

John 15 – Praxis of Christ as Son of God–The Father

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John 5:19-29

Jewish View of Messiah

- Jewish view of Messiah is ancient even in Christ's time
 - He would be a man similar to King David in deeds
 - The world would worship God via Jewish cultic practice
 - The Jewish law would be the only law of the world
 - Jerusalem would be the center of one world government
- They did not envision a New Covenant salvation (Lk 9:50)

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No Jewish View of the Trinity

- The Jews did not have a Trinitarian understanding; thus, they interpreted verses of a child being born as referring to only a human Messiah (Is 9:6-7)
 - The Spirit of God is seen as a different manifestation of God similar to modalism (Different modes of God)
 - There was no view of a Son of God - Ever
- Jews considered Trinitarian teaching blasphemy

Human Messiahs in Old Testament

- Does Old Testament teach about human Messiahs?
 - Before the Axial Age Prophets there were few texts referring to Messiah (Dt 18:15 (Prophet), Ps 22:31 (Refer to Suffering Messiah))
 - However, there were three examples that laid bare the futility of human Messiahs in the Torah
 - Relevance of these examples are missed even today

Cain - Prototypical Messianic Man

- Cain - Play on Hebrew word gotten {קָנָה}; i.e., God has given me the man who will defeat Lucifer (Ge 3:15, 4:1)
 - Cain raised thinking he was the Messiah and all others were lesser men (Abel - worthless one)
 - God rejected Cain's offering - No contrite heart (Ps 51:16-17)
 - God told Cain he had to control his sin - failed (Ge 4:6-7)
 - Cain killed Abel - Human messiah seeks power for self

Cain Sets Up a Kingdom

- God exiled Cain away from those who worship Him
 - Cain, the Wanderer, wandered to land of Wanderers (Nod - נֹד) to set up his prototypical kingdom
 - First government (laws) to control sinful men (Society)
 - First force (פָּיִל) to enforce laws and conquer others
 - Within several generations Cain's kingdom conquers nearly all peoples enforcing an anti-God belief system (Ge 4:5-8)

Mark of Cain – Symbol of god

- God puts mark on Cain so His people will not kill him
 - Mark becomes a symbol promoting Cain's deityship'
 - All had been raised understanding Cain as Messiah
 - Cain able to establish his government by combining deity and ruler (messiah) in one man via the mark'
 - This reoccurs after the Cataclysm (Flood used of God to separate the land masses and restarting godly culture)

Nimrod – Cain Renewed

- Nimrod (נִמְרוֹד) - Mighty ruler over Babel (10: 10:8-10; 11:1-9)
 - One people building a Temple of worship of god-man
 - Belief in God crushed under government that promoted a man as both ruler and god above all others'
 - God introduced different worldviews via languages
 - Man's sin (intolerance) caused division and separation
 - First great ancient kingdoms continued god-man rule

Pharaoh – Analogous God-Man Rule

- Egypt quintessential of very ancient kingdoms with god-ruler concept (Roles divided into king & priest)
 - King of Egypt - Civil ruler of Egypt
 - Pharaoh - High priest of Egypt - Ma'at (Homeostasis)
- Nine signs God performed in Egypt proved Pharaoh was not god-man; Pharaoh admitted God is God and let His people go; he recanted trying to recapture them

Jesus - Son of God: Blasphemy

- John is explaining why the Trinity is not blasphemy but necessary to understanding why Messiah is both God and Man {Son of God and Son of Man} (Mt 9:6; 14:31)
- Jews believed Jesus was making Himself equal to God, replacing God, and therefore guilty of blasphemy (Mt 26:63-68)
 - Though God and Jesus were of the same substance, Jesus was not making Himself equal to God (Jn 14:8-11)

Refers Back to Opening Hymn

- These "amen, amen" passages refer to Opening Hymn (Jn 1:14, 18)
 - Human *messiahs* did what they wanted - Conquer & kill
 - God's Messiah does not do His will but the Father's
 - Only One who has seen the Father can be shown what the Father is accomplishing on earth
 - As no one has been to Heaven only one who has come from Heaven can explain the Father's will to men

