

The Willful Rejection of the Testimony of Christ Deity Pt. 2 John 5:30-40

³⁰ “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. ³¹ If I alone bear witness about myself, my testimony is not true. ³² There is another who bears witness about me, and I know that the testimony that he bears about me is true. ³³ You sent to John, and he has borne witness to the truth. ³⁴ Not that the testimony that I receive is from man, but I say these things so that you may be saved. ³⁵ He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶ But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. ³⁷ And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸ and you do not have his word abiding in you, for you do not believe the one whom he has sent. ³⁹ You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life.

The Holy Bible: English Standard Version. (2016). (Jn 5:30–40). Wheaton: Standard Bible Society.

Introduction:

A record-low percentage of U.S. adults believe that God created humans in their present form, according to a Gallup survey.

Thirty-eight percent accept the strict creationism view compared with 38 percent who believe man developed with God's guidance and 19 percent think God had no role in man's evolution, according to the [Gallup poll](#).

It's the first time since 1982 -- when Gallup asked the question with the same wording -- that belief in God's direct creation of man is not the most-common response. Overall, 76 percent of Americans believe God was involved in man's creation -- the creationist view based on the Bible -- or that God guided the evolutionary process theorized by scientist [Charles Darwin](#) and others. Since 1982, the "secular" viewpoint has doubled.

"Since the Scopes Monkey Trial more than 90 years ago, the inclusion of creationism -- and evolution -- as part of public school curricula has been an ongoing and contentious topic," Gallup's Art Swift said. "This push and pull with creationism will undoubtedly continue, as this debate about where humans came from rages on."

Respondents' views varied depending on their amount of education.

Among those who believe in creationism, 21 percent have a postgraduate education versus 48 percent who have no more than a high school diploma. Among those who

believe in evolution without God's involvement, 31 percent are postgrads versus 12 percent who have a high school education or less.

However, more adults with a college degree or postgraduate education believe God had a role in evolution than say evolution occurred without God.

More Catholics believe humans evolved but God guided the process (45 percent) than believe in the creationist viewpoint (37 percent). Fifty percent of Protestants and other Christians believe God created humans in the present form, but it is not dominant as 39 percent say humans essentially evolved with God's guidance.

Eleven percent of Catholics and 6 percent of Protestants/others say God had no role in the process.

Interviews were conducted May 3-7 with a random sample of 1,011 adults, aged 18 and older, living in all 50 U.S. states and the District of Columbia. The margin of error is 4 percentage points.

Those surveyed were also asked their [views on the Bible](#). Twenty-four percent of Americans believe the Bible is "the actual word of God, and is to be taken literally, word for word" -- a record low in 40 years of surveys conducted by Gallup. Twenty-six percent believe the Bible is "a book of fables, legends, history and moral precepts recorded by man." And 47 percent have a view in the middle -- the Bible is the inspired words of God but not to be taken literally -- the same percentage as in 2014.

Review

Lesson

- I. The Superior Witness
- II. The Supernatural Witness
- III. The Sovereigns Witness
- IV. The Scriptures Witness

These Words set the Theme of the passages

A prominent Word

1. Witness === 11 times in this passage

v. 31-39

John uses this word

Gospel of John = 47 times

Epistles of John = 17 times

Revelation = 13 times

Total of 77 times

martureó: to bear witness, testify

Original Word: μαρτυρέω

Part of Speech: Verb

Transliteration: martureó

Phonetic Spelling: (mar-too-reh'-o)

Short Definition: I witness, testify

Definition: I witness, bear witness, give evidence, testify, give a good report.

2. Rejection of that Witness

- v. 40 — You refuse
- v. 42 — no love of God
- v. 43 — do not receive
- v. 44 — you can't believe
- v. 44 — you don't seek Gods Glory
- v. 45 — Moses accuses you
- v. 46-47 — You don't believe Moses writings

1. The Testimony and the Indictment
2. The Case and the Verdict
3. The Deposition and the finding
4. The Evidence and the ruling
5. The Affidavit and the arraignment

We have already noted that Jesus has clearly stated his case in His opening Statement

In His opening Statement He then states his equality

1. He does only what His Father does
2. The Father loves the Son and shows Him all things
3. The Father gives life, The Son gives life
4. The Father gives all judgement to the Son
5. All honor should come to the Father and Son equally

6. All must believe the words of Son and Father to be saved
7. The Son has life and resurrects the dead
8. The Father has life and the Son has life
9. The Son has authority has right to execute Judgments

Now in His opening remarks regarding the Witnesses to His Deity, He makes a qualifying Statement

I. The Superior Witness

³³ You sent to John, and he has borne witness to the truth.

