“LIKE FATHER, LIKE SON”

(John 5:19-47)

9-22-2024

INTRODUCTION:

***Jesus Christ is precisely equal with God the Father.**

Jesus gives five evidences of the fact that He is the same as His Father:

I. The Father and the Son are equally alike in JUDGMENT (v. 22, 27, 30)

II. The Father and the Son are equally alike in AUTHORITY over the dead (v. 21, 24-29)

III. The Father and the Son are equally alike in HONOR (v. 23)

IV. The Father and the Son are equally alike in TESTIMONY (v. 31-37)

V. The Father and the Son are equally alike in SACRED SCRIPTURE (v. 38-47)

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II. The Father and the Son are equally alike in _____ _____ (v. 21, 24-29)

III. The Father and the Son are equally alike in _____ (v. 23)

IV. The Father and the Son are equally alike in _____ (v. 31-37)

V. The Father and the Son are equally alike in _____ _____

(v. 38-47)

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INTRODUCTION:

After miraculously healing a man on the Sabbath day who had been lame for 38 years, the Lord Jesus Christ was opposed by the Jews (5:16). Jesus' response was basically this: God the Father and Jesus the Son are jointly working (v. 17) as co-equals (v. 18).

"Instead of denying [the Jews'] accusation, He endorsed it! If today man made this kind of a claim, we would conclude that he was joking or mentally disturbed. Jesus was certainly not insane, and there is every evidence that He was deadly serious when He spoke these words. Either He is what He claims to be, or He is a liar; and if He is a liar, how do you explain all the good He has done in the lives of needy people? Nobody wants to trust a liar; Jesus' disciples were willing to die for Him." (Wiersbe, p. 306)

ILLUS: The similarities between a father and his son demonstrates the impact an example has on the life of a child, and it shows the imitative nature of children. This similarity inspired such phases as "walking in his daddy's shoes," and "like father, like son."

In a similar, yet profoundly more exact fashion, is the Son of God's resemblance to God the Father. Although God is a Spirit being and does not beget children, and although God is a triune being with the Son being equal in nature and essence with the Father---the Bible uses the terms "Son" and "Father" to demonstrate an identity between the two persons of the Godhead.

John, whose stated purpose is to prove Jesus to be the Messiah and the Son of God, now quotes Jesus Christ's testimony of His equality with God the Father.

His works, operations, plans, conduct, and character perfectly match that of God the Father, demonstrating His deity and authority.

v. 19

"Verily, verily" – Truly, truly. The Lord Jesus emphasizes the veracity (truthfulness) of His words through this context (cp. V. 24, 25).

The words "truly, truly" also "ring out like a town crier's 'hear ye, hear ye,' drawing attention to this important message" (Swindoll, p. 79).

"The Son can do nothing of himself" – The Son does nothing independently of the Father. If the Father does not do it, the Son does not.

"Seeth the Father" – Jesus claims a privilege that no one else has (Jn. 1:18); namely, to see God the Father and to know everything He does.

v. 20
"The Father loveth the Son" – while God the Father loves the entire world (Jn. 3:16), He has a special love and special relationship with His Son; hence, Jesus is called "the beloved."

"Greater works...that ye may marvel" – The miraculous power and authority of Jesus Christ has the aim of causing amazement about Christ and faith in Him.

"You haven't seen anything yet!" Jesus says in effect: "My best is yet to come."

***Jesus Christ is precisely equal with God the Father.**

Jesus gives five evidences of the fact that He is the same as His Father:

I. The Father and the Son are equally alike in JUDGMENT (v. 22, 27, 30)

v. 22

If the Father **"judges no man"** but all judgment is accomplished by Jesus Christ, then every reference in the Bible which teaches that God will judge must mean that Jesus is God, since He will do all the judging (SEE: Rev. 20:11-12 – Jesus is God, who is doing the judging).

Christ is Judge.

Psalm 50:4-6
He shall call to the heavens from above, and to the earth, that he may judge his people. [5] Gather my saints together unto me; those that have made a covenant with me by sacrifice. [6] And the heavens shall declare his righteousness: for God is judge himself. Selah.

Acts 10:42
And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Romans 2:16
In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

2 Tim. 4:1
I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

v. 27
"Son of man" – A messianic title (Daniel 7:13-14)

Jesus, being the "Son of man," is qualified to judge men.

He can stand as judge between God the Father and humanity because He is in nature God and man (the God-man).

