

John 8:12-20

I AM the Light of the World

John 8:12–20 (NKJV)

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¹³ The Pharisees therefore said to Him, “You bear witness of Yourself; Your witness is not true.”

¹⁴ Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. ¹⁵ You judge according to the flesh; I judge no one. ¹⁶ And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me. ¹⁷ It is also written in your law that the testimony of two men is true. ¹⁸ I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

¹⁹ Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

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Introduction

In 1996 there was the 30th anniversary of an event that occurred in Oct 18th 1966, a national assembly of evangelical met in London England and Dr. Martyn Lloyd Jones spoke on the topic of evangelical unity. At the conclusion of the message, the chairman of the assembly Dr. John Stott arose to say that he did not agree with what was just said and proceeded to say why he didn't agree.

So a conference that had the intended to be for the promotion of evangelical unity ended up being a catalyst for disunity.

The Disagreement that was going on in London in 1966 was the exact same disagreement that was going on in the United States

What is amazing is when you pressed the issue to find out what the disagreement was about, there was disagreement as to what the disagreement was about.

It wasn't a different over evangelical belief. As far as the the most important fundamental beliefs, all were in agreement.

However liberalism had crept into the churches, and called on people to experience Christ, to love Christ.

But the difference was critical. Liberalism, denied the need for revealed truth, or doctrine. You just need Jesus.

So you could be a Christian with out understanding who Christ was. You be a believer without knowing it. You might not understand in your head but you have him in your heart.

So in response to this Some evangelical Christians left the mainline denominations. They started there on groups and made the gospel and the definition of the gospel as the determiner of fellowship or association.

So in the 1950s the ecumenical movement was gaining grown, More and more churches were capitulating on doctrine for the sake of unity and popularity

At the same time and new evangelical policy was being written...

Fuller Seminary, Periodical "Christianity Today" and The Billy Graham Association

The policy stated that we have been to exclusive, too restrictive. doctrinally, and practically.

More and more liberals and evangelical met and united in efforts of evangelism, moralism and politicism.

(Ian Murray, Shepherds Conference 2001)

Enter now

Billy Graham...

who recently died at the age of 99 passed away. Best known for his itinerant global evangelism, his Decision Magazine, his Billy Graham Evangelistic Association, and the popular radio show Hour of Decision from 1950 to 1954. Graham spent his life preaching to the masses.

Graham preached to live audiences of nearly 215 million people in more than 185 countries and ...

Graham was featured on the cover of the national magazine of Time, an enormous honor for a personality in the public eye for so short a period. He retired from public Crusades in 2005.

Graham perfected the 'aisle walk' introduced by Charles Finney, usually to the tune of Just As I Am. At the conclusion of the music and preaching, Graham invited those who were seeking to "accept Christ" to stream down the aisles and speak to counselors in the front. There, they would receive further information or answers to their questions. Some would 'decide' to become Christian there on the spot.

Through 2016, Gallup Poll's "Most Admired Man and Woman Poll" showed Graham with 60 appearances in the top 10, the most of anyone, with eight second-place finishes.

The above is the Billy Graham the world knows. It is the Graham most of the evangelical world knows. But the truth is available and it's public and can be seen by those willing to look.

Mr Graham no doubt preached with fervor and intensity, at least in the early days, and many have genuinely come to Christ because of the Gospel that he Preached.

However soon enough, as early as 1952-54, he began to compromise his message. Some say it was even before that, when Roman Catholic Bishop Fulton Sheen took a young Graham under his wing in 1944. In 1954 Graham spoke to the Liberal Union Theological Seminary in NY, repeatedly calling his ministry "ecumenical".

By 1957 Graham's split from conservative fundamentalist preachers was complete.

Graham believed that if a person was sincere enough, even if they didn't know Jesus or having repented, they would go to heaven. In fact, Graham held to what is known as a "Wider Mercy" view, that God, in the end, will have a wide mercy on all, not just those who are in Christ. He stated this not only on the Hour of Power with Robert Schuller in 1997 but to Larry King in a televised interview,

The whole exchange is sadly fascinating, but the most important statement was Graham's:

I think that everybody that loves or knows Christ, whether they are conscious of it or not, they are members of the body of Christ. . . . God is calling people out of the world for his name, whether they come from the Muslim world, or the Buddhist world or the non-believing world, they are members of the Body of Christ because they have been called by God. They may not know the name of Jesus but . . . I think that they are saved and they are going to be with us in

Larry King asked Dr. Graham: "Did he actually say to you once, 'We are brothers' "?