³⁴ Not that the testimony that I receive is from man, but I say these things so that you may be saved. ³⁵ He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶ But the testimony that I have is greater than that of John.

³⁴ Not that the testimony that I receive is from man, but I say these things so that you may be saved.

but

Original Word: ἀλλά

Part of Speech: Conjunction

Transliteration: alla

Phonetic Spelling: (al-lah')

Short Definition: but, except

Definition: but, except, however.

235 *allá* (typically a strong adversative conjunction) – *but* (*but instead*), *nevertheless*, *on the contrary*. **235** (*allá*), the neuter plural of **243** /*állos* ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith).

Saved

σωθήτε .

might be saved

V-ASP-2P

Tense: Aorist

Mood: Subjunctive

Voice: Passive

³⁵ He was a burning and shining lamp, and you were willing to rejoice for a while in his light

³⁵ He was a burning and shining lamp

Jn 1:6–8

There was a man sent from God, whose name *was* John.

7 This man came for a witness, to bear witness of the Light, that all through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

Jn 1:19–20

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He confessed, and did not deny, but confessed, "I am not the Christ."

Jn 1:15

15 John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’ ”

Jn 1:29–36

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

30 This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’

31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him.

33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’

34 And I have seen and testified that this is the Son of God.”

35 Again, the next day, John stood with two of his disciples.

36 And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

John the Baptist's function was that of a witness. A good witness tells the truth as he knows it. John's witness to Jesus had an abiding character (**has testified** in the Gr. is in the perf. tense)

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 292). Wheaton, IL: Victor Books.

you were willing

Tense: Aorist

Mood: Indicative

Voice: Active

theló: to will, wish

Original Word: θέλω

Part of Speech: Verb

Transliteration: theló

Phonetic Spelling: (eth-el'-o,)

Short Definition: I will, wish, desire

Definition: I will, wish, desire, am willing, intend, design.

Cognate: **2309** *thélō* (a primitive verb, *NAS* dictionary) – to desire (wish, will), wanting what is *best* (*optimal*) because someone is *ready* and *willing* to act.

rejoice

The term signifies profane joy supremely in Jn. 5:35: ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

Bultmann, R. (1964–). ἀγαλλιάομαι, ἀγαλλίασις. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 20). Grand Rapids, MI: Eerdmans.

agalliaó: to exult, rejoice greatly

Original Word: ἀγαλλιάω

Part of Speech: Verb

Transliteration: agalliaó

Phonetic Spelling: (ag-al-lee-ah'-o)

Short Definition: I exult, am full of joy

Definition: I exult, am full of joy.

21 *agalliaó* (from *agan*, "much, very" and **242** /*hállomai*, "jump, leap") – properly, getting so *glad one jumps* in celebration; to *exult (boast)* because so *experientially joyful*.

5:35. **John was only a lamp**, not the true Light (1:9). The Jewish nation **for a short time** was stirred by and rejoiced in his ministry. For a moment they thought the Messianic Age was dawning. Even though his preaching had some stinging rebukes, there was a great popular excitement about his message. The people thought that though Israel might be disciplined, their enemies would be destroyed.

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 292). Wheaton, IL: Victor Books.

³³ You sent to John, and he has borne witness to the truth.

³⁴ Not that the testimony that I receive is from man,

³⁶ But the testimony that I have is **greater than that of John**.

34. But I (ἐγὼ δὲ). Emphatic, in contrast with *ye* (ver. 33).

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 2, p. 138). New York: Charles Scribner's Sons.

Jesus did not need **human testimony**, but John's work helped people because in their darkness he pointed them to the light.

