

John 8

by Damian Kyle

In John 8, Jesus confronts the hypocrisy of the religious leaders while offering grace and forgiveness to a woman caught in sin, emphasizing the call to a transformed life.

Duration: 58:04

Scripture: Matthew 6:33, John 7:53, John 8:24, John 8:32-33, John 8:44, John 8:47

Topics: "John"

Description

In this sermon, the preacher discusses the story of Jesus casting out demons from a man. He emphasizes that Jesus had the power to effortlessly remove the demons without needing any external assistance. The preacher then highlights the bondage and sin that people are trapped in and how Jesus can set them free. He also addresses a hostile crowd and challenges their belief in God, stating that they are not truly of God if they do not believe in Jesus. The preacher concludes by urging believers to boldly proclaim the truth about Jesus, even in the face of opposition from religious communities.

Transcript

John's Gospel chapter 8. The context of chapter 8 begins a little bit with verse 53 of chapter 7 where, as Jesus was ministering there in the city of Jerusalem, the opinions concerning him divided the people. Some believed him to be the Messiah, to believe, believed him to be who he said he was. Others rejected.

The religious leaders, of course, rejected. Nicodemus comes along and says, wait a second, we can't reject a man without giving him the ability under the law to defend himself, and they squashed whatever kind of thing he was trying to say to them. And then we're told in verse 53 that everyone went to his own house, but Jesus went to the Mount of Olives.

And from the temple to the Mount of Olives, it's just a stone's throw distance. And it is separated by a valley known as the Kidron Valley. They talk about mountains in Israel and this kind of thing.

You go over there and you look at them and say, looks like a hill to me, but it's a mountain for them. So they talk about a valley and you look at it and you go, this looks like a little white spot here. I don't know that I'd call it a valley, especially when you live in the big valley.

Try not to bring that up when I'm over there. It's a source of pride for me. One of many.

But it's just a little old narrow valley and Jesus goes across the Kidron Valley to the Mount of Olives. And this last time when we were in Israel, every time you go if you get a different guide, they kind of show you different things that you haven't seen before, and that's what's kind of neat. And then each guide tells you a bunch of stuff that you're not interested in either, but it all evens out.

But on this last trip, Mickey took us into the Mount of Olives area and he took us into a cave. We'd never been taken into a cave in the area of the Mount of Olives down by where the Garden of Gethsemane was. And inside this cave was an olive press, and this is the time of the year that's going on here where they would have been bringing in the harvest and all.

The last time we were in Israel was about this time of the year, and so they were harvesting the olives. It was fun to see as we drove by the countryside. But he contended that it's very, very possible that Jesus and his disciples would, when they were at the Mount of Olives, spend the night in one of these caves.

It was a place to find shelter out of the cold, and of course this time of the year there in Israel, very much like California, a little cool to be out right on the mountain there in the evening. But I think it's a beautiful scene to me, just very poignant, beautifully poignant. Here everybody goes to their own home, and Jesus goes to the Mount of Olives.

I could just see him walking there. And as Jesus said, you know, the foxes have their holes, the birds of the air they have their nests, but the Son of Man he has no place to lay his head. So he goes over to the Mount of Olives, and early in the morning, that next morning, he came again to the temple, again a short distance for him to travel.

And all the people came to him, and he is in the court of the women there in the temple area. And early in the morning, people that were interested in religious instruction, they would go to the area of the temple, and these different rabbis would set themselves up, and a crowd would gather around these favorite rabbis, you know, and they would sit and listen to the teaching of that particular rabbi. Jesus comes to the court of the women, and he kind of sets up the place where he's going to teach, and it's interesting, everybody came to his.

How would you like to set up your shop, you know, 15 feet down from Jesus? Well, it's fair competition, wouldn't you say? And so they all come to him, and he sat down, and again, sitting down, he took the position of a teacher in that ancient day, and he began to teach them. And the scribes and the Pharisees, the great, zealous religious leaders of their day, they brought to him a woman caught in adultery. Now, adultery under the law of Moses, that was a capital crime.

Under the law of Moses, you were to be stoned for adultery under that law. And they come in, they interrupt his teaching, and when they had set her in the midst, they said to him, teacher, this woman was caught in adultery in the very act. So they come dragging this woman in, and they throw her into the middle of the class, intent upon disrupting everything that he's doing there.

