The Father's Witness of His Son

John 8:13-29
12-1-2024

Introduction: v.13-14

**** God the Father and His Son, Jesus Christ are united in every way!***

I. The Father & Son are ONE IN <u>JUDGMENT</u> (v.15-16)
(The Son's Judgment was the Father's Judgment)

II. The Father & Son are ONE IN <u>IDENTITY</u> (v.17-20)
(To know the Son is to know the Father)

III. The Father & Son are ONE IN <u>ABODE</u> (v.21-23)
(The Son came from the Father & would return to the Father)

IV. The Father & Son are ONE IN <u>NAME</u> (v.24)
(The Son is the great "I AM" as is the Father)

V. The Father & Son are ONE IN <u>WORDS</u> (v.25-27)
(To Hear the Son is to Hear the Father)

VI. The Father & Son are ONE IN <u>WORKS</u> (v.28-29)
(To see the Son's work is to see the Father's work)

The Father's Witness of His Son

John 8:13-29
12-1-2024

Introduction: v.13-14

**** God the Father and His Son, Jesus Christ are united in every way!***

I. The Father & Son are ONE IN _____ (v.15-16)
(The Son's Judgment was the Father's Judgment)

II. The Father & Son are ONE IN _____ (v.17-20)
(To know the Son is to know the Father)

III. The Father & Son are ONE IN _____ (v.21-23)
(The Son came from the Father & would return to the Father)

IV. The Father & Son are ONE IN _____ (v.24)
(The Son is the great "I AM" as is the Father)

V. The Father & Son are ONE IN _____ (v.25-27)
(To Hear the Son is to Hear the Father)

VI. The Father & Son are ONE IN _____ (v.28-29)
(To see the Son's work is to see the Father's work)

The Father's Witness of His Son

John 8:13-29
12-1-2024

Introduction: v.13-14

In John 8, we have a fearless, bold, verbal confrontation of Jesus with the religious leaders of His day.

Back and forth they go in a dialogue designed to show Christ's relationship to God the Father, and their relationship to Satan and sin.

The Pharisees were permeated with a very fatal sin! The sin of willful ignorance.

A review of John 8:12

1. *The Light of the World is a* PERSONAL LIGHT
   ("I")
2. *The Light of the World is a* PRESENT LIGHT
   ("AM")
3. *The Light of the World is an* EXCLUSIVE LIGHT
   ("the Light")
4. *The Light of the World is a* EXPANSIVE LIGHT
   ("of the World")
5. *The Light of the World is a* ABIDING LIGHT
   ("he that followeth me")
6. *The Light of the World is a* PROTECTIVE LIGHT
   ("shall not walk in darkness")
7. *The Light of the World is a* LIFE-SAVING LIGHT
   ("but have the light of life")

v. 13
"Thou bearest record of thyself" – In response to Jesus' declaration that He is the Light of the world (v. 12), the Pharisees accuse Him of arrogantly and erroneously "tooting His own horn."

In their minds, Jesus is a deranged, self-made, self-appointed false witness with no backing but Himself.

But did Jesus have any witnesses that vindicated Him as the true Messiah? Absolutely!

Jesus had the witness of:

1) The O.T. Scriptures (which foretold of where, when, and how He would be born; what He would do; how He would die and why)

2) John the Baptist

3) His miracles

4) His impeccable life (His sinlessness)

5) God the Father

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.

Cp. Isaiah 42:1-4

--at His baptism

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

--at the Mt. 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.

The point of John 8 is that Jesus is not a self-appointed Messiah without supporting proof or a "witness" as to His authenticity; He had the greatest of all "witnesses" – that being God the Father.

v. 14
Jesus says in response: Even if I speak on my own behalf, what I say about Myself is true because I have an accurate understanding of who I really am—I know I came from Heaven and I will return to the abode of the Father in Heaven. But those in darkness (like the Pharisees) could not recognize Christ's pre-existence nor His return to glory at the Father's right hand.

The word "Father" is repeated throughout this chapter (21 times). The thrust of John 8 surrounds Jesus' attestation of the Father's witness of the truthfulness of Christ's claim o be co-equal with the Father.

Most of the world is totally ignorant as to who Jesus Christ really is. Some view Him as a great teacher; to others He is a holy man (guru), to others a prophet like Moses, to others a misguided troublemaker, to others an incarnate angel (J.W.'s).

It does not matter what men say about Christ. What matters is what God the Father says about Him.