GRAHAM: That's correct. He certainly did. He held my hand the first time that I met him about 1981 -- he'd just been Pope for two years when I saw him first. Because when he was elevated to the papacy, I was preaching in his cathedral in Krakow that very day. And we had thousands of people in the streets. And watching the television today of Krakow has brought back many memories.

KING: You said that he was an Evangelist.

GRAHAM: He was, indeed. He traveled throughout the world to bring his Christian message to the world. And we see tonight the outpouring from the world that he touched. And I think he touched almost everybody in the whole world.

KING: There is no question in your mind that he is with God now?

GRAHAM: Oh, no. There may be a question about my own, but I don't think Cardinal Wojtyla, or the Pope -- I think he's with the Lord, because he believed. He believed in the Cross. That was his focus throughout his ministry, the Cross, no matter if you were talking to him from personal issue or an ethical problem, he felt that there was the answer to all of our problems, the cross and the resurrection. And he was a strong believer.

heaven. (pp. 73-74)

Here, the line between Christian and non-Christian is blurred to the point of non-existence.

and the BGEA affirmed this has been Graham's belief since 1960 when he wrote about it in his own Decision Magazine.

In 2005 he refused to state the Gospel clearly and affirm Jesus' exclusivity as the Door to heaven. ([source here.](#))

KING: But what about those faiths -- the Mormons and the others that you mentioned -- believe in Christ. They believe they will meet Christ. What about those like the Jews, the Muslims, who don't believe they ...

GRAHAM: That's in God's hands. I can't be the judge.

KING: You don't judge them?

GRAHAM: No.

KING: How do you feel when you see a lot of these strong Christian leaders go on television and say, you are condemned, you will live in hell if you do not accept Jesus Christ, and they are forceful and judgmental?

GRAHAM: Well, they have a right to say that, and they are true to a certain extent, but I don't -- that's not my calling. My calling is to preach the love of God and the forgiveness of God and the fact that he does forgive us.

CBN.com – LOS ANGELES, CALIFORNIA (ANS) -- Speaking on the April 2 edition of CNN's Larry King Live program Dr. Billy Graham said that that Pope John Paul II was the most influential voice for morality and peace in the world in the last 100 years.

Those counselors at the front? They included people from liberal Protestant churches, rabbis, and Catholic priests. This was because in order to obtain sponsorships, Graham had promised 'we wouldn't try to compete with their churches' nor 'to draw congregants away from their churches'. Seekers would be asked which church bus they came in on or which church they attended or which friend they came with, then shuttled to the appropriate counselor. Billy's son Franklin works with Catholic priests in the same way at his events that he calls Festivals.

A major research project was done some years after the major crusade at Haringay London. It found no lasting effect from the Crusade, though there had been thousands who professed Christ at that time. Belfast native Cecil Andrews of Take Heed Ministries has more in his sensitively done video, **Billy Graham, the Man & His Message**.

Unfortunately, Graham's unorthodox views did not end with his denial of Jesus as exclusive way to heaven.

We live in a dark world—a world eclipsed by the long shadow of sin. In desperation, the lost people around us search frantically for truth, without the facility to find it. Because of their spiritual blindness, they only stumble deeper into sin's hopeless gloom—finding themselves utterly trapped in the snares of immorality, idolatry, and all “the unfruitful deeds of darkness” (**Eph. 5:11**).

The Bible describes sinners as **“those who leave the paths of uprightness to walk in the ways of darkness”** (**Prov. 2:13**); consequently,

“The way of the wicked is like darkness; they do not know over what they stumble” (4:19). Yet those who foolishly “substitute darkness for light and light for darkness” (Isa. 5:20)

are without excuse, “for even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened” (Rom. 1:21);

they are “darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart” (Eph. 4:18).

As a result of that ignorance, “the fool walks in darkness” (Eccl. 2:14), and “he who walks in the darkness does not know where he goes” (John 12:35).

