

John 8:12-30; "The Witness of the I AM" – September 20, 2026

I. Welcome & Review

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather in praise and worship of our Lord and Savior Jesus Christ.

1. *Welcome any visitors and those streaming online.*

B. Before we continue any further in our service, let's go ahead and dismiss our elementary aged children to their Sunday School Classrooms.

1. And as the kids make their way out, will the rest of you open up your bibles and make your way to John chapter 8?
2. If you don't have a Bible and would like to borrow one, feel free to reach down and borrow one of the bibles situated underneath some of the chairs around you. We do think it is important to follow along in the Word for yourself as we make our way through it verse by verse.

C. This morning, we are going to continue our study through the gospel of John, picking up where we last left off.

1. Last week we covered the first eleven verses of chapter 8 detailing an event that took place the day after the Feast of Tabernacles had concluded dealing with a woman caught in the very act of adultery.
2. The Pharisees caught this woman in adultery and brought her before Jesus, presenting her to Him and asking Him what should be done to her. How the Law says she should be stoned, but they wanted to know what Jesus said should happen to her.
3. You see, this was all an elaborate trap some of the Pharisees had put together in order to test Jesus and try and find something with which they could accuse Jesus of.
4. They thought they had Jesus backed into a corner, that no matter what He said, He would be putting Himself in hot water.
 - a. For if He said that the woman should not be stoned, they would pit Him against Moses and the Law and bring accusations against Him as a false teacher.
 - b. However, if He did agree with the Law and judge that she should be put to death, they could bring Him to the Roman authorities and accuse Him of being some sort of rabble rouser coming against the Roman authorities for Rome had stripped the Jews of their power to carry out capital punishment.
 - i. Not to mention it would more than likely ruin His public image as a man of the people; a friend of tax collectors and sinners.
 - ii. The thought was that it would quell the public's enthusiasm behind Him and lead people to turning away from Him.
 - c. So, they thought their trap was so ingenious; that no matter which way Jesus went, they'd be able to attack Him and bring accusation against Him; either as a false teacher, or some sort of rebel.

5. Well, Jesus saw right through their test and instead of responding directly to them, simply bowed down to the ground and started writing things upon the stone ground of the temple.

a. We aren't told what He wrote, but it had an incredibly powerful impact upon the religious leaders.

6. Jesus stood up and addressed the religious leaders telling them, he who is without sin among them could go ahead and cast the first stone, and then He proceeded to stoop down again and write upon the stone ground.

7. And one by one the accusers of the woman left, from the oldest down to the youngest, each one departing like a procession march, not saying a word. What Jesus said, and evidently what He wrote, brought conviction to their hearts and they departed leaving the woman alone with Jesus in the midst of the crowd.

8. Jesus then turned to the woman and asked, "Woman, where are those accusers of yours? Has no one condemned you?" To which she responded, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more." (**Jn. 8:11b**)

9. Such a beautiful account of God's grace being poured out upon a sinful soul. Jesus didn't condone this woman's sin, nor did He condemn her for her sins, but He did call out her sin and tell her to go and sin no more. He was gracious and loving and kind and forgiving, while still calling out sin and calling her to repentance.

D. And that is where our text ended last week. This morning we pick up the account in John chapter 8 with more details of what happened there at the temple on the day after the Feast of Tabernacles.

1. Our text this morning is going to be John chapter 8 vs. 12-30 and the title of our study is going to be "**The Witness of the I AM**".
2. Hopefully you all are there in John chapter 8. If so, I'd like to invite all who are able to rise to their feet in honor of God and His Holy Word.
3. I'm going to read through the entirety of our text from my Bible. I'll be reading from the NKJV, if you are reading from a different translation just do your best to follow along in your Bible, as I read from mine.
4. John continues his gospel record with more details about what took place there at the temple the day after the Feast of Tabernacles ended with the following in vs. 12... (R & P)

II. Intro;

A. The title I've given for our study this morning is "**The Witness of the I AM**".

1. The word "witness" appears several times in our text this morning; seven times in fact the Greek root is used in our text.
2. Jesus is speaking to the crowd around Him and specifically addressing some of the religious leaders coming against Him [presumably those other than the ones who had brought the woman to Him for they all

departed from Him]. And as He addresses them He speaks of witnessing and testifying of certain matters.