II. The Father and the Son are equally alike in <u>AUTHORITY over the dead</u> (v. 21, 24-29)

v. 24
"Not only does Jesus claim to be the judge, He claims to be the ticket out of the court room for any who stand guilty" (Swindoll, p. 79).

v. 21
"Quickeneth" – to make alive

"The Son quickeneth whom He will" – The Son makes dead men live as He desires.

Not only do the Father and Son share equal resurrection power, but an equal authority in terms of exercising their will.

The phrase **"whom He will"** shows the equality of <u>desires</u> between the Father and Son.

The Father and Son are alike in imparting life to the dead (both spiritual life [v. 24] and resurrection life [v. 25-29] come from God the Father and God the Son).

This powerful verse says much about salvation:

1) The trustworthiness of salvation = "truly, truly"
2) The Scriptural basis of salvation = "My word"
3) The means of salvation = "believeth on Him"
4) The tense/timing of salvation = "hath"
5) The duration of salvation = "everlasting"
6) The pardon of salvation = "not...condemnation"
7) The transformation of salvation = "is passed from death unto life"

v. 25

"The hour is coming" – in the future, at the return of Christ, the dead in Christ shall rise.

"And now is" – Even at His first coming, Jesus raised the dead: EX: Lazarus, the young girl, those at His resurrection (Mt. 27:52-53)

"Hear the voice" - Job 14:14-15

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. [15] Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

The same powerful voice that spoke the universe into existence will be the voice that raises the dead. That voice is the One called "the Word." John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made.

"For Jesus to claim to have power to raise the dead was a blasphemous thing in the eyes of the Jewish leaders; they gave that power to God alone. They said that Jehovah held the three great keys: the key to open the heavens and give rain (Deut. 28:12); the key to open the womb and give conception (Gen. 30:22); and the key to open the grave and raise the dead (Ezek. 37:13)." (Wiersbe, p. 306).

v. 26

For just as the Father has independent power to impart life from Himself (the source of life), so in like manner the Son has been given (under the authority of the Father) to have independent power to impart life from Himself.

Jesus, being God, has always been the exclusive source of life (Jn. 1:4); however, God the Father has allowed the Son to impart that life. (In context, it is the imparting of life (the giving) and not the attaining of life (the receiving) that is in view.

v. 28

"Man can give medicine when sickness comes,
food when hunger comes,
love when loneliness comes.
But when death comes, man can give
Only sympathy,
Only compassion,
Never the gift of life.
Only God can do that."
(Swindoll, p. 78)

"The hour" – lit. An hour (there is no definite article in the Greek), indicating that the two resurrections described do not necessarily occur at the same time period.

The Bible teaches that there are two resurrections. The first bodily resurrection and the second bodily resurrection. And these two are separated by a thousand years.

Rev. 20:4-6

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

v. 29

This verse distinguishes the two resurrections. As Dan. 12:2 states:

> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

There is a bodily resurrection of the just and a separate one of the unjust.

The just are distinguished by their evidence of faith (they "have done good"),and the unjust are evident by their evidence of unbelief (they "have done evil" [foul, rotten, worthless, lifestyle]).

The one resurrection leads to "life" (eternity with God in paradise), and the other leads to "damnation" (condemnation to the Lake of Fire – Rev. 20:11-15).

(SEE: Rev. 21:7-8)

"Three crystal-clear facts surface regarding the final judgment: 1) there will definitely be life after death; 2) every person will be affected by it; and 3) mankind will fall into two, and only two, categories." (Swindoll, p. 80).

III. The Father and the Son are equally alike in <u>HONOR</u> (v. 23)

Christ's power over the dead (v. 21) and His authority to judge all men (v. 22) demonstrates His worthiness of <u>honor</u>. Just as a human judge is honored, and is referred to as "your honor," so Jesus Christ will be honored by all who are judged by Him (Phil. 2:10).

To "honor" means to treat with value or great worth. To view with deep respect.

Do you value Jesus Christ? How important is He to you?

"Even as they honor the Father" – If Jesus is to be viewed with the exact same value and worth as the Father, He must be equal with Him.

Such a statement would be utter blasphemy if Christ was not divine and do-equal with God, for God said that He would never share His glory with another.

To not honor the Son is to not honor the Father.

Some say, "I believe in God, I just don't believe in Jesus." Such a statement proves that you don't even believe in the Father. You can't truly believe in One without believing in the other, and you can't honor One without honoring the other.