Into this sin-darkened world came Jesus Christ as **“the Light [that] shines in the darkness” (1:5); “the true Light which, coming into the world, enlightens every man” (v. 9).**

When He was an infant, Simeon called Him “a light of revelation to the Gentiles, and the glory of Your people Israel” (Luke 2:32),

One would think that sinners, hopelessly lost in the darkness, would flock to the Light. Yet in a strange paradox, people love the very darkness that ensnares them. **Like a dying man who cherishes his deadly disease,**

they cherish the sin that produces spiritual and eternal death.

In John 3:19 Jesus explained, “This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.”

But those who through repentance and faith in Jesus Christ

“turn from darkness to light and from the dominion of Satan to God ... receive forgiveness of sins and an inheritance among those who have been sanctified by faith in [God]” (Acts 26:18).

They are **“rescued ... from the domain of darkness, and transferred ... to the kingdom of His beloved Son” (Col. 1:13),**

becoming “sons of light and sons of day,” no longer “of night nor of darkness” (1 Thess. 5:5).

Because God **“has called [them] out of darkness into His marvelous light” (1 Peter 2:9),**

those who “were formerly darkness ... now ... are Light in the Lord” (Eph. 5:8).

In 7:37–38 Jesus presented Himself as the source of living water

Here Jesus made another astounding claim about Himself—that He is the Light of the World. As before, His words generated severe opposition, especially from the Jewish religious leaders.

Lesson

I. The Declaration

II. The Defiance

III. The Dialogue

IV. The Deterrent

I. The Declaration

¹² Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

The Setting

²⁰ These words Jesus spoke in the treasury, as He taught in the temple;

The setting for the Lord’s confrontation with the religious leaders was the temple **treasury**. The reference was not to a building, but to the thirteen trumpet-shaped receptacles or treasure boxes located in the section in the temple complex called the Court of the Women (the

second outermost court). It was so named because it was as far into the temple area as women were normally permitted to go. Each treasure box was marked to designate how the money put in it would ostensibly be used (for the temple tax and various offerings). It was at this site that Jesus would later observe a poor widow making her cent offering (Mark 12:41–44; Luke 21:1–4).

Since the Court of the Women was a busy public location, it was ideal for Jesus to teach there. The Sanhedrin met in a nearby hall, almost within earshot of the Lord's voice

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 333). Chicago: Moody Press.

12 Then Jesus spoke to them again, saying, **“I am the light of the world.”**

12 Παλιν ουν ο Ιησους αυτοις ελαλησεν λεγων
Εγω ειμι το φως του κοσμου

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 8:12). Bellingham, WA: Logos Bible Software.

This is the second of seven “**I am**” statements in John’s gospel that reveal different facets of Christ’s nature as God and His work as Savior .

John had already used the metaphor of light to describe Jesus (1:4, 8–9; cf. Rev. 21:23), and it was one rich in Old Testament allusions (cf. Ex. 13:21–22; 14:19–20; Neh. 9:12, 19; Pss. 27:1; 36:9; 43:3; 44:3; 104:2; 119:105, 130; Prov. 6:23; Isa. 60:19–20; Ezek. 1:4, 13, 26–28; Mic. 7:8; Hab. 3:3–4; Zech. 14:5b–7).

By claiming to be **the Light of the world** Jesus was clearly claiming to be God (cf. Ps. 27:1; Isa. 60:19; 1 John 1:5) and to be Israel’s Messiah, sent by God as the “light to the nations” (Isa. 42:6; cf. 49:6; Mal. 4:2).

Psalm 27:1 (NKJV)

1 The Lord *is* my light and my salvation;
Whom shall I fear?
The Lord *is* the strength of my life;
Of whom shall I be afraid?

Isaiah 60:19 (NKJV)

¹⁹ “The sun shall no longer be your light by day,
Nor for brightness shall the moon give light to you;
But the Lord will be to you an everlasting light,
And your God your glory.

1 John 1:5 (NKJV)

⁵ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

and to be Israel's Messiah, sent by God as the "light to the nations" (Isa. 42:6; cf. 49:6; Mal. 4:2).