3. That is what the word “witness” means. It means to testify or bear witness to certain truths, certain facts. The word “testimony” in vs. 17 of our text shares the same Greek root as the word “witness”. And so, we understand that Jesus is bearing witness, He is testifying to certain truths throughout our text.
4. And as we go through our text this morning, we are going to note the various things Jesus testifies of, beginning with His bold proclamation in vs. 12. Take a look at it again with me.

III. John 8:12;

A. What we have before us is the second of Jesus’ bold “I AM” declarations that are found throughout the gospel of John.

1. His first I AM statement was covered back in John chapter 6 when Jesus boldly declared, “I am the bread of life”. (**Jn. 6:35a**)
2. Here He states, “I am the light of the world.”

B. And this declaration is packed with great meaning and significance that we will need to take some time to breakdown and understand for ourselves.

C. The first thing I want to highlight has to do with what we know about the setting Jesus is in when He makes this bold declaration.

1. We know based upon what John writes at the beginning of this chapter in verse 2 that this declaration was given the day after the Feast of Tabernacles concluded, somewhat early in the morning still.
2. We also know the location that Jesus was in; we know that He was on the temple grounds and specifically we are told in verse 20 of our text that Jesus was in the treasury when He spoke these things.
 - a. The treasury was where people would come and pay their temple taxes and give any other special monetary gifts.
 - b. History tells us that this was located within the court of the women.
 - i. The temple grounds were broken up into various courts. The outer most court was referred to as the court of the Gentiles. It was not exclusive for Gentiles, but this was as far as a Gentile could go. Basically, anyone could come and enter into the temple grounds through the outermost court; the court of the Gentiles.
 - ii. Within the court of the Gentiles, was the court of the women. Again, it wasn’t exclusively for woman, but it was as far as women could go in moving towards the center of the temple grounds. This was for Jews only; no Gentiles allowed. And this is where, according to history, most of the public teaching took place.
 - iii. Within the court of the women, was the court of Israel which was only open to ritually clean Jewish men. And then there was the

court of the priests, which was only for the priests who served there upon the temple grounds.

- c. So, Jesus is in the court of the women, next to the treasury, teaching the people as He makes this bold proclamation.
3. Now, knowing this is a very important detail that gives us more insight into the setting which Jesus makes this proclamation.
- a. According to the Mishnah, there was a tradition associated with the Feast of Tabernacles that involved the people erecting huge candelabras that would be lit each night of the Feast of Tabernacles.
 - b. History tells us that there were four huge poles erected that stood 50 cubits high, about 75 feet in the air, and that each day of the Feast, young men of priestly descent would climb large ladders to fill the large bowls with oil and tend to the wicks. (M. Sukkah 5:2)
 - c. The Mishnah states that there were four basins made of gold fixed atop each of these candelabras and that each basin could hold 120 logs of oil (just shy of about 10 gallons).
 - d. And each night they would light these candelabras and it was said that the light from these candelabras was so bright that there was not a courtyard in all of Jerusalem that was not illuminated from the light of these candelabras. (M. Sukkah 5:3)
 - e. And men would dance and sing and rejoice as these lights burned through the night. The Levites would play on lyres, harps, cymbals, trumpets, and countless other musical instruments; it was an incredibly joyous celebration. (M. Sukkah 5:4)
 - f. Remember that the Feast of Tabernacles was meant to be a time of celebrating God’s goodness and faithfulness in leading them through their 40 years of desert wandering. These huge pillars of fire were meant to commemorate God’s provision of the pillar of fire that led the children of Israel through the darkness of the desert.
 - g. The pillar of cloud during the day and the pillar of fire during the night is what God used to lead and direct the children of Israel. Whenever the pillar moved, they would pack up the Tabernacle and move with it; when it stopped, they too would stop and set up camp. It was a picture of God’s presence with them and of His guidance for them.
 - h. The Mishnah tells us that these huge pillars of fire were erected within the court of the women, in the exact same place that Jesus is, when He makes this bold proclamation.
4. So, picture the seen with me. It is the day after the Feast of Tabernacles has ended. Jesus is in the court of the women teaching the people and right next to Him would be these large poles that had candelabras atop of them that had bit lit each night the previous 7 days.
5. But now it is dark, the flames have been extinguished, the Feast of Tabernacles is through, the light from these huge torches that they had

been celebrating and rejoicing around would not be lit again for an entire year. And in the midst of these huge pillars Jesus proclaims, "I am the light of the world".