It's all or nothing with the triune Godhead.

IV. The Father and the Son are equally alike in TESTIMONY (v. 31-37)

v. 31

Although Christ said, "Though (even if) I bear record of myself, yet my record is true" (Jn. 8:14), here He "acquiesces to the arguments of His opponents that this witness alone (without other witnesses) is not true."(Ryrie note)

The Old Testament Law required the testimony of two or three witnesses to validate someone's claim (Deut. 19:15). "In the mouth of two or three witnesses every word shall be established" (Mt. 18:16).

"Jesus does not mean that His claims are false, only that His testimony alone would not be valid in a court of law. According to rabbinical sayings and Jewish procedure, 'none may be believed when he testifies of himself (Leon Morris, cited by Swindoll, p. 83).

So now Christ assembles several witnesses to substantiate His authority.

They are the witnesses of:
- His Father (v. 32, 37)
- John the Baptist (v. 33-35)
- His miracles (v. 36)
- Old Testament Scriptures (v. 38-39)
- Moses (v. 45-47)

A. The witness of God the Father (v. 32, 37)

"There is another that beareth witness of Me" = there is another who speaks on my behalf; there is another who gives testimony to promote Me and substantiate My claims. And that one is God the Father.

v. 32

"Another" = *allos* (greek) – another of the same kind (a subtle reference to Christ's equality with the Father and to His deity).

v. 37

The Father bore witness to Christ:

1) At His baptism

Matthew 3:17
And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2) At the Mount of Transfiguration

Matthew 17:5
While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

3) In the book of Isaiah

Matthew 12:18
Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

God's normal way of speaking and revealing Himself is through His Word (v. 38ff)

B. The witness of <u>John the Baptist</u> (v. 33-35)

John's one mission was to prepare the way for Jesus (as His forerunner) and to point people to Him

John 1:6-7
There was a man sent from God, whose name was John. [7] The same came for a witness, to bear witness of the Light, that all men through him might believe.

Cp. John 1:27-34

Jesus did not need man's testimony (since He had witnesses infinitely greater than man), yet He sites the man John the Baptist, that He might gain their ear and respect; that they might eventually hear, believe, and be saved.

v. 35
For a time some of the Jews were entertained by John's light, like they were of Ezekiel's of old (Ezek. 33:32), yet because some never did believe, they eventually defected and left John and His message.

"Like moths flitting near a candle, these Jews had swarmed around John—that is, until they got too close to the flame. Then, one by one, they took flight. The light, they liked. It was the heat that drove them away." (Swindoll, p. 85).

C. The Witness of <u>His Works</u> (v. 36)

"The works" = refer to all of the actions of Jesus Christ.

His gracious and mighty deeds gave credibility to His authority.

"Your walk talks and your talk talks, but your walk talks louder than your talk talks."

His works would include:

1) His <u>teachings</u> (by example)
2) His <u>kind actions</u> (His gracious dealings with others)
3) His <u>awesome miracles</u>

Christ was authenticated (vindicated) by miracles (Example: when He healed the paralytic in Mark 2)

Mark 2:10-11
But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) [11] I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Christ's <u>crucifixion</u> (Mt. 27:51-54), <u>resurrection</u> (28:1-7), and <u>ascension</u> (Acts 1:9-11) were also a major part of His works which proved His messiahship.

To reject the testimony of Christ's miracles was to reject the work of the Holy Spirit (who was doing them in Christ). And to do this was to commit the unpardonable sin (cp. Mt. 12:22-33).

"John's gospel provides irrefutable evidence for Christ's divinity. He has already turned water into the finest of wines, healed a government official's son long-distance, and restored a paralytic. In the pages that follow, He will miraculously feed five thousand, walk on water, heal a blind man, and raise Lazarus from the dead. Jesus' works speak for themselves, yet the defense doesn't rest. Instead, Jesus calls forth another witness." (Swindoll, p. 85).

V. The Father and the Son are equally alike in <u>SACRED SCRIPTURE</u> (v. 38-47)

A. The <u>Old Testament Scriptures</u> (v. 38-39)

v. 38
Jesus is implying that had the Jews believed God's Word, they would believe on Him.

Anyone who rejects Jesus Christ rejects God's Word. Reason: Jesus the Messiah is the theme of the entire Bible (from Genesis to Revelation).

v. 39
"Search the Scriptures" – may be a *command (imperative mode) or a statement of fact (indicative mode).