Isaiah 49:6 (NKJV)

⁶ Indeed He says,
 'It is too small a thing that You should be My Servant
 To raise up the tribes of Jacob,
 And to restore the preserved ones of Israel;
**I will also give You as a light to the Gentiles,
 That You should be My salvation to the ends of the
 earth.'** "

Jesus Christ alone brings the light of salvation to a sin-cursed world. To the darkness of falsehood He is the light of truth; to the darkness of ignorance He is the light of wisdom; to the darkness of sin He is the light of holiness; to the darkness of sorrow He is the light of joy; and to the darkness of death He is the light of life.

The analogy of light, as with Jesus' earlier use of the metaphor of living water (7:37–39), was particularly relevant to the Feast of Tabernacles. The daily water-pouring ceremony had its nightly counterpart in a lamp-

lighting ceremony. In the very Court of the Women where Jesus was speaking, four huge candelabra were lit,

(the wicks were old priestly garments) pushing light up into the night sky like a searchlight. So brilliant was their light that one ancient Jewish source declared, “There was not a courtyard in Jerusalem that did not reflect [their] light” (cited in F. F. Bruce, *The Gospel of John* [Grand Rapids: Eerdmans, 1983], 206 n. 1).

They served as a reminder of the pillar of fire by which God had guided Israel in the wilderness (Ex. 13:21–22)

In the (Mishnah *Sukkah* 5:1–4) its states

‘He who has not seen the joy of the place of water-drawing has never in his life seen joy’: this extravagant claim stands just before the description of the lighting of the four huge lamps in the temple’s court of women and of the exuberant celebration that took place under their light (Mishnah *Sukkah* 5:1–4). **‘Men of piety and good works’ danced through the night, holding burning torches in their hands and singing songs and praises.** The Levitical orchestras cut loose, and some sources attest that this went on every night of the Feast of Tabernacles, with the light from the temple area shedding its glow all over Jerusalem.

In this context Jesus declares to the people, *I am the light of the world*

But unlike the temporary and stationary candelabra, Jesus is a light that never goes out and a light to be followed. Just as Israel followed the pillar of fire in the wilderness (Ex. 40:36–38), so Jesus called men to follow Him (John 1:43; 10:4, 27; 12:26; 21:19, 22; Matt. 4:19; 8:22; 9:9; 10:38; 16:24; 19:21

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 334). Chicago: Moody Press.

12 Then Jesus spoke to them again, saying, **“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”**

The one **who follows** Him, Jesus promised, **will not walk in the darkness** of sin, the world, and Satan, **but will have the Light** that produces spiritual **life** (cf. 1:4; Pss. 27:1; 36:9; Isa. 49:6; Acts 13:47; 2 Cor. 4:4–6; Eph. 5:14; 1 John 1:7). Having been illumined by Jesus, believers reflect His light in the dark world (Matt. 5:14; Eph. 5:8; Phil. 2:15; 1 Thess. 5:5); “They, having kindled their torches at His bright flame, show to the world something of His light” (Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1979], 438).

Akoloutheō (**follows**) is sometimes used in a general sense to speak of the crowds who followed Jesus (e.g., 6:2; Matt. 4:25; 8:1; 12:15; Mark 2:15; 3:7; Luke 7:9; 9:11). But it can also refer, more specifically, to following Him as a true disciple

(e.g., 1:43; 10:4, 27; 12:26; Matt. 4:20, 22; 9:9; 10:38; 16:24; 19:27; Mark 9:38). In that context, it has the connotation of complete submission to Jesus as Lord. God does not accept a half-hearted following of Christ—of receiving Him as Savior, but not following Him as Lord. The person who comes to Jesus comes to Him on His terms, or he does not come at all —**a truth Jesus illustrated in Matthew 8:18–22:**

Now when Jesus saw a crowd around Him, He gave orders to depart to the other side of the sea. Then a scribe came and said to Him, “Teacher, I will follow You wherever You go.” Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” Another of the disciples said to Him, “Lord, permit me first to go and bury my father.” But Jesus said to him, “Follow Me, and allow the dead to bury their own dead.”

the Lord was not interested in making salvation artificially easy for people, but genuine. He wanted their absolute allegiance, obedience, and submission. In Luke 9:23–24 He said, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.”