Because they're not only after him, but they're after his disciples. They want to interrupt him, they want to trick him, and in tricking him, they want to do it publicly so that he'll lose the broad base of support that he has. The common people heard him gladly.

And so they bring this woman in, they throw her in the midst. Now, there's some people, and it's certainly open for speculation, the condition of the woman when she came in. There's some who believe that she

came in as this kind of hussy, fighting them every step of the way.

I don't believe that. It may be true, but I don't believe it. I'm inclined to believe that this is a woman who is terrified for her life.

Do you watch what would happen in the Middle East today, where religious leaders don't have an understanding of the heart of God, they don't have an understanding of grace or mercy? She knows what the sentence is for what she's been caught in the middle of. And I think she's thrown in the midst, and she is terrified at what it is that's going to happen to her. And so, having made this grand entrance into Jesus's teaching here, they said, Teacher, this woman was caught in adultery in the very act.

Now, Moses and the law commanded us that such should be stoned, but what do you say? Now, we know immediately, and we're going to know for sure in verse 6, because they did all this testing him. They have no concern for the law of Moses. They have no zeal for God or for holiness for the land.

They don't have... None of that is motivating them in any of this. And one of the things that exposes the fact that they are not interested in justice, or in the law of Moses being kind of brought to play into the situation, is that they only bring a woman. Now, when you catch a woman in the very act of adultery, you have a fair understanding of who the man is.

He's right there. So, by virtue of the fact that they have let the man go, and they have only brought the woman, they're not interested in justice. If they were interested in justice, they would have brought both of them there.

And so, they pose the question, Moses in the law, and so here what they're doing is they're building this thing where they've got Moses and the law on one side over here. They commanded us that such should be stoned, but what do you say? And they're trying to make it appear, they're trying to divide Jesus's support, his popularity among the common people, and so they're trying to put Jesus at odds with the law of the law and of Moses. And so, it's very clever really.

I don't know which one of them thought it up, but I hope they repented of it, because I know they're someplace other than on earth at this point in man's history. But here's what they think. If he says, stoner, then the first thing that they're going to do is run to the Roman officials and say, there is a Jewish teacher on the temple area who is telling the Jews to do something which is contrary to Roman law, because the Roman officials had long ago taken away the right of capital punishment away from the Jews.

So if he answers, go ahead and stoner, then he is in trouble with the Romans. If he says, no, the law is wrong and Moses is wrong, she isn't to be stoned, then he's at odds with the law of Moses and that entire assembly of people that are standing before him as he's teaching, they would melt away. It is a lose-lose situation, no matter what he says here.

So that's the deal that they're doing here. What do you say? And this they said, testing him. That was their motive behind it, that they might have something of which to accuse him.

But Jesus stooped down and he wrote on the ground with his finger as though he did not hear. And notice their response to that. And so they continued asking him the same question.

Now, this is interesting, isn't it? It's the only place in the Bible, by the way, that we see Jesus writing anything right here in this scene. So he is in the position of the teacher sitting and then he stoops down

and he begins to write on the ground. That's his response to their question.

Now, they evidently think that they've got him, that he is writing on the ground because he is trying to buy time to figure out an answer to a very clever trap. Now, that would work for me. That's what something that I would do.

So I'd start to write on the ground. Oh, Lord, help me, help me, Lord. A little whimpering, you know.

And if you're anything like me, you figure out the snappy comeback about three days later. I am so sharp. Long after the situation.

And so Jesus is here, he stoops down and he begins to write and he ignores them as if he didn't hear them. They think they've got him and that he's buying time. So they continued asking the same question.

So he raised himself up and he said to them, he who is without sin among you, let him throw a stone at her first. And so Jesus's response to them is what you might expect. It's absolutely brilliant.

He doesn't violate the law of Moses. In essence, what he communicates then is, yes, she deserves to be stoned according to the law of Moses. But I have but one request that the first stone be thrown by the accuser who is without sin.

Now, under Jewish law, when a capital crime had been committed and you were the witness to the crime and the judgment of death was passed down on the basis of your eyewitness, you had the responsibility to throw the first stone. It was a deterrent to false testimony, because if you testified falsely, you knew you couldn't slink away. You had to throw the first stone, that sickening thud against the head or against the body, and then to know that was the beginning of the end for that person.