John's work was **that you may be saved**. His great popular movement was only an anticipatory one, in which he pointed to Jesus as the Lamb of God.

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 292). Wheaton, IL: Victor Books.

But the witness which I receive (Ἐγὼ δε οὐ τὴν μαρτυρίαν λαμβάνω [*Egō de ou tēn marturian lambanō*]). “But I do not receive the witness” simply from a man (like John). The ἐγὼ [*egō*] (I) in sharp contrast with ὑμεῖς [*humeis*] (ye) of verse 33. Jesus complained of Nicodemus for not accepting his witness (3:11). Cf. also 3:32. In 1 John 5:9 the witness of God is greater than that of men and this Jesus has.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 5:34). Nashville, TN: Broadman Press.

1 Jn 5:9–10

9 If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.

10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

II. The Supernatural Witness

³⁰ “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. ³¹ If I alone bear witness about myself, my testimony is not true. ³² There is another who bears witness about me, and I know that the testimony that he bears about me is true.

³⁶ But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.

³¹ If I alone bear witness about myself, my testimony is not true.

If I bear witness of myself (Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ [*Ean egō marturō peri emautou*]). Condition of third class, undetermined with prospect of determination (ἐὰν [*ean*] and present active subjunctive of μαρτυρεῶ [*martureō*]). The emphasis is on ἐγὼ [*egō*] (I alone with no other witness). **Is not true** (οὐκ ἐστὶν ἀληθῆς [*ouk estin alēthēs*]). In law the testimony of a witness is not received in his own case (Jewish, Greek, Roman law). See Deut. 19:15 and the allusion to it by Jesus in Matt. 18:16. See also 2 Cor. 13:1; 1 Tim. 5:19. And yet in 8:12 to 19 Jesus claims that his witness concerning himself is true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (8:17). It is a paradox and yet true. But here Jesus yields to the rabbinical demand for proof outside of himself. He has the witness of another (the Father, 5:32, 37), the witness of the Baptist (5:33), the witness of the works of Jesus (5:36), the witness of the Scriptures (5:39), the witness of Moses in particular (5:45).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 5:31). Nashville, TN: Broadman Press.

Dt 19:15

“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established

Mt 18:16

16 But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’*

2 Co 13:1

13:1 This *will be* the third *time* I am coming to you. *“By the mouth of two or three witnesses every word shall be established.”*

1 Ti 5:19

19 Do not receive an accusation against an elder except from two or three witnesses.

³¹ If I alone bear witness about myself, my testimony is not true.

Jn 8:13–18

¹³ So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.” ¹⁴ Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. ¹⁵ You judge according to the flesh; I judge no one. ¹⁶ Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. ¹⁷ In your Law it is written that the testimony of two people is true. ¹⁸ I am the one who bears witness about myself, and the Father who sent me bears witness about me.”

John 5:31 and 8:14 appear to be contradictory. But they speak to different issues. In 5:31, Jesus’ point was that if He bore witness to Himself, this witness would not be accepted by the Jewish authorities. They would see it as an arrogant claim of self-exaltation. Yet in another setting (8:14), self-authentication is perfectly valid because an individual is the only one who knows his own full experience. Jesus affirmed that He did not seek an independent self-authentication. He was content to submit to the Father’s will and to let the Father authenticate Him.

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 291). Wheaton, IL: Victor Books.

5:36. Though **John** the Baptist was a great voice for God, he did not do any miracles (10:41). The “signs” were specific

works which God had assigned for the Son to do. These miracles were predicted in the Old Testament (Isa. 35:5–6). Jesus' **work** was a clear manifestation that God was with Him and that He worked through Him (cf. Nicodemus' words [John 3:2]; Jesus' logic [Mark 3:23–29]; and the lesson from an ex-blind man [John 9:30–33]).

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 292). Wheaton, IL: Victor Books.

³⁰ "I can do nothing on my own.

³⁶ But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.

