himself, and that's really what our text is about this week and next week, is Jesus is proving the truth. The truth about himself, that he is the Son of God. That's verses 30 to 47, he proves he's the Son of God and he does so by bringing forward one irrefutable witness, which is God, the Father. Look at verse 32.

It says he bears witness. He acts like a witness on the witness stand. He bears witness, notice, about Jesus, that he is the Son of God, and his testimony is true. Now, if you've been doing the Bible reading plan this week, you read Deuteronomy 17 and Deuteronomy 19, and what you find in those chapters is that no one can be prosecuted for a crime based on the testimony of only one witness. Deuteronomy 19:15 says, "Only on the evidence of two witnesses or of three witnesses shall his charge be established." That's so that there's not some malicious witness who comes along and says, I saw them do that, and nobody else saw, but they get convicted on the basis of one person with maybe some selfish reasons. No, no, it's got to be on two or three witnesses that a fact is established, and I think this principle is at work in our text. See, the Father's been giving his testimony about Jesus that he is the Son of God and he's been giving it through three witnesses. The first one, notice verse 33, is a guy named John the Baptist, which we looked at a few weeks ago. He was a prophet; everybody knew it even these religious leaders knew he was a prophet. But if you think about what a prophet is, it means that God made him a prophet. If he's the real thing, God made him a prophet, and what that means is that he spoke for God. So what he said, God said.

Well, what did John the Baptist say about Jesus? He called him Lord in chapter 1:23, that's the divine name. He referred to Jesus by the divine name. "He's the Lamb of God who takes away the sin of the world." That's chapter 1:29, and in chapter 1:34, John the Baptist calls Jesus the Son of God. Well, that puts these guys in a dilemma, right? If they think he's a true prophet, but he said Jesus is the Son of God, well, they're in trouble now. Because they reject that Jesus is the Son of God, but a God that they think is a true prophet says he's the Son of God. So which one is it? We're going to trust the prophet, which is what they should do. Or we're going to trust ourselves and reject the prophet? Jesus puts them on the horns. It's dilemmas like, what are you going to do?

The first witness on the witness stand to testify that Jesus is the Son of God was John the Baptist. The second one is introduced in verse 36, the Father's testimony about who Jesus is, that he's the Son of God and that all should believe in him starts verse 36, second one, "The testimony that I have is greater than that of John the Baptist, for the works that the Father has given me to accomplish, the very works that I am doing, they're witness about me that the Father has sent me." So you have John the Baptist, words of a true prophet, first one in 400 years. They give proof about who Jesus is. But notice verse 36, Jesus had proof that was greater, that was more weighty than the proof from a true prophet. Well, what is that? He calls it his works here. I think it's his miracles. His miracles prove that he had a divine origin. His miracles prove that the Father had sent him, and the Father was working through him. His miracles prove that he had

divine power flowing through him. In other words, what he's doing is he's saying, my works, my miracles are proof. They're evidence that I am the Son of God.

He'll come back to this, John chapter 10:25, where he says, "The works that I do, bear witness about me. My miracles tell the truth about who I really am." In fact, the gospel record has some three dozen miracles recorded in it, and then add to that John 20:30 says that Jesus did "many more miracles." These miraculous works were the Father's seal of approval on everything Jesus said and did. Well, if God has proven Jesus' words to be true through his miracles, then you should, point #1) ***Accept the Truth in Jesus' Fantastic Works. Accept the truth in Jesus' fantastic works.*** His fantastic works are his miracles, which John the author calls signs because they point beyond the miracle to a truth about Jesus. So the miracle was not an end in itself. It was a means to an end to learn something about the one who did the miracle, and what they were to learn through the miracles was that this guy doing the miracles is actually the Son of God. If he can do something that only God can do, then he is God.

This is the same argument he's going to use again in chapter 10, verse 37, where again, he's surrounded by the religious leaders, guys who want to kill him, and he says to them, "If I'm not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, believe the works so that you may know and understand that the Father is in me and I'm in the Father." What he's saying is, if you don't want to listen to what I say, if you don't want to believe what I'm saying, believe the miracles, believe what the miracles are saying about me, that I'm the Son of God. Then you would know and understand that I'm not working against God. God and I are one. We're actually working together.