Evidently, Jesus is telling the people, "God ahead and search the Old Testament, and you will find Me there!"

Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)

Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the --Everlasting Father, the Prince of peace	(9:6)
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions	(53:5; I Pet. 2:24)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem	(Mt. 23:37-38)
	--The One who gave His cheek to the smiter	(3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)

Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

The religious leaders knew the meticulous rules of Scripture, but failed to see the Messiah to whom the Scriptures pointed. The knew some of the details but missed the Savior. Entrenched in their own religious system, they refused the Son of God. They had religion but not Jesus Christ. Don't make the same mistake!" (Life Applique. Bible note)

v. 40
It is incredible that stubborn people refuse to come to the source of life!

The world system, the carnal flesh, and the evil demons all fight against people coming to Jesus Christ.

Come to Jesus, my friend!

To have Him is to have life and to not have him is to not have life (I Jn. 5:12).

v. 41
Jesus did not seek to impress people in the world's way

John 7:18
He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Whose stamp of approval do you seek? God's or man's?

v. 42
Could Jesus say this of you? He knows the hearts of all. One who loves God will not seek honor (glory) from men.

v. 43
Vain, blind man will gladly receive some arrogant, boastful, self-promoting, big mouth who glorifies himself; yet they refuse the One who never promoted Himself – Jesus Christ.

Multitudes of the world will one day embrace the man the Bible calls "the Anti-christ," who will be one who "exalteth himself above all that is called god" (2 Thes. 2:4).

v. 44
Man's honor is vain. Is it fame and notoriety that you seek?

B. Moses (v. 45-47)

v. 45
Since the Word of God will accuse and condemn people, this alone shows the authority and veracity of sacred Scripture.

Here the books of Moses are esteemed on par with the words of Jesus.

The O.T. Speaks of the Son of God

Psalm 2:12 – "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in him.

Prov. 30:4 – "Who hath established all the ends of the earth? What is His name, and what is His son's name, if thou canst tell."

Daniel 3:25 – "The form of the fourth is like the Son of God" (Nebuchadnezzar clearly saw a divine being who appeared different than the other three men in the furnace).

Since Jesus Christ is the Creator of everything (Jn. 1:3; Col. 1:16), every Old Testament reference to the Creator God is a reference to Jesus Christ.

(NOTE: Gen. 1:1 "Elohim" – plural form of God ["El"]. Cp. Plural pronouns in Gen. 1:26; cp. With Isaiah 6:8. Plural references to the Godhead are implications of the Tri-unity of His nature.)

Where did Moses write about Christ?

In **Genesis** Moses wrote of Christ when He made reference to a future "Seed of the Woman" (3:15; Gal. 4:4)

Prophecy: Genesis 3:15 – And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Fulfillment: Galatians 4:4 – But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

In **Genesis** Moses wrote of Christ when He made reference to a future "Seed of Abraham" – (22:18; Gal. 3:16)

Prophecy: - Genesis 22:18 – And in thy seed shall all the nations of the earth be blessed;

Fulfillment: -Galatians 3:16 – Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

In **Genesis** Moses wrote of Christ when He made reference to "The Angel (messenger) of the LORD" (16:7-14; 21:17-21; 22:11, 18; 31:11-13)

All Old Testament references to someone seeing "God" (Elohim) or "the LORD" (Jehovah), must refer to God the Son.

Why? The reason is simple. The Bible states that no one (that is, no mortal human being) has ever seen God the Father (Ex. 33:20; Jn. 1:18, 6:46).

(NOTE: Christ's appearances in the Old Testament are important proofs of His deity)

Jesus appeared in the Old Testament as a "Theophany" or a self-manifestation of God.

Such appearances of Christ (specifically called "Christophanies) describe Him as "The Angel of the Lord" (Lit. "the messenger of Yahweh").

The word Angel" means messenger and does not always refer to an angelic being.

Hebrew:

"Messenger" (angel) = malak (Is. 42:19)
"Message" = malakuth (Hag. 1:13)

(Cp. Malachi 3:1 – John the Baptist is predicted and is called "my messenger." Jesus Christ is referred to as "The Messenger of the (New) Covenant").

Greek:

"Messenger" (angel) = aggelos (Mt. 11:10)
"Message" = aggelia (I Jn. 3:11)

NOTE: Jesus was called "the Messenger of Yahweh" and yet still was "Yahweh," just as He is called the "Son of God" and yet still is "God" (EX: Jn. 20:28).