- a. I wonder if he motioned towards these large candelabras as He said this, or perhaps if He was maybe even gathered around one of them at this time. The significance of His proclamation in the presence of these pillars must be considered.
 6. These people saw these lights as a representation of God's presence with them, of His leading and guiding of them, as they made their way through the desert wilderness. These lights have been extinguished, and Jesus declares to the people "I am the light of the world".
 7. Just as those lights were seen as God's presence and celebrated as God's leading and guiding, Jesus **is testifying that He is the same**. That He represents God's presence, that He is the guiding light they need to make it through this life.
 8. It's an incredibly profound statement as we consider the setting in which He said it.
- D. Jesus continues and states, "He who follows Me shall not walk in darkness, but have the light of life."
1. The verb follows is written as a present active participle which speaks of an ongoing, continuous following. Following Jesus involves, first of all, a cleaving to Him in believing trust and obedience. Those cleaving to Him must also follow His leading and act according to His example.
 - a. Following Jesus means we stick close to Him, we cleave to Him, wherever He goes we go; we are inseparable.
 - b. Which means that if we are following Jesus, that everywhere we go we should be able to imagine Jesus being right there with us.
 - c. When we're meeting a friend for coffee, Jesus is sitting down right there with us. When we're serving at church, Jesus is there with us. When we're on break there in the office, or if we're turning wrenches in the squad bay, Jesus is there with us. If you're at home with your little ones, Jesus is right there with you then as well.
 - d. Following Jesus involves clinging to Him and having Him with us everywhere we go.
 - e. Following Jesus means that we cling to Him and move only when He moves. We go when He says to go. We don't get ahead of the Lord, and we don't fall behind Him either. Following Jesus is about abiding in Him, constantly being plugged into Him, connected to Him.
 - f. Jesus said "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." (**Jn. 15:5**)
 - g. We need to be clinging to Jesus because without Him we can do nothing. We need Him, to be close to Him, to be led by Him.

2. And Jesus assures us that if we follow Him continually we will not walk in darkness; we shall not walk in darkness.
 - a. Jesus uses the strongest way possible to express the impossibility of walking in darkness; walking in "the" darkness as the definitive article is used here prior to darkness. It's not just darkness, but the darkness, speaking of the darkness of this world.
 - b. Jesus uses a double negative here with a subjunctive verb which, unlike the English where a double negative cancels out into a positive, in Greek combining a double negative supercharges the denial. What Jesus is saying is that walking in the darkness isn't even a possibility, if you continually follow Him. It rules out the potential or possibility of walking in the darkness completely.
 - c. If you are clinging to Jesus, abiding in Him, it will not be possible for you to walk in the darkness, for He is with you, His presence leads and guides you. Because He is the light of the world, we will never be left in darkness.
3. Instead, we will have the light of life. Jesus is the light of life.
 - a. John 1 states, "In Him [referring to Jesus] was life, and the life was the light of men. And the light shined in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world." (**Jn. 1:4-9**)
 - b. Jesus is the true Light that shines in the darkness. He is the Light of life and if we will follow Him, we will not walk in darkness and we will have the Light of Life inside us leading and guiding us.
4. What a glorious promise Jesus has for us this morning. He testifies that He is the Light of the world and that if we will continually follow Him, cling to Him, abide in Him, we will not walk in darkness, but have the light of life; Jesus Himself living in us and leading and guiding us each step of the way through our own wanderings through this earth.

E. Back to our text, take a look at our next section in verses 13-16.

IV. John 8:13-16;

- A. Jesus testified that He was the Light of the World. That He was the very presence of God and the guiding light represented by those large candelabras there in the court of the women. And the Pharisees responded to His claim stating that Jesus's testimony was not valid because Jesus testified of Himself.
1. The law required that matters be established by either two or three witnesses. Deuteronomy 19 states, "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." (**Dt. 19:15**)