For the works
very works that I am doing

Jn 3:2

2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

Jn 10:24–25

²⁴ So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell

us plainly.” ²⁵ Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me,

Jn 10:37–38

- 37** If I do not do the works of My Father, do not believe Me;
- 38** but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”

Jn 14:10–11

- 10** Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.
- 11** Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Jn 15:24

- 24** If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

Ac 2:22

22 “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

Mt 11:4–5

4 Jesus answered and said to them, “Go and tell John the things which you hear and see:

5 *The* blind see and *the* lame walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up and *the* poor have the gospel preached to them.

The Works the Miracles

1 Jesus Turns Water into Wine

2 Jesus Heals an Official's Son

3 Jesus Drives Out an Evil Spirit

4 Jesus Heals Peter's Mother-in-Law

5 Jesus Heals Many Sick at Evening

6 First Miraculous Catch of Fish

7 Jesus Cleanses a Man With Leprosy

8 Jesus Heals a Centurion's Servant

9 Jesus Heals a Paralytic

- 10 Jesus Heals a Man's Withered Hand
- 11 Jesus Raises a Widow's Son in Nain
- 12 Jesus Calms a Storm
- 13 Jesus Casts Demons into a Herd of Pigs
- 14 Jesus Heals a Woman in the Crowd
- 15 Jesus Raises Jairus' Daughter to Life
- 16 Jesus Heals Two Blind Men
- 17 Jesus Heals a Man Unable to Speak
- 18 Jesus Heals an Invalid at Bethesda
- 19 Jesus Feeds 5,000
- 20 Jesus Walks on Water
- 21 Jesus Heals Many Sick in Gennesaret
- 22 Jesus Heals a Gentile Woman's Demon Possessed Daughter
- 23 Jesus Heals a Deaf and Dumb Man
- 24 Jesus Feeds 4,000
- 25 Jesus Heals a Blind Man at Bethsaida
- 26 Jesus Heals a Man Born Blind
- 27 Jesus Heals a Boy with a Demon
- 28 Miraculous Temple Tax in a Fish's Mouth
- 29 Jesus Heals a Blind, Mute Demoniac
- 30 Jesus Heals a Crippled Woman
- 31 Jesus Heals a Man With Dropsy on the Sabbath
- 32 Jesus Cleanses Ten Lepers
- 33 Jesus Raises Lazarus from the Dead
- 34 Jesus Restores Sight to Bartimaeus
- 35 Jesus Withers the Fig Tree
- 36 Jesus Heals a Servant's Severed Ear
- 37 Second Miraculous Catch of Fish

Men have always attempted to explain away the miracles of the Bible.....

Manna From Heaven Was Probably Beetle Cocoons

Manna was less likely some sort of floating baklava and more likely [trehalose](#) -- a naturally occurring, sweet, edible crystalline carbohydrate that's created by a whole slew of organisms, such as bacteria, fungi, plants, and a parasitic beetle called Trehala manna (named after the Biblical manna). These beetles are found in Middle East, and their cocoons are [highly nutritious](#), containing both carbs and protein

The Burning Bush Might Have Been An Acacia Bush Sitting Over A Volcanic Vent

The burning bush may well have been a bunch of acacia plants, which are [known for making great charcoal](#). In all probability, the framework of the bush stayed in place, making it seem like it was burning endlessly.

But the Miracles of the Bible are not explained by science. They are supernatural and can only occur with a supernatural God enters the natural World

The miracles of Jesus are no less powerful. In Fact they are amazing.

Here are a couple of examples:

The Leper

Mt 8:1–3

8 When he came down from the mountain, great crowds followed him. ² And behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” ³ And Jesus stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed.

Hansen’s disease (also known as leprosy) is an infection caused by bacteria called *Mycobacterium leprae*. These bacteria grow very slowly and it may take up to 20 years to develop signs of the infection.

The disease can affect the nerves, skin, eyes, and lining of the nose (nasal mucosa). The bacteria attack the nerves, which can become [swollen under the skin](#). This can cause the affected areas to lose the ability to sense touch and pain, which can lead to injuries, like cuts and burns. Usually, the affected skin changes color and either becomes:

- lighter or darker, often dry or flaky, with loss of feeling, or
- reddish due to inflammation of the skin.