He says this again in John 14:11 where he says, "Believe me that I am in the Father and the Father is in me." Or else if that's not good enough, "Believe on account of the works." Believe on account of the miracles that God is doing through me. If God's doing this through me, then I have to be connected to him. I can't be God's rival. It proves that we're working together. Well, that's great for the Bible 2000-year-old New Testament documents, but we live in a day when people are at one point, at one time, I think more open to the miraculous, but on the other time when it comes to Christianity, it's still a lot of discounting of the miracles. You don't really believe you walk on water, do you? Well, I want you to think about this for a second. Jesus pointed to his miracles as proof that he's the Son of God. John the author actually organizes this entire book of John around eight miracles and he says at the very end, I did all of that focus you on these miracles so that because if he did them, then he is the Son of God and you should believe in him and have life in his name.

So if Jesus points to his miracles as proof, he's the Son of God, John points to his miracles as proof he's the Son of God. We should not think lightly of his miracles today. So when I talk, maybe you are a skeptic and you're here, you're watching. Or maybe you have an inner skeptic. You're like, great, miracles how's that helpful? The miracles in the Bible, well, how can you believe this stuff in that ancient book? Well, on the one hand, just because something is old doesn't mean it's false, right? So get that out of the way, that's illogical. But then I want you to

think about the miracles for a second. People flock to Jesus, right? It's a fact of history. Thousands of people flocked to him. But why did they do that? The reason they did that was his miracles. If he wasn't really doing miracles, what is the explanation for why so many came to him for miracles? You can get a crowd of people a whole bunch of reasons, but the reason they were there was for his miracles. How is that possible if he didn't really do miracles?

See, the people that they knew from the book of Isaiah that when the Messiah came, he would do miracles, and Jesus was doing those miracles. So thousands went to see him in fact, many of the miracles he was doing were predicted in the Old Testament like the blind seeing, the deaf hearing, the paralyzed walking, and so there's said it's going to happen when the Messiah comes hundreds of years before Jesus was born, and he fulfills them not only exactly as they're predicted, but in some cases he fulfills them exactly where they were predicted to take place. I want you to think about this too. Jesus didn't do miracles only around people that loved him. He did them even where there were people that hated him like that day, right? Healed that man and then he's walking through the temple and the guy said, what's going on, and makes all this fervor over this. I said, back in the day, it's almost like Jesus said, hey, like you're healed. Hey, go to the temple. It's almost like he starts this fight. I think he did. But think about it. If these leaders could discredit him, they would have. These miracles are false. You can't really follow this guy. It's all a bunch of nonsense. They would've done that, but they couldn't, and you know how you know that they couldn't? I want you to think about what the Jewish leader said about his miracles. It wasn't, he's not doing miracles. It was, he's doing miracles by the power of Satan.

I want you to think about that objection for a minute. If the explanation is He's doing miracles by the power of Satan, then what are his enemies at the same time affirming about his miracles? That he's actually doing actual miracles. You see, it wasn't just the crowds or his followers, but it was even Jesus' enemies that affirmed the fact of his miracles. In other words, those who were in the best place to judge whether or not these miracles were actual and those with a motive to discredit the miracles never once said he didn't do miracles. The point is this, if he did actual miracles, then he is the Son of God. His miracles that people want to reject today weren't even rejected by his enemies in the days that he did them and think about this. Jesus didn't do a few miracles he did many and he didn't do tiny miracles like, I think somebody here has a headache. Just know that when there are people on the internet doing crusades, doing that nonsense, you should just get up and leave, turn it off. Or if I ever do that, all of you should stand up in unison and just leave, get in your car and never come back and tell all your friends never to come back. Jesus did huge miracles, calming storms, instantly healing the sick, the blind, the deaf, the paralyzed, and even raising the dead.