So he said, you guys, whoever is without sin here, you go ahead and throw that first stone, then we'll be on with it. Now, on the basis of that, of course, no one had a right to throw a stone. That entire scene, except Jesus, and he doesn't throw a stone at her.

Now, this verse is quoted all of the time. It's one of those verses that people who want to live after the flesh and don't want to be bothered by convicting things that Christians might say to them, they memorize this one. He is without sin among you.

Let him throw the first stone. They stop right there in verse seven, as if there's nothing more in the passage. There's quite a bit more to the passage.

Jesus isn't here playing fast and loose with sin. And so he stoops down again and he wrote on the ground, then those who heard what he had said, being convicted by their conscience, went out one by one, beginning with the oldest of the scribes and the Pharisees, even to the last in order. And Jesus was left alone and the woman standing in the midst.

Now, no one knows positively what it is that Jesus was writing on the ground at that particular point in time. And so it's led to some speculation. And I think to some sanctified speculation.

He isn't doodling on the ground. I don't think so. And the reason I don't think so is because of the reaction of the religious leaders.

They don't leave as a mob. They don't leave, you know, randomly. They leave from the oldest to the youngest.

Now, to me, something has to produce that. And I'm inclined to believe that Jesus, as he was writing there on the ground, he began with the oldest that was there. And he wrote down that scribe or Pharisee's name and then began to publicly expose their sin.

You bring this woman in and you publicly expose her sin, not out of a zeal for God, but for your own game playing. He says, well, others can do this also. Begins to write down.

And I would go so far as to say that it wouldn't surprise me if he wrote down their own involvement with the same sin. Perhaps with the same woman. I mean, they knew it was a setup for her.

And so whatever it is, he begins to write. And from the oldest to the youngest, they feel conviction over what it is that's happening. And so they they leave in that order.

And then Jesus is left with this woman. And again, I think she's in a terrified condition. She knows that her greatest danger has left in the form of these men.

But she has no idea what Jesus is going to do to her at this particular point. And Jesus clearly is greater than any of them. And so Jesus speaks to her.

He's left alone, excuse me, in verse nine with the woman, the woman standing in the midst. And when Jesus had raised himself up and saw no one but the woman, he said to her, woman, where are those accusers of yours? Has no one condemned you? And she said, no one, Lord. And Jesus said to her, neither do I condemn you.

Go and sin no more. Two things he says to her. I don't condemn you.

But I don't want you to keep living the life you're living. Go and sin no more. I think there's a great tendency in the body of Christ to think of the grace of God solely in the context of God's forgiveness.

And it is a wonderful thing about God that he is a forgiving God. There is not a single sin represented in this room that God will not forgive tonight. He is not interested in condemning you or me.

He could do it readily. All of us are deserving of condemnation. But he didn't come into the world to condemn the world.

He came into the world to save the world. And the reason he didn't come into the world to condemn the world is because we are already in a condemned condition. And so he said, neither do I condemn you.

Forgiveness. But then, still in the vein of grace, he says, go and sin no more. And just as wonderful as his grace is manifest in forgiveness is his grace to live a holy life.

I am so thankful to be a forgiven person by God. But I am thankful that God's grace also takes the form of giving me the power to live a different kind of life. How inferior to the life that I have would it be if Jesus was just a forgiving God? And here he would forgive me every day, but I live in the same scum every day.

And I knew it was scum by the time I came to know him. And I'm so thankful, not only that he's forgiven me, but that he's given me the ability to live a different kind of life. And he's even given me the will to live

that kind of life because he's come into my life by the Holy Spirit.

And if you haven't experienced that tonight, the Lord will do that in your life tonight. Not only will he forgive you, but he'll come into your life and give you the ability to live a different kind of life. And the desire to live it, he'll provide everything.

And so Jesus in this passage, he's not soft selling sin. I drive on North McHenry and I see the homosexual support group P-Flag with a big banner up there. And of course the great cultural war that's being fought over homosexuality in this country right now.

And it says unconditional love. But it's not love. It's not real love.

To make someone comfortable in something that is destroying them in this life and will lead them to destruction in the life that comes. I've mentioned it before. Astonishing statistics that the average homosexual male in the United States of America, life expectancy for a male in the United States is about 76 years.