Warning of the Son to Men

- Father has given all judgment to the Son
 - True God-Man-Ruler triad
 - Lucifer tried to copy this in Cain, Nimrod and Pharaoh
- As the Father raises the dead giving life so also the Son gives life to whom He wills {Election}
 - Cain, Nimrod & Pharaoh remain dead - No life
 - Christ resurrected thus He pleased God by His death (Jn 1:15-20)

Belief in Father and Son

- Christ said that belief in the Father also means belief in the One the Father sent; i.e., His Son, the Messiah
 - Rejection of the Son is rejection of the Father
 - Rejection of the Son is rejection of the life He offers
- Those who believe the Son possess *eternal life* and do not come into judgment for sin; but, those who reject the Son must face the judgment and Lake of Fire

Son Authorized to Give Life

- Father is source of all life in Himself - Needs no other
 - He has given authority to give life to the Son
 - The authority to give life also means the authority to not give life; i.e., judgment
 - Only Son executes true judgment as He does God's will
 - All men execute faulty judgment, even sincerely (Jc 1:18-19)

Amen, Amen - Hear His Voice

- Absolutely truth: Those who hear the Son will come into life now and in eternity future
 - Partial fulfillment of this when Christ died (Jn 2:19-21)
 - Looks ahead to future fulfillment when the dead will hear His voice and rise
 - Rapture of First Fruits for the Bema Seat (1Th 4:13-17; 2Co 5:10)
 - Rapture of Old Testament saints for the Kingdom (Dt 12:1-24)
 - Rapture of dead for the White Throne judgment (Re 20:11-15)

John's Trinitarian Defense

- Father and Son are not equal though they are of the same substance as implied in their relationship
 - Jesus is not making Himself equal with the Father
 - Jesus is not doing His own will as human messiahs did
- Father has delegated His authority to the Son
 - Life for those who believe in both Father and Son
 - Judgment of all who reject the Son thus rejecting Father

No Separation of Father & Son

- Christ is clear: one either believes in the Son, who was sent by the Father, or one rejects the Son which also rejects the Father who sent Him (Law of Excluded Middle)
 - One cannot accept the Father while rejecting the Son
- Jews rejected this position using it to kill Messiah and thus reject the Father and His life whom they claim to defend - Small god who needs man's defense

(Mt 26:63-68; Ac 5:33-40)

What Did Man Learn?

- True Christianity soon morphed into Christendom
 - Roman emperor Constantine embraced Christianity to solidify his rule against the barbarians
 - Roman Catholicism recognized medieval kings that recognized Rome furthering the power of both
 - Modern nation-states substitute secular humanism as their religion legitimizing their god-man rule (man the measure of all things- rebirth of Protagoras' theory)

www.oxfordjournals.org/doi/10.1093/ajph/94.11.1934 www.humanism.edu

Lucifer Will Raise New Messiah

- As human societies regress into a pre-Cataclysmic state Lucifer, Dragon, will raise a *new hope* of past failures
(2Th 2:5-12; Re 12:18-13:18)
 - Antichrist - Rises from the sea (Sin nature raging against God) as human messiah who promises life but brings only death as have all previous human messiahs
 - False Prophet - Gnostic priest that supports lie of antichrist, Lucifer, deceiving those who reject the Son

Why the Necessity of the Son?

- Father is infinite in scope; thus, He cannot be contained within His creations
 - Heaven - Created for the angels and the Son
 - Earth - Current physical universe created for man
- As no one has ever seen the Father, who is spirit, the Son is the interface between the Father and all others in both creations and as Messiah in giving life to men
(Jo 1:18; 4:23-24)

Paschal Lamb Requires the Son

- The need for a sinless sacrifice for sin requires the Son
 - Man cannot satisfy God's justice - Sinful
 - Only sinless man can die for sinners - Son of God/Man
 - Amoral animal sacrifice illustrated this for over 1400 yrs
- Thus, the Father provided His Son as willing sacrifice for those whom He saves (Father as spirit and judge could not be His own sacrifice: Required a man)
(Ro 8:1-4; Ph 2:5-11)