2. And so, in effect, there is some truth to their claim that someone can't bear witness of themselves from the perspective of the Mosaic Law.
- B. But Jesus testifies that even if He does bear witness of Himself, His testimony is true. Whether it was backed by anyone else or not, didn't change the fact that what Jesus said was true.
1. Jesus testified that His judgment is true because He knew where He came from and where He was going.
 2. Jesus was from heaven and was going to return to heaven. He was from God and God is true in every way possible.
- C. The Pharisees did not know where Jesus had come from nor where He was going, not because Jesus had not told them, but because they would not believe Him.
- D. Jesus accused the Pharisees of judging according to the flesh.
1. They judge based upon the outward appearances. Based upon what they can see with their own eyes and based upon their own interpretation of others' actions.
 2. They can't see within. They have no idea what is going on on the inside of man when they judge. They judge only based upon appearances, based upon the flesh.
 3. Jesus doesn't judge that way. When He says, "I judge no one", the implication is that Jesus doesn't judge that way.
 4. The verbs are written in the present active indicative which speaks of ongoing action. The Pharisees are currently judging according to the flesh, but Jesus isn't judging anyone in that manner, or in that way. Is what is meant here in vs. 15.
 5. Jesus isn't judging now because it was not His time to do so.
 - a. All judgment has been given to Jesus according to John 5:22. "The Father judges no one, but has committed all judgment to the Son." (Jn. 5:22)
 - b. But the time for that judgment was not then; it was not during His first coming. It would be for a later time, during His second coming, when He comes back to this earth not as the suffering servant, but as the conquering King.
 - c. Jesus isn't judging now because God did not send His Son into this world to condemn it but to save it. (Jn. 3:17)
 - d. Later Jesus will testify "I did not come to judge the world but to save the world." (Jn. 12:47b)
 6. Jesus was on a rescue mission to save people, not to bring judgment against them. That time will come eventually, but it wasn't here and now and so Jesus could testify that He isn't judging anyone now.

E. But yet, when He does judge, His judgment will be true. For **He doesn't judge according to the flesh**. He doesn't judge according to how man judges. He will judge according to how God the Father judges.

1. Man looks at the outside, at the external appearances, but God looks at the heart. 1 Samuel 16 reads, "For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart." (1 Sam. 16:7b)
2. When you and I judge, the best we can do is judge based upon what we see on the outside, but we can't see the heart. We can't judge the motives behind the actions people do. We can't see or judge like the Lord judges.
3. Jesus judges and sees as the Father sees. He sees the inside, the motive and intent behind our actions. He knows what's going on in our hearts. So, His judgment is always true and not according to the flesh.

F. Let's continue. Take a look at verses 17-20 as Jesus continues to testify.

V. John 8:17-20;

A. It's as if Jesus plays into their little objection and says, "ok, you want two witnesses, here you go. I am one and the Father who sent Me is two.

1. And they respond by somewhat mockingly asking, "Where is Your Father?". Recall that the religious authorities think they know who Jesus is. They think that He is the son of the carpenter, Joseph.
2. And at this time Joseph is no longer around. This question could have been a pointed jab at Jesus and the fact that Joseph, the man who raised Jesus as his own, was no longer around and the fact that many knew about the unusual circumstances surrounding Jesus' birth.
3. Mary was pregnant with child before Joseph and her were legally married as husband and wife. And so this could be a dig on Jesus and the gossip surrounding His birth. Later on in this chapter they will even claim "We were not born of fornication;" emphasizing the "we" as part of their insinuation that Jesus was born of fornication and that there was uncertainty surrounding His father. (Jn. 8:41b)

B. Jesus doesn't stoop to their level and simply responds, "You neither know Me nor My Father. If you had known Me, you would have known My Father also."

1. Jesus is testifying that **to know Him is to know the Father**. That they are One and the same. And because they don't know Him, they don't know the Father.
2. This is something that Jesus will explain to His disciples later on in John chapter 14. Jesus will make another one of His bold "I AM" statements declaring, "I am the way, the truth, and the life. No one comes to the Father except through Me." He continues stating, "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." Philip said to [Jesus], "Lord, show us the Father,

and it is sufficient for us.” Jesus said to Him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father in Me?” (**Jn. 14:6-10a**)

3. Jesus’ testimony was that to know Him was to know the Father. If you’ve seen Jesus, then you’ve seen the Father.

C. Verse 21...

VI. John 21-24;

A. Jesus continues to testify and declares to the Pharisees, that He is going away and that where He goes, they cannot come.

1. The Pharisees again throw a verbal jab at Jesus by suggesting that Jesus was going to kill Himself. It was an insult based upon their beliefs upon suicide.
2. During the first century many Jews believed that suicide was the worst of all sins and that those who committed suicide were believed to be condemned to the lowest, darkest parts of Hades.
3. By them saying, “What, is He going to kill Himself?” They are arrogantly and mockingly suggesting that Jesus is going to end up in the deepest darkest corners of the underworld and that because of that they would never see Him. That they certainly wouldn’t be following Him there.