Also, I want you to think about this. You don't often see Jesus praying for God to do a miracle or God telling him to do a miracle like many of the prophets in the Old Testament. If you're doing the Bible reading plan, last month we were in Exodus, and you watched Moses do these miracles, but every time it was like, "God said do this," and then he does it, or he prays, "God, help us," and he holds out the staff and the Red Sea parts, that kind of thing. Yes, Jesus is

dependent on the Father and the Spirit for the miracles, but he does them on his own authority, and there's no parallel for that in history. Ancient rabbis or gurus or shaman or prophet with claims to the miraculous did anything, did everything they did not on their own authority but on somebody else's. Oh God, please do this. Oh, spirits, please do this. In the name of Jesus, you see that in Acts 8:19, they're going to free a guy from demons and unbelievers say, in the name of Jesus, do that. Jesus didn't say, in the name of me be healed. He had authority in and of himself to do what he did. He usually didn't do secret miracles either. For a few he did them where? In the crowd, in the public where every eye could see them.

He didn't do miracles to show off. He did them to show people that he is the Son of God, and since he is the Son of God, they should believe in him, trust in him, give their lives to him. This proves he's not a blasphemer like the men that day were accusing him of. He's not a fraud. He's not insane if he's doing real miracles, but he's also not a mere man either. He's not a really gifted man or some amazing teacher, even just a prophet. The point is the miracles prove he is the Son of God and the miracles he did are history. Not the result of legend or spin or overzealous followers making Jesus more than he is and you think about it, the religious leaders, again, they're impaled on the horns of a dilemma. He just done a real miracle, instantly, completely, healing a man who'd been paralyzed for 38 years. They knew it because the guy's what? He's standing right there, and they knew that it meant that he's the Son of God because he's doing something. The Old Testament that they're experts in proves that this is the Messiah if you start to see this happen. But they reject him anyway. The text would be then screaming, "Do not be like them." Since his miracles are history, they're fact, except the truth that his miracles point to that Jesus is special, one of a kind, the unique Son of God.

He couldn't do the miracles he did the way he did them with the frequency and the authority that he did them unless he is the Son of God. Then add to that, John 20:31 says that his fantastic works, his miracles were written down, "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life, eternal never-ending life in his name." Well, verse 37 introduces us to the third and final witness on the witness stand. Number one was God the Father through John the Baptist. Number two is God the Father through Jesus' miracles. Now, number three is God the Father through his word starting in verse 37. "And the Father who sent me has himself born witness about me." Let's pause right there for a second. Safe to say that nothing meant more to Jesus than this, that the Father had given testimony to the fact that he is the Son of God. I mean, think about it, with that witness, with that knowledge, Jesus could face any opposition that came his way. He knew what God thought and that was enough. I don't want to make the whole message about that or the whole portion of the message about that, but I think there's a lesson in there for us. We know what God thinks and that's enough.

But what is he talking about here that the Father has born witness? Well, we're going to see later on that it refers to his word for sure. But Jesus also knew this because of his relationship with the Father, right? He says early on in this chapter, he only says what the Father says, he only does what he sees the Father doing. More than anything else maybe Jesus knew what the Father

thought about him. These guys on the other hand, not so much. Verse 37, "His voice, you have never, heard his form, you have never seen, and you do not have his word abiding in you." This text right here, the end of verse 37, beginning of 38, I think Jesus is contrasting his knowledge of God with theirs. The text here more literally reads not his voice. Never have you heard. Not his form have you seen.