Satan's main goal and mission is to blind people's minds as to who Jesus really is.

**** God the Father and His Son, Jesus Christ are united in every way!***

I. The Father & Son are ONE IN <u>JUDGMENT</u> (v.15-16)
(The Son's Judgment was the Father's Judgment)

v. 15
"Ye judge after the flesh" – They misjudged Jesus, because they critiqued Him based on what they <u>saw</u>.

Isaiah foretold that the Messiah would not be recognized by His external appearance.

Isaiah 53:2
For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Rather than carefully hearing Him out and closely considering what He had to say, they quickly "wrote Him off" because of a quick erroneous judgment based on the opinions of others (cp. 7:48).

A fleshly judgment prejudges a person based on a surface, external evaluation without examining the true content of a person's character and conduct.

"Man looks at the outward appearance..." (1 Sam. 16:7).

"I judge no man" - Jesus judged no man "after the flesh" or according to natural, carnal, human standards.

--His purpose in coming was not to bring judgment but salvation
John 3:17
For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

--If He was perceived as passing judgment, it was really, in fact, the Father's judgment
John 5:30
I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

v. 16
Jesus did not independently judge, but He simply passed on the decisions of God the Father. He is so united to God the Father, that He never uttered a conflicting decision or determination. His will was in perfect harmony with the Father's.

Even in the future judgment when all will stand before Christ, Jesus will judge on behalf of God the Father and will render verdicts that are in perfect harmony with the sovereign will of the Father.

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.

John 5:22
For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27
And hath given him authority to execute judgment also, because he is the Son of man.

II. The Father & Son are ONE IN <u>IDENTITY</u> (v.17-20)

(To know the Son is to know the Father)

v. 17

The witnesses were required by Jewish Law in order to substantiate a legal claim made either for or against a person.

(cp. Deut. 17:6, 19:15; Matt. 18:16- "in the mouth of two or three witnesses every word shall be established")

v. 18

The necessary two witnesses are sufficiently supplied by:

1) Christ's life, miracles, and message

and by the

2) Father's declaration of His Son's Messiahship both in Old Testament Scripture and in the verbal audible utterances He made from Heaven (Mt. 3:17, 17:5)

v. 19

"Where is thy Father?" – They assumed Joseph was His Father; they also implied that He was the illegitimate offspring of Mary and Joseph or some other man (since many knew Mary to be pregnant before Joseph officially married her) (Jn. 8:41).

To know Jesus is to know the Father (SEE: John 14:7-9), and to know the Father is to know Jesus (John 7:28).

Because of the triune nature of God, you cannot personally know one without knowing the other.

v. 20

Although Christ's enemies desired to seize Him and kill Him (Jn. 7:30, 32, 45), they could not, because "His hour (for crucifixion) was not yet come." No one could do anything to Him outside of the Father's will and timing.

III. The Father & Son are ONE IN ABODE (v.21-23)

(The Son came from the Father & would return to the Father)

v. 21

In verse 14, the Son of God had a divine origin ('whence I came") and a divine destiny ('whither I go"). He came from Heaven and would return there.

"I go My way" = to Heaven, at the Father's right hand.

'Ye shall seek Me" – Jews to this day are seeking the Messiah (waiting for His arrival). However, they (as a nation) missed Him when He came to redeem them from their sins.

They "seek" but they don't find. Why? Because they look in the wrong place. They didn't want to seek Jesus; but they wanted to seek a certain kind of Messiah (one who would do what they wanted and bring into being freedom from the yoke of Rome).

'Ye . . . shall die in your sins" – People ask, "What will happen to Jews who die without trusting Jesus as their Messiah and Savior?"

Answer: The same thing that will happen to anyone who dies without Hi8m. They will die still wrapped up in their sins. There is no sin removal outside of Jesus (ILLUS: garbage truck and removal of trash versus the trash that is left to rot and accumulate)

"Whither I go, ye cannot come" – Speaking, not of suicide (v. 22) but of paradise (Heaven).

No one goes to Heaven apart from accepting Christ. Jesus came from Heaven and would return there.

But no one can enter those holy doors apart from a relationship to Jesus Christ.

v. 23

"Beneath" – the underworld; the lower region of the earth (just as they were children of "the devil" [v. 44], they were also citizens of this sin-cursed, hell-bound *cosmos*)

"Above" = Heaven (the abode of God).