B. Jesus speaks very matter-of-factly when He says, “You are from beneath; I am from above. You are of this world; I am not of this world”

1. Now, the temptation could be to read into this text that Jesus is returning insult for insult, but that is not what is happening here.
2. When Jesus says that they are from beneath and that He is from above, He is talking about the difference of being from the earth and from heaven. He makes this clear in His following sentence when He states, “You are of this world; I am not of this world.”
3. He is speaking of how they are stuck on the material earthly things, while He is focused upon heavenly spiritual things.

C. Now Jesus explains something very revealing here when it comes to why the Pharisees will die in their sins.

1. He says in vs. 24, “Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.”
 - a. Now you may notice if you are reading from the NKJV of the Bible, or the KJV, or even the NASB95 version that the word “He” is in italics.
 - b. And whenever you come across words that are written like this in these particular additions it lets us know that the word was added in order to read more smoothly in our English language. But it wasn’t part of the manuscripts they copied.

- c. Which means, what Jesus is saying is that “if you do not believe that I AM, you will die in your sins.”
- d. I AM, “ego eimi” in the Greek. It is the name by which God referred to Himself all the way back in the book of Exodus when Moses asked for the name of God. God told Moses in Exodus 3:14, “I AM WHO I AM”... “Thus you shall say to the children of Israel, “I AM has sent me to you.” (**Ex. 3:14**)

2. So, you understand what Jesus is testifying to here, right? He is testifying that if you don’t believe that **He is the Great I AM**, that He is God in the flesh, then you will die in your sins.
3. And when you and I die in our sins, we will be judged according to our sins. And the wages of sin is death according to Romans 6:23.
 - a. Our sin separates us from God according to Isaiah 59:2. (**Isa. 59:2**)
 - b. We will be judged according to our sin, and we will be found guilty before the Lord, and we will be permanently removed from before His presence and spend the rest of eternity in hell. A place of weeping and gnashing and unquenchable fire and utter darkness.
 - c. These Pharisees tried to imply that Jesus was headed to the deepest darkest recesses of hell and that they would not see Him again, but the exact opposite is true. Jesus is headed to heaven, and they, if they do not place their faith in Him, will end up in the very place they thought they’d never be, in the place they thought Jesus was headed to.
 - d. If they didn’t put their faith in Jesus and believe that He is God in the flesh, then they would end up dying in their sins and be eternally separated from God.
 - e. And the same is still true today. The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (**Rom. 6:23**)
 - f. Jesus promises that all those who come to Him by faith will receive His grace and be forgiven their sin. “For by grace we have been saved through faith, and that not of ourselves; it is the gift of God”, according to Ephesians 2:8. (**Eph. 2:8**)

D. Well, let’s continue and see how the Pharisees respond in vs. 25.

VII. John 8:25-28;

- A. The question the Pharisees ask is of the utmost importance. “Who are You” they said to Jesus. Indeed, how you answer that question will determine where you end up for all of eternity.
1. Who is Jesus? This last week I had some Jehovah’s Witnesses come to my front door and they believe and teach that Jesus is Michael the archangel; a created being.
 2. The Mormons believe and teach that Jesus is the spirit brother of Lucifer the fallen angel; again, another created being.