So by putting that negative part first in the sentence, he is contrasting here, he's emphasizing it, and I think what he's doing is he's saying, you've never heard his voice, but I have. You've never seen his form. Actually, nobody has, but I have. You don't have his word abiding in you, but I do. Verse 38, "If you had all of that, you would believe the one whom he has sent. But you don't have all of that, you don't know all of that, so you don't believe." So Jesus saying, I know what I'm talking about when I say this stuff. But then in verse 39 he says, "You should know too. You searched the scriptures because you think that in them you have eternal life. It is they that bear witness." There's that word again. "It is they that bear witness about me." The men Jesus was talking to were not a bunch of progressive atheists who hated God and wanting nothing to do with the Bible. They've given their lives to Old Testament study, right? They didn't read for 15 minutes a day and then get on with other things. No, they researched it constantly. They researched it rigorously. They examined it meticulously. Kyle and I saw this when we were in Jerusalem back in January. Here we are late one night. We're thinking, okay, we're going to get to go to the western wall and kind of see. There were dozens of guys there with their sons studying the Bible, 10, 11, midnight and past.

They're all over the place with Bibles, with bibles and they're reading and their bibles and they're praying at the wall. They're studying it together. Now, what are you going to do Friday night? Well, I'm going to go study the Bible with a bunch of people. That's what they're doing even now, and Jesus says, "You're doing that," notice, "because you think in them you have eternal life." They believe if they study and knew the Old Testament, they would earn a place in heaven. But 39 is a rebuke to them that your experts in the Bible and you're missing the whole point. The whole point was that just like the Father through John the Baptist, through his miracles and now through the Old Testament, all of it comes together and proves the same thing that he is the Son of God. God come to save us from our sin, God given up to death so that all who believe in him will have eternal life. This is what God is doing, he's saying. He's given you the proof. He's given you multiple proofs. He's given you three evidences, three witnesses. Verse 40, "Yet you refuse to come to me that you may have life." In the face of all of that they refuse. Tragic.

This word here speaks of not wanting to. See, it wasn't an intellectual thing for these guys. It never is an intellectual thing. They knew the truth from John the Baptist. They knew the truth from the miracles. Again, the guy's standing right there. They knew the truth from the Old Testament, and they were not objective, they were biased. They were not going to come to him no matter what. Do not bother me with the evidence. I'm going to believe what I believe and I don't care. Sound familiar? They didn't want to believe, so it didn't matter what he said. They refused to believe. Their prior resistance to Jesus led to their refusal and think about the irony,

right? Look at the word life in verse 39 and verse 40. Here they are looking to the Old Testament as the source of eternal life. When the scriptures are not the source of eternal life, they are the means to the source of eternal life, which is Jesus, the one standing right in front of them, the one the Old Testament promises all point to, the one that the Old Testament paradigms all point to, the one that all the prophets and priests and kings of the Old Testament all find their meaning in.

Well, if what the Bible says about Jesus is true, that he is the Son of God, then you should, point **#2) Consider the Truth in the Father's Writings, consider the truth in the Father's writings.** You have the faithful witness of John the Baptist. You have the fantastic works of Jesus' miracles and you have the faithful writings of the Father, otherwise known as the Bible, the Old New Testaments. Consider, analyze, examine the truth about Jesus. That's not only found in the Bible but consider the truth that is the Bible. Jesus settles this. John 17:17 saying, "God's word is truth." You see that word scripture in verse 39? That word speaks of inspired writings and listen to that carefully. It's not inspired writers and it's not inspiring writings like inspire me to do something. No, they're inspired writings and what that means is that their origin is God, making scripture God's word. This 2nd Timothy 3:16, that's what it means when it says all scripture is inspired by God. The idea there is all the words came from God as the ultimate source. So when Paul says that, and when Jesus uses that word here, scripture, at that time there were only 39 Old Testament books, so there were only 39 books in the category of inspired scripture.

However, that category has been added to by God through the apostles and through the prophets who are the authors of the New Testament, so that now today there are 66 books and only 66 books and will only ever be 66 books that belong in the category of scripture that are from God as the source that can rightly be called God's word. You notice how you're not standing right now. But we stood when? For the simple reading of God's word. There's not one ounce of me in that reading. It was 100% God's word and that's why we stood. We are showing with our posture that we are hearing from God when we read those words. Well, what is the truth about Jesus that's found in the Father's writings? Well, if we just stick to the Old Testament, Jesus in the Old Testament, that would be a multi-month, maybe multi-year series, and I've got nine minutes, so I'm just going to give you a quick survey of just what the Old Testament says about Jesus, much of which these men should have seen but refused to see.