"This world" – This *cosmos*; this temporal arrangement, which has been adorned with its mad materialism and humanism philosophies by "the god of this world" – Satan.

The reason why people are "worldly" in their thinking and lifestyles is because they are only citizens here and not in heaven.

IV. The Father & Son are ONE IN NAME (v.24)

(The Son is the great "I AM" as is the Father)

"I am" - Notice that the "He" is italicized. Actually Jesus says: "Unless you believe that I am the "I AM" (i.e. Jehovah), "Ye shall die in your sins."

John makes a point to show Jesus as the "I am" of Exod. 3:14 (cp.John 8:24, 58; 13:19; 18:5-8).

"Die in your sins" – to make such a remark to the Pharisees "doubtlessly infuriated the Jewish authorities, since it ranked them with sinners" (Ryrie note).

Anyone who rejects the *Yahweh*-ship (or the deity of Christ) will die with their sins tied tot hem to be judged for those sins and to eternally pay the wages of those sins.

V. The Father & Son are ONE IN WORDS (v.25-27)

(To Hear the Son is to Hear the Father)

v. 25

Sensing that Jesus was claiming to be Jehovah (the "I am") and therefore having occasion to accuse Him of blasphemy for claiming to be God, the Pharisees ask, "Who art thou?" Jesus answers their question by reminding them of earlier statements He made all along: He is the Light of the world (v. 12), co-equal with the Father

"They were wasting their God-given opportunities by arguing with Him instead of trusting Him; and one day soon, their opportunities would end" (Wiersbe, p. 321).

v. 26

'I speak to the world those things which I have heard of Him" – what Jesus hears from the Father, He speaks. To hear Him was to hear God the Father.

Hebrews 1:1-2

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son"

In accordance with the theme of the superiority of Christ, the writer of Hebrews shows His superiority over the prophets by revealing Christ as the last and final spokesman for God (SEE: Hebrews 2:2-3)

Mohammed was not "the seal of the prophets." Jesus is the final authority.

There were no flaws, errors, or mistakes in Christ's words, because when He spoke God was speaking.

The Red-Letter edition of the Bible draws attention to the exact quotes of Jesus Christ.

Everything Jesus said was God's Word because Jesus is God.

That is why Jesus taught with *"authority, and not as the scribes"* (Mk. 1:22).

If you want to know what God thinks about life, death, human relationships, morals, ethics, priorities, divorce, etc., see what Jesus said about it!

If you want God's way of righteousness, salvation, forgiveness, etc., see what Jesus said about it!

VI. The Father & Son are ONE IN WORKS (v.28-29)

(To see the Son's work is to see the Father's work)

v. 28

"Lifted up" – speaks of the cross (Jn. 3:14, 12:32-33). When He was lifted up on Calvary the signs that occurred showed Him to be the Messiah (Mysterious darkness at mid-day [Mt. 27:45], the torn veil from top to bottom in the Temple [Mt. 27:51], and the earthquake [27:52] were unmistakable signs that something supernatural was happening when Christ died [27:54]).

"I do nothing of myself" – When Jesus died, signs occurred on behalf of Jesus, which made a statement about Jesus (signs that God the Father did).

v. 29

I do always those things that please Him" - His works were the Father's works 100% of the time.

Jesus was never independent of the Father; rather, every single thing He did, the Father did because the Father was with Him.

In eternity past and up to the present, everything the Son did was God's doing because of the oneness between the Father and the Son.

Conclusion:

The Tri-Unity of God

God being an infinite being is above and beyond man's finite ability to fully comprehend (SEE: p. 46-48).

If His intelligence (Ps. 147:5; Is. 40:28; Rom. 11:34), works (Job 5:9, 9:10), greatness (Ps. 145:3), and judgments and ways (Rom. 11:33-34) cannot be completely understood by mortal man, then certainly His nature or essence cannot be known exhaustively.

Since God's *"greatness is unsearchable"* (Ps. 145:3), our ability to specifically know about Him is dependent upon written revelation. God has not yet revealed everything there is to know about Himself. But one day we will see Him as He is (I Cor. 13:12; I Jn. 3:2). Until then, we must accept by faith the data God has disclosed (Deut. 29:29). Since God's thoughts and ways are infinitely above man's (Is. 55:8-9), the Biblicist will submit His concept of God to that revealed in the sacred pages of Holy Scripture. Regarding truths that are too vast and mysterious for us to logically comprehend, we must accept what the Bible says and go no further. This faith is the essence of Biblical Christianity (Habakkuk 2:4; Heb. 11).