3. There are a ton of different beliefs when it comes to who Jesus is and everyone seems to have a theory when it comes to the question of who Jesus is.
 4. Anything short of He is the Great I AM, God in the flesh, divine in nature and equal with God in eternity is to get the question wrong.
 5. To say that Jesus was a prophet, or a good teacher, or just a good moral person, is inadequate. It falls very short of the reality of who He really is. He is God in the flesh, eternal in existence. He is not a created being. He Himself created the world and everything in it.
 6. "All things were created through Him and for Him. All things that were created in heaven above and the earth below, whether visible or invisible were created by Jesus according to Col. 1:16. (**Col. 1:16**)
 7. John's gospel starts out, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made." (**Jn. 1:1-3**)
 8. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (**Jn. 1:14**)
 9. To say that Jesus is a created being, or to try and say that He isn't God, is to miss the mark and to answer the question of who Jesus is incorrectly. And will result in us dying in our sins because we did not believe that He is the great I AM, God in the flesh.
- B. Jesus responds to the Pharisees and tells them, *"I am who I've been saying I am from the very beginning. I've been telling you guys over and over again, you just won't believe Me."*
1. Looking at John's gospel alone, we can recall how He told Nicodemus, a respected Pharisee of his day, that He was the way to salvation. That God had sent Him that whoever would believe upon Him would not perish but have everlasting life. [**Jn. 3:16**]
 2. To the woman at the well who said she knew the Messiah was coming He said, "I who speak to you am He" (**Jn 4:26**). And she went and told everyone in her city about Him.
 3. In John chapter 5 Jesus spoke of how He does the works of His Father making Himself equal to God. [**Jn. 5:17**]
 - a. He said that all judgment had been committed to Him. That He is the one who will exercise God's judgment upon the world. [**Jn. 5:27**]
 - b. He claimed multiple times that He had been sent by the Father. [**Jn. 5:30b**]
 4. In John chapter 6 He claimed, "I am the bread of life" and spoke of how the manna God sent from heaven was a symbol of Him. (**Jn. 6:35a**)
 5. In chapter 7 He cried out in the middle of the Feast of Tabernacles during the libation ceremony saying, "If anyone thirsts, let him come to

Me and drink." (**Jn. 7:37**) Jesus was basically saying that the rock the water came from out in the desert was also a picture of Him.

6. Here in our text today, He said "I am the Light of the World". That pillar of fire you guys are commemorating and celebrating; it too was a picture of Me.
 7. Jesus has told these guys over and over again who He is. They just don't want to hear it, they don't want to receive it. Their Messiah is standing right in front of them, and they are blinded by their own sin and their own desire for power that they can't even see Him and that can't receive anything from Him.
- C. Jesus said there were many things He wanted to say to them, but that He only would say what the Father told Him to say.
1. Jesus testifies that the words He speaks to the Pharisees and the rest of the world are the words of the Father. That everything He says comes from Him and is true.
- D. Jesus openly speaks of His coming crucifixion even when He says to them, "When you lift up the Son of Man, then you will know that I am He," again the word "He" is in italics meaning that it isn't found in the manuscripts.
1. Jesus said that when they lift Him up upon the cross of Calvary, that then they will know that He is who He has been saying He is. That He is the great I AM.
 2. When they lift Him up upon the cross, darkness will cover the land for three hours straight in the middle of the day. The earth will shake violently, and the rocks will split open, the curtain in the temple will be rent in two from top to bottom. Graves will be opened up, and bodies will be raised from the dead. There will be no denying who Jesus is.
 3. The centurion and those with Him will fear greatly and proclaim, "Truly this was the Son of God!" (**Mt. 27:54**)
- E. Jesus makes it clear that everything He says will be shown to be true, will be verified by the Father.
- F. Let's look at our final verses and one final thing Jesus testifies to here at the end of our text. Take a look at vs. 29 & 30.
- VIII. John 8:29-30;
- A. Jesus tells the Pharisees that the One who sent Him is with Him and that everything He does is done in order to please the Father.
1. Jesus testifies that He always does the things that please His Father. Everything He does is directly connected to pleasing His Father, to bringing honor and glory to Him.
 2. This is a claim to perfection and sinlessness. For Jesus to always do the things that pleases the Father, means that He is without sin.

3. It is also a claim to perfect union with the Father's will. Jesus always does the will of the Father. He never seeks His own will nor diverts from the will of the Father.
- B. You and I, we can't make such claims. We aren't sinless and we don't always do the Father's will. We sin, we fall short, we wander, we drift away from Him. We don't always please the Father like Jesus does.
1. However, that doesn't mean there is no hope for us. Despite our sin and shortcomings, it is still possible for us to please the Father, to bring honor and glory to Him.
 2. Hebrews 11:6 states, "Without faith it is impossible to please [God], for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (**Heb. 11:6**).
 3. If we would come to God by faith, and put our trust in His Son, believing He is who He said He is then it is possible for us to bring pleasure to the Lord. God is pleased not by our perfection, but by our faith.
 4. Faith is the one thing God delights in from us because faith is the one thing that acknowledges we cannot save ourselves and that we are completely dependent upon Him and His Son.
 5. By faith we come to Him and declare our need for Him and this brings great joy and pleasure to Him. May we be those who come to the Father, not trying to be perfect, but simply come to Him by faith, acknowledging our need for Him, acknowledging our faith in His Son.
 6. Let's pray.