Genesis 3:15, "He is Satan's enemy and one day will crush his head." Genesis 12:3, "He is the one all the families of the earth will be blessed by." Genesis 49:10, "He is a descendant of one of the 12 tribes, the tribe of Judah, who will rule over all of humanity." Deuteronomy 18:15, "He is a Jewish prophet, the Jewish prophet who all people must listen to and obey." 1st Chronicles 17:13, "He is the descendant of King David, but he while being the descendant of King David, he is also in that text identified as the Son of God." Psalm 2, "He is also identified as the Son of God and the king ruling over the world from Jerusalem." Psalm 22, "He will be forsaken by God and mocked by the Jewish people. His hands and feet will be pierced, but he will not defend himself from that attack." Psalm 1:10, "He will be a king and a priest and the judge of all the earth." Psalm 118 verses 22 to 24. "He will be both rejected by the Jewish leadership and yet

even though rejected by the Jewish leadership also exalted by God. "Isaiah 7:14, "He will be born to a virgin, and he will be understood as God with us." Isaiah 9:6, "He will be the promised king of the Jews with a rule that will last forever."

Isaiah 52 and 53, "He will be hated and rejected by the Jewish people and suffer death. But his death will be by piercing again, but it will not be for his sins, it will be for other people's sins. He will die as a substitute for sinners. By his wounds others will be healed. He will be associated with criminals at his death, and he'll be associated with a rich man at his death. He will rise from the dead and be highly exalted among all people." Isaiah 61, verse 1 and 2, "He will be empowered by the Spirit to be a preacher." Jeremiah 23, 5 and 6, "He will be referred to by the divine name Yahweh, translated Lord." Daniel 7:13, "He will be called the son of man and be given authority over all the earth so that all people on the face of the earth will worship him." Micah 5:2, "He'll be born in the little town of Bethlehem and be a king who will bring peace and security to the Jewish people and be known by all the world." Zechariah 9:9 and 10. "He will enter Jerusalem on a donkey and will achieve peace on earth when he rules over the earth as king over all kings."

Now, none of that includes anything that New Testament says about him. Really that's just a small fraction of what the Old Testament says about him. Doesn't include the covenants and the sacrificial system and the priesthood and the royal dynasty and the types and the shadows that all find their meaning in him. You see, every promise, every verse, every word is a single sketch, and when all the lines are etched on the paper, the image that one sees when they're all put together is Christ himself, and here's the point. All of that should have led the men listening to Jesus that day, not to want to kill him, but to worship him and to thank God that they got to see him with their own eyes. Verse 40, "Yet you refuse to come to me that you may have life."

It's like these men were standing on the most beautiful beach in all the world, sun setting, colors just exploding across the sky, waves crashing, turtles and dolphins swimming in the perfectly blue, glassy water. The weather's perfect. The wind is gentle and comfortable. It's just the most perfect moment on the most perfect beach in all the world. Instead of enjoying it, there's a guy busy examining the water for chemicals, collecting sand to research the molecular structure, diving into all the details and totally missing the beauty, totally missing the worship for God, that kind of view, that kind of creation should elicit and in the same way, the scriptures are all about Jesus. Yet these men, experts in the scriptures missed what they were all about and they not only missed it, but they wanted to murder the one that the Old Testament was all about. Now, I mean, I don't think there's anyone here that would murder Jesus if he was here right now. But I wonder, could you be missing him just like these men did that day? Could you even be listening to all of this with contempt for what you're hearing like these men had that day?