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Analogies which may help illustrate the Trinity:

1. The Atom

An atom has		1)	a proton
		2)	a neutron
	and	3)	an electron

Yet it is one atom.

The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

"In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).
(The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).
b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)
c. *"Let us go down. . ."* (Gen. 11:7)
d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. **The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament**
   a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*
   b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. **Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)**
   a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*
   b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*
   Compare Psalm 45:6-7 with Hebrews 1:8.

The New Testament makes many Intimations of the Triune Nature of God

1. **The Baptismal formula indicates Triunity**

   "Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

   If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. **The Believers' Access to God indicates Triunity**

   "For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

   "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. **Paul's benediction indicates Triunity**

   "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

The Bible clearly teaches that the Father, Son, and Holy Spirit are "God."

a. The Father is called God (John 16:27)

b. The Son is called God (Jn. 1:1; I Jn. 5:20; Rev. 21:7; Jn. 20:28; Heb. 1:8; Acts 20:28; Phil. 2:6; Col. 1:15; Col. 2:9; I Tim. 3:16; Titus 2:13; Mt. 1:23; Is. 9:6).

c. The Holy Spirit is called God (Acts 5:3-4; cp. Is. 6:9 with Acts 28:25; cp. Jer. 31:31-34 with Heb. 10:15-17).

3. The Bible clearly teaches that the Father, Son, and Holy Spirit are eternal

a. The Father is eternal (Ps. 90:2)
b. The Son is eternal (Is. 9:6; Col. 1:17)
c. The Spirit is eternal (Heb. 9:14)

4. The Bible clearly teaches that the Father, Son, and Holy Spirit share the same attributes

	THE FATHER	THE SON	HOLY SPIRIT
OMNIPOTENCE	Rev. 19:6; Gen. 18:14, 17:1; Mt. 19:26; Jer. 10:12, 32:17; Rom. 1:20; Job 42:1-2	Mk. 2:10; Mt. 28:18; Jn. 1:12; Jn. 14:13-14; Is. 9:6	Rom. 15:13, 15:9 Lk. 1:35 Micah 3:8
OMNISCIENCE	Job 42:2; Ps. 147:5, 139:15; Is. 40:28; Dan. 2:20-22; I Ki. 8:39	Jn. 2:24, 16:30; Jn. 21:17; Col. 2:3; Mt. 9:4, 17:27; Jn. 11:14; Rev. 2:23	Is. 40:13-14; Jn. 14:26; 16:12-13; I Cor. 2:10
OMNIPRESENCE	Ps. 139:7-11, 15, 16; I Ki. 8:27; Acts 7:49; II Chron. 2:5-6; Jer. 23:24	Jn. 1:47-50; Mt. 18:20; Mt. 28:18-20	Psalm 139:7-10
ETERNALITY	Gen. 21:33; Rom. 1:20; Deut. 33:27; Rom. 16:26	Heb. 13:8; Jn. 8:58; 17:5; Col. 1:17; Rev. 21:6; Is. 9:6	Heb. 9:14; Gen. 1:2

5. The Bible clearly teaches that the Father, Son, and Holy Spirit are all involved in the same works.

a. Creation
   1) The Father created (Gen. 1:1)
   2) The Son created (Jn. 1:3; Col. 1:15-16; Heb. 1:2)
   3) The Spirit created (Job 33:4)

b. Salvation
   1) The Father planned it (Eph. 1:4-6; Gal. 4:4)
   2) The Son provided it (Eph. 1:7-12; Gal. 4:5)
   3) The Spirit preserves it (Eph. 1:13-14; Gal. 4:6)

c. Answered Prayer
   We are to pray:
   1) To the Father (mt. 6:9)
   2) Through the Son (I Tim. 2:5; Jn. 14:14)
   3) In the Spirit (Jude 20; Eph. 6:18)

6. The Bible clearly teaches that the Father, Son and Holy Spirit are one in nature and essence.

a. The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)
2) *". . . equal with God"* (Jn. 5:18)
3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)
4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)
5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)
6) *". . . we are one. . ."* (Jn. 17:22)
7) *"Who being in the form of God thought it not robbery to be equal with God"* (Phil. 2:6)

d. The Father, Son, and Spirit are one
SEE: John 14:16, 18, 23

The Doctrine of the Trinity is the Basis of All Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would not be infinite).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).