(For a discussion of the biblical view of the lordship of Christ, see John MacArthur, *The Gospel According to Jesus*, rev. ed. [Grand Rapids: Zondervan, 1994], and *The Gospel According to the Apostles* [Nashville: Thomas Nelson, 1993].)

Following Christ is not burdensome, as walking in the light illustrates. It is far easier than stumbling around in the dark (cf. Jer. 13:16).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 334–336). Chicago: Moody Press.

II. The Defiance

¹³ The Pharisees therefore said to Him, “You bear witness of Yourself; Your witness is not true.”

¹³ The Pharisees

¹³ The Pharisees therefore said to Him, “**You bear witness of Yourself; Your witness is not true.**”

Not unexpectedly, **the Pharisees** reacted negatively to Jesus’ claim. In what was likely a mocking reference to the Lord’s own words in 5:31 (“If I alone testify about Myself, My testimony is not true.”), they **said to Him, “You are testifying about Yourself; Your testimony is not true.”** According to the Old Testament Law, every fact in a legal matter had to be established by the testimony of more than one witness (Num. 35:30; Deut. 17:6; 19:15; cf. Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). In typical fashion, the Pharisees refused to consider the possibility that Jesus’ claim might be true. Instead, they arbitrarily dismissed it on a legal technicality.

In reality, of course, there were others who could testify to the truthfulness of Jesus’ claims (e.g., John the Baptist

[1:7–8, 19–27, 34, 36; 3:26; 5:33], the Twelve [1:49; 6:69; Matt. 14:33; 16:16], the Samaritan woman [John 4:39], Martha [11:27], those who witnessed His raising of Lazarus [12:17], Jesus' works [5:36; 10:25], the Scriptures [5:39], and, above all, the Father [see the discussion of vv. 17–18 below]). Thus, there is no contradiction between Jesus' statements here and in 5:31; He was not, as the Pharisees alleged, the only witness who could verify His claims.

The Pharisees' skeptical response illustrates just how obtuse unbelief is; it is never convinced no matter how compelling the evidence. Jesus performed miracles unparalleled in human history (15:24).

Yet “though He had performed so many signs before them, ... they were not believing in Him” (12:37; cf. Matt. 11:20–24).

Nonetheless, to those who honestly seek the truth Jesus promised, “If anyone is willing to do [the Father's] will, he will know of the teaching, whether it is of God or whether I speak from Myself” (John 7:17).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 336). Chicago: Moody Press.

III. The Dialogue

¹⁴ Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. ¹⁵ You judge according to the flesh; I judge no one. ¹⁶ And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me. ¹⁷ It is also written in your law that the testimony of two men is true. ¹⁸ I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

¹⁹ Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

In response to the Pharisees’ issue of single testimony, **Jesus answered and said to them, “Even if I testify about Myself, My testimony is true.”** Obviously, the testimony of one person may be true, even if not corroborated by anyone else. The demand for two or three witnesses was a means for establishing the truth in a court of law. What Jesus said was the truth in utter perfection, since God is true (Rom. 3:4; Titus 1:2; Heb. 6:18). Still, He gave His enemies three evidences to support His self-testimony as the truth,

each related to His deity—the very thing that scandalized them the most.

First,

His Origination from the Father (God)

Jesus supported His claim by referring to His divine origin and destiny, while the Pharisees were ignorant of both. Therefore He was qualified to testify about Himself, but they were not. **“For I know where I came from and where I am going,”** He told them, **“but you do not know where I come from or where I am going.”** The Lord was always conscious of His heavenly origin and destiny; in 16:28 He said: “I came forth from the Father and have come into the world; I am leaving the world again and going to the Father” (cf. 3:11–13; 5:36–37; 6:38; 7:28–29, 33; 8:42; 10:36; 13:3; 14:28; 16:5; 17:5, 8, 13, 18). His self-knowledge and divine omniscience (cf. 2:25; 16:30; 21:17) thoroughly confirmed His testimony.

His opponents, on the other hand, had no such knowledge; they did not know either where He came from or where He was going. Like the crowd (7:27), they thought that they knew, but were terribly mistaken. In fact, they were unaware of His earthly birthplace (7:41–42, 52), let alone His heavenly origin.