NOTE: In the Old Testament, Jesus was "the (definite article) messenger" who fulfilled the wishes of the Father.
The New Testament references to "the angel of the Lord" are missing the definite article and should be translated "an angel of the Lord."

Example: Mt. 28:2 – KJV - "The Angel . . ."
Greek – "An angel . . ."

No New Testament reference to "the angel of the Lord" is to Jesus, but to an angel such as Gabriel (Mt. 1:20 [cp. Lk. 1:26]; Acts 5:19, 8:26, 12:7).

1) Jesus was manifested to Hagar

He claims the prerogatives of God – "I will multiply thy seed" (Gen. 16:10).

He is called "LORD" (Yahweh/Jehovah – this name was treated sacredly and used with honor).

He is called "God" (El) – "Thou God seest me" (Gen. 16:13).

2) Jesus was manifested to <u>Abraham</u> (cp. John 8:56).

He is called "LORD" and appears in the form of a man along with two other angels (cp. 18:1, 2 with 19:1).

---He reveals omniscience –
(He, being LORD, knew Sarah "laughed within herself")
Abraham stood before the LORD (Gen. 18:22).

---He is reverently honored as King or Master (Adonai) (Gen. 18:27).

---He judged Sodom and Gomorrah (Gen. 19:24)
NOTE: two persons in view – both called "LORD" (Jehovah): "The LORD (God the Son) rained down fire from the LORD (God the Father).

---He speaks as God (Gen. 22:11-12, 15, 16)
In Hebrews 6:13,14 the "Angel" speaking to Abraham is identified as God.

The "Angel of the LORD" (v.15) speaks as "LORD" (v.16) and is <u>not quoting</u> the Father as some might assume by the phrase – "saith the LORD."
[Note: The word "saith" ( ) means to "affirm" The phrase "saith the LORD" is never used to introduce a quote, but is always used to affirm (or emphasize) the statement that precedes the phrase. See Jeremiah 49:13 for the same sentence structure. Compare with Numbers 14:28.]

3) Jesus was manifested to <u>Isaac</u>

--He "appeared" to Isaac and <u>directed</u> him (Gen. 26:2-5).
--He "appeared" to Isaac and gave <u>assurance of blessing</u> (Gen.26:24-25).

4) Jesus was manifested to <u>Jacob</u>

--He spoke to Jacob in a <u>dream</u> as the "Angel of <u>God</u>" (Gen. 31:11) and as God Himself (31:13).

--He <u>wrestled</u> with Jacob in the form of a man (Gen. 32:24-30) (This One who wrestled with Jacob is called "the Angel" of God in Hosea 12:3-5).

--He <u>redeemed</u> Jacob (Gen. 48:15, 16).

(NOTE: The "Angel" (v. 15) is directly linked to "God" (v. 15)

In **Genesis** Moses wrote of Christ when He made reference to "Shiloh, who is to Come"(49:10)
Genesis 49:10
The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

In **Exodus** Moses wrote of Christ when He made reference to

--The Passover Lamb (12:1-28; I Cor. 5:7)

--The "I am" (3:14; Jn. 8:58, 59; 18:6)
Jesus was manifested to Moses
--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).
--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jesus is the "I AM" – Jn. 8:58, 18:5).

--**The "ROCK"**
--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).
Exodus 17:5-6
And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. [6] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor. 10:4
And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

In **Leviticus** Moses wrote of Christ when He made reference to the bloody Sacrifice (1-10, 16-17; Heb. 9-10)

In **Numbers** Moses wrote of Christ when He made reference to the One lifted up for salvation (21:5-9; Jn. 3:14)

In **Deuteronomy** Moses wrote of Christ when He made reference to "A Future Prophet like unto Moses (18:18)

> Prediction: - Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
>
> Fulfillment: - Acts 3:22 – For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

v. 47

The rich man in hell was told that if people refuse God's Word neither would they believe if one rose from the dead and reported the reality of the afterlife and coming judgment (Lk. 16:29-31).

CONCLUSION:

> "The witnesses have been carefully chose. Each has taken the stand. The evidence has been judiciously presented. The defense rests. As the member of the jury, you must deliberate. You must weigh the evidence. It's a sobering decision, for the verdict you reach about Christ is a serious one. It is, quite literally, a matter of life or death—*your* life or *your* death." (Swindoll, p. 87)