The life expectancy for a homosexual male in the United States of America is 40 years old. You have a lifestyle that is carving 35, almost 35 years of life off of their lives on average. You say that's AIDS.

No. When they're infected with AIDS, the life expectancy, life expectancy without AIDS, 42 with AIDS, 40. It is not a loving thing.

And I don't care. Take it anywhere you want. Take it to adultery.

Take it to drunkenness. Take it to anywhere you want in terms of sin. It is not a loving thing to make a person comfortable in that.

And so Jesus does it. He forgives. He gives hope in the situation.

But then he offers a way out. And you notice what he kind of elaborates on as he speaks to this woman. And now he's kind of done with the woman.

I think she's clutching clothes around her and all kinds of things. When you've been caught that way and they're I'm the light of the world. One of the great I am statements of Jesus in the gospel.

According to John, I am the light of the world. And he who follows me will not walk in darkness, but have the light of life. Now, during the Feast of Tabernacles, that's the time of what's going on here.

Josephus tells us that one of the things that the Jews did is they had this gigantic candelabra there in the area of the temple. And they would take the used garments of the priests and they would use them as wicks. Put them in the oil in this gigantic candelabra and they would light the candelabra.

And what the candelabra represented in association with the Feast of Tabernacles was God's faithfulness to the children of Israel during their wandering in the wilderness. And how he was to them by day a pillar of cloud and by night a pillar of fire. And when he was that pillar of cloud by day and a pillar of fire by night, that pillar represented his presence in their lives.

God with us. Emmanuel. And Jesus is declaring here, I'm the light of the world.

All that that pillar was, that's what I want to be in your life. I want to be present in your life. And the children of Israel would never move until the pillar of fire moved or the pillar of cloud moved.

In other words, those two things represented the desire of God not only to be present with his people, but the desire of God to lead his people. And Jesus is explaining to these people in imagery that they could understand that that is what he wants to do in a human life, to be present, God present with a human being. And then he desires to lead a human life.

And he gives you two promises. If you'll take them up on it. He gives me two promises and the promises are right there in verse 12.

If you follow him, he'll never lead you into darkness. And you'll have a light of life. He'll never lead you into darkness.

He'll lead you out of a dark life and into a light life, a life that looks like his. And the Pharisees therefore said to him, you bear witness of yourself. Your witness is not true.

And so the rabbis taught that if a person spoke and they spoke, how shall I say, glowingly of themselves, that it was self-exaltation. And so they didn't have to take it seriously unless there was a second witness. So Jesus declares himself to be the light of the world.

They say, we won't believe it on your witness. You've got to provide a second witness because under the law of Moses, a fact had to be established under the witness of two eyewitnesses. So they said, we don't have to believe your witness as the light of the world, unless you provide a second witness.

And Jesus answered and said to them, even if I bear witness of myself, my witness is true. Jesus is going to provide them in a moment with a second witness. The greatest second witness you could ever provide, the father himself.

But he's going to tell them ahead of time that listen, I'm different from anyone else that you've been dealing with. And my witness alone, because of who I am, is satisfactory to establish a fact. Even if I bear witness of myself, my witness is true for I know where I came from and where I'm going, but you don't know where I come from and where I'm going.

And he, so he talks about why is his witness to be accepted, though it is a lone witness because of where he's come from heaven and where he's going heaven. He said, you judge according to the flesh. I judge no one.

They were judging Jesus superficially. They weren't judging him deeply. And Jesus says, I don't judge anyone superficially.

There's a sense in which Jesus judges no one and will not judge anyone. The great white throne judgment at the end of the age, it's a terrible judgment because all that is meted out at that judgment is condemnation. It is a resurrection of the unjust to eternal damnation.

And those that are brought forth are those that have rejected salvation in Jesus Christ. And on that scene, Jesus will pass sentence upon each person that comes before him. But in a very real sense, he isn't passing the judgment.

He is simply confirming the reservations that that person has made for themselves for eternity on the basis of what they've done with the Lord. And so Jesus says, listen, I judge no one. I don't condemn anyone.

And yet, if I do judge, my judgment is true, for I am not alone, but I am with the father who sent me. It is also written in your law that the testimony of two witnesses are true. And so he says, all right, I understand in the law that it says that something needs to be established on the basis of the testimony of two.