Jesus further exposed their ignorance when He declared to them, **“You judge according to the flesh;”** according to earthly standards; as sinful men in a fallen world. They not only understood nothing of His heavenly origin, but even what they thought they knew about Him was incorrect. Thus, their judgment of Him was limited,

superficial, and wrong. Proud, arrogant, and self-righteous, they had failed to heed Jesus' earlier admonition, "Do not judge according to appearance, but judge with righteous judgment" (7:24). Like the pagans of whom Paul wrote in 1 Corinthians 1:21 they, too, "through [their] wisdom did not come to know God." To the Jews Jesus was "a stumbling block" (1 Cor. 1:3; cf. 2:14). They were the opposite of the apostle Paul, who wrote to these same Corinthians, "Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer" (2 Cor. 5:16). Because believers have spiritual understanding, we see Christ for who He truly is, and even see all other people as spiritual and eternal souls.

There are two ways of understanding Jesus' statement, "**I am not judging anyone.**" He may have meant that He did not judge according to the flesh (superficially, externally) like the Pharisees did (

cf. D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 339).

Or the Lord may have meant that He did not judge anyone yet, since "God did not send the Son into the world to judge the world, but that the world might be saved through Him" (3:17; cf. 12:47; Luke 9:56). In the future, however, Jesus will judge, "For not even the Father judges anyone, but He has given all judgment to the Son" (5:22; cf. v. 27; 9:39; Matt. 16:27; 25:31–46; Acts 10:42; 17:31; Rom. 2:16; 2 Tim. 4:1).

The Union with the Father (God)

The second support for the credibility of Jesus' testimony is based on His divine nature shared with the Father. "But even if I do judge," the Lord went on to say, "My judgment is true; for I am not alone in it, but I and the Father who sent Me." By insisting that He was one with the Father in judgment, Jesus was claiming essential equality with Him.

In 5:17 He made a similar claim: "My Father is working until now, and I Myself am working." Enraged, "the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God" (v. 18). Jesus' testimony was true because He was of the same nature as the one true, living God (10:30).

The Witness of the Father (God)

As a final vindication that His self-witness was true, Jesus rebutted the Pharisees' false allegation that He was His only witness (v. 13). **In the law** to which they had appealed and which was binding on them **it has been written that the testimony of two men is true** (Deut. 17:6; 19:15). Reinforcing the very claim that most outraged His enemies, the Lord then provided those two witnesses, declaring, **"I am He who testifies about Myself, and the Father who sent Me testifies about Me."** In perfect agreement, the Father and the Son bear witness to the truth of Jesus' claims (cf. v. 29 and the

discussion of 5:31–32, 37–38 in chapter 17 of this volume). He called on God as witness to the validity of His claim, since “if Jesus really stands in the relationship to God in which He says He does, then no mere man is in a position to bear witness. No human witness can authenticate a divine relationship” (Morris, *The Gospel According to John*, 443).

Predictably, even that did not satisfy the Pharisees. Thinking in purely human terms (cf. 3:4; 6:42, 52), **they were saying to Him, “Where is Your Father?”** Were they asking to see Joseph, who likely had died by this time, to prove Jesus had an earthly father? In light of verse 41, were they intending to insult Him as illegitimate? In any case, they rejected Him. Jesus’ reply was simple and devastating: **“You know neither Me nor My Father; if you knew Me, you would know My Father also.”** The very fact that they thought like they did proves that they did not know the Father. In Matthew 11:27 Jesus said, “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.” Those who reject the Son give incontrovertible proof that they do not know the eternal Father (cf. 1:18; 14:6–9). Although they prided themselves on knowing Him, the Pharisees—blinded by their own hard-heartedness—were actually ignorant of spiritual reality (Matt. 15:14; 23:16, 24).

IV. The Deterrent

²⁰ These words Jesus spoke in the treasury, as He taught in the temple; **and no one laid hands on Him, for His hour had not yet come.**

yet no one seized Him, because His hour had not yet come. Jesus was always under the sovereign control of His Father and the divine schedule, so that His enemies were powerless to harm Him before the appointed time

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 333). Chicago: Moody Press.