These men knew the truth from John the Baptist. They knew the truth from Jesus' miracles. They knew the truth from the Old Testament, and they refused. But notice, Jesus speaks to these men who wanted to kill him. That is evidence of infinite grace, just to stop and talk to them, let alone giving them the truth about himself. Maybe you are being shown that same grace today. You're

hearing Jesus prove the truth about who he is, that he really is the Son of God, that he really is the soon coming king, that he really is the Lamb of God who can forever take away all of your sin. He didn't just prove to the men there that day that he's the Son of God. His proof stands to this very day. He is the Son of God and if he is, believe in him and you will be saved. Saved from what? Rescued from what? The penalty you deserve for all of your sin. He died, Isaiah 52, 53 says, as a substitute for sinners, him receiving the punishment that sinners deserve for all of their sins. I'll take your sin. You believe in me, I'll give you my perfection, and then God will treat you as if you were me. That's the good news message of the gospel, so believe in him.

Now, maybe you're saved. You're like, I have done that. But maybe you're all about Bible study and being at church every time that doors are open, and if you're honest, it's for some other reason than Jesus. I've known people that have said, you need to move on from Christ, move on from the gospel to the deeper things, the deep stuff, the good stuff. Like, oh, Bible ... Don't bother me, Jesus. I'm studying the Bible. Yeah. Jesus, I am trying to study here, when Jesus is saying, no, no, no, I'm the center of this whole thing. I'm where all the spokes of truth and the wheel of truth, I'm where they all meet. You never move beyond me; you just grow deeper in me because this whole thing Jesus says is all about me. I mean, I've had times when Christianity was more about the feelings I wanted when I sang or more about doing good for other people or more about learning truth. I mean, I've spent thousands of dollars and thousands of hours studying this book. But if I'm honest, I can say that those things at times have been more important to me than Christ, and I've needed to be reminded again and again. Wait a minute, Christianity is all about Christ. What does it for me typically is Philippians 1:21, which says, "To live is Christ," that he's the meaning of life, that he's not a burden, he's not boredom. He's the treasurer hidden in a field, that he really is a treasure. He is the pearl that is worth more than everything we have.

That's my goal every weekend. I try to ... Every weekend I do a better or worse job of it. My goal is that you leave here thinking not what a great preacher, what a great sermon or what a great church, but what a great savior. Why? Because he's all that matters and he's all that matters because he's the Son of God. That is the truth about Him. So, believe in Him and you will live. Then live your life like nothing else in all of life is more important than He is. We live in one of the craziest times in recent history, do we not? Evil is good and good is evil. Those who we rely on are compromising. It's hard to know who to trust. UFOs are being shot down. I mean, five years ago, if the news story was the government shot down a UFO, we would be like, wait, what? Now we're like, what's the big deal? You've seen the past three years? Like, okay, great. They're shooting down UFOs now. Nuclear war is being threatened. Laws are being straight up ignored by people who are supposed to make the laws. Common sense is now radical and evil. Wicked ideology is now just to be accepted as normal. I mean, we're all going through it. But listen, clarity, in the midst of all the confusion, conviction in the face of doubt and uncertainty, courage in the face of all the resistance we're experiencing, it all starts, it all starts with this one truth, Jesus is the Son of God. He is Lord. If you don't refuse that, that truth will change your life, and that truth will be an anchor for your soul no matter what happens in this crazy world. He is the Son of God. Let's pray.

Jesus, this text, being in it now for many weeks, I am struck most by your grace for these men. Here you are, the exalted king of heaven, the word of God, the one through whom the Father created all things, the one who is holding all things together, even the molecules that make up the bodies of these men who are looking at you with murder in their eyes. You don't just snap your fingers and they turn into goo. You share the truth about yourself with them and then you add to that, you prove that what you just said is true with three witnesses, the ultimate witness through each of those three being the Father. That is an amount of grace that is hard to imagine, and yet what it does is it shows that you'll be gracious to anyone, that like we sang earlier, our sins were many, but your mercy is so much more. So much more so that unlike the men that day, you bid us to come to you, that we may have life. You bid us to come to you to find rest for our souls and so I pray that that would be the result of our time and your word today. Now, for some, they would refuse their resistance, they would repent of that resistance and that they would come to you for life. That for the rest that this coming to you is just drawing closer and closer to the one that we love so much, for all that you are and all that you did to save our souls. I pray these things for the glory of your beautiful name. Amen.