If left untreated, the nerve damage can result in paralysis of hands and feet. In very advanced cases, the person may have multiple injuries due to lack of sensation, and eventually the body may [reabsorb the affected digits](#) over time, resulting in the apparent loss of toes and fingers. [Corneal ulcers](#) and blindness can also occur if facial nerves are affected. Other signs of advanced Hansen’s disease may include loss of

eyebrows and [saddle-nose deformity](#) resulting from damage to the nasal septum.

Feeding of the 5000

Aside from the [resurrection](#), the story of Jesus feeding the 5,000 is the only miracle recorded in all four Gospels. Obviously, the Gospel writers considered this a significant miracle. When Christ fed the masses that day, He began with only “five barley loaves and two fish,” borrowed from a boy’s lunch ([John 6:9](#)). To feed 5,000 people with five loaves and two fish is indeed miraculous, but the Greek term used in [Matthew 14:21](#) specifies males, and Matthew further emphasizes the point by adding, “Besides women and children.” Many Bible scholars believe the actual number fed that day could have been 15,000—20,000 people.

Andrew asked, “What are [five loaves and two fish] for so many?” ([John 6:9](#)). And Philip exclaimed, “It would take more than half a year’s wages to buy enough bread for each one to have a bite!” (verse 7).

Jesus provided “as much as they wanted” ([John 6:11](#)), and “they all ate and were satisfied” ([Matthew 14:20](#)). Christ did not just meet the need; He lavished them with so much food that there were “twelve baskets full of broken pieces and of the fish” left over ([Mark 6:43](#)).

1. food composed of flour mixed with water and baked; the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter (cf. Winers RWB under the word Backen; (BB. DD.)); hence, it was not cut, but broken

Lets take the more conservative amount of people of 15000
 1.5 fish per person ===== 22,500 fish average 1 pound per person
 or
 22,500 lbs of fish
 5 barley cracker or small flat bread =====75000 crackers

Healing the maimed

Matt. 15

²⁹ Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there.
³⁰ And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them, ³¹ so that the crowd wondered, when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel.

The Holy Bible: English Standard Version. (2016). (Mt 15:29–31). Wheaton: Standard Bible Society.

great crowds

polus: much, many

Original Word: ΠΟΛΥΣ, ΠΟΛΛΗ, ΠΟΛΥ

Part of Speech: Adjective

Transliteration: polus

Phonetic Spelling: (pol-oos')

Short Definition: much, many, often

Definition: much, many; often.

4183 *polýs* – *many* (high in *number*); multitudinous, plenteous, "much"; "great" in *amount* (*extent*).

4183 /*polýs* ("much in number") emphasizes the *quantity* involved. **4183** (*polýs*) "signifies 'many, numerous'; . . . with the article it is said of a

multitude as being *numerous*" (Vine, Unger, White, *NT*, 113,114) – i.e. *great in amount*.

30. Cast them down (ἐρρίψαν). Very graphic. Lit., *flung* them down; not carelessly, but *in haste*, because so many were coming on the same errand.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 89). New York: Charles Scribner's Sons.

The lame

chólos: lame, halt, maimed

Original Word: χωλός, ή, όν

Part of Speech: Adjective

Transliteration: chólos

Phonetic Spelling: (kho-los')

Short Definition: lame, deprived of a foot

Definition: lame, deprived of a foot, limping.

the crippled

kullos: crippled

Original Word: κυλλός, ή, όν

Part of Speech: Adjective

Transliteration: kullos

Phonetic Spelling: (kool-los')

Short Definition: crippled, lame

Definition: crippled, lame, especially in the hands.

Mt 18:8–9

⁸ And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. ⁹

Mk 9:43–45

⁴³ And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. ⁴⁵ And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell.

John 11 Raises Lazarus from the dead

Final Warning

Heb. 2:1

2:1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

- 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,
- 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

The New King James Version. (1982). (Heb 2:1–4). Nashville: Thomas Nelson.

III. The Sovereign Witness

³⁷ And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸ and you do not have his word abiding in you, for you do not believe the one whom he has sent.

IV. The Scriptural Witness

³⁹ You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰ yet you refuse to come to me that you may have life.