And so he said, I am one who bears witness of myself. Witness number one. And here, drumroll, Dale, Dale, Dale, Dale, Dale.

He said, witness number two, and the father who sent me bears witness of me. Rocky, watch me pull a rabbit out of my hat. They couldn't believe what he came up with for a second witness.

And so Jesus says, there's your two witnesses. Then they said to him, where is your father? You talk about your father who is a witness to you. Where is your father? And Jesus answered, you neither know me nor my father.

If you had known me, you would have known my father. Also, Jesus is declaring. He says, listen, you think that you're a great expert on God, the father.

But you're ignorant of me. But you can't reject me without rejecting the father. And you cannot be ignorant of me without being ignorant of the father.

We're one in the same. These words Jesus spoke in the treasury as he taught in the temple, and no one laid hands on him for his hour is not yet come. And John writes as he writes over and over again that nobody laid hands on him because his hour was not yet come.

He repeats it again and again. And I think one of the things that he repeats it here is that they're in the area of the treasury on that temple area. They were just literally less than a stone's throw away from the meeting place of the Sanhedrin.

Where the Pharisees and the scribes hung out. In other words, he is right in their backyard. It's their position of strength to just go out and arrest this guy.

But even there, they don't have the ability to do it because they're not in control of the situation. Heaven's in control of the situation. And then Jesus said to them again, I'm going away.

And you'll seek me. And you'll die in your sin. And the word sin is singular.

The one sin a person never wants to die in is the sin of having rejected Jesus for the forgiveness of their sins all of their life. That's the one sin there's no forgiveness for. But he knew how hard hearted these folks were.

And he said, I'm going away. You'll seek me. You'll die in your sin.

And where I go, you cannot come. He said, I'm going. And he's speaking of his ascension into heaven.

And so the Jews, they said, really kill himself because he says, where I go, you cannot come. Now, this kind of seems kind of weird here. He's going to kill himself.

What are these guys? How strong was their coffee that morning or what? What does this have to do with anything? Well, the rabbis taught in those days that for a Jewish person to commit suicide would cause them to go into the deepest part of hell. And so they knew they weren't going there, or at least they thought they weren't. And so the only way Jesus could go someplace that they weren't going to go and to have contact with one another in this life or in the life to come would be if he committed suicide.

And then he went to the deepest part of hell because they considered the fact that they were going to be in heaven. And Jesus, he clears all of this up for them. He said, you're from beneath.

You think I'm going to hell and you're going to heaven and that's going to be the cause of our separation. No, no, no, no. It's exactly the opposite.

You're from beneath. I'm from above. You're of this world.

I am not of this world. I'm going up. You're going down.

Not me going down. You're going up. Therefore, I said to you that you will die in your sins, not me.

For if you do not believe that I am and notice the word he is in italics, it is not there in the original. If you do not believe that I am, you will die in your sins. And when he declares himself to be, I am, Jesus is using the name from the Old Testament for God.

When Jehovah Yahweh met with Moses there at the burning bush in Exodus chapter three, and he commissions Moses to be the deliverer of his people from the bondage of Egypt. Moses says, well, listen, you got a card or something because I got to know your name because I'm going to go tell the people that you're going to do this and the leaders and I need to know what your name is. And the Lord spoke to Moses and he said, I am who I am.

Thus you shall say to the children of Israel. I am has sent me to you. I am is a name for God, for Yahweh, God of the Bible.

Now, when I was just out of high school, I used to read a lot of goofy books. And I read a book that was written by a guy that was on death row. I mean, talk about a total waste of time.

What am I going to learn from that? And he was unrepentant. But one of the things is I read through the book that was interesting is that when he would sign his letters, he would sign his letters. I am and then his name.

But I thought to myself, that has kind of a cool conciseness to it. I am Damien Kyle. Yeah.

So I was waiting for some friends to come over and go to play some basketball and I had to go and do something that they were coming back. And also I pinned the note to the door of my apartment, be right back and everything signed it. I am Damien Kyle.

I mean, God is gracious. And one of my friends that came over, he was a Christian and he handed the note to me when I got back and he said, do you understand what I am means? Yeah, it means I'm Damien Kyle. He said, no, that's a name for God.

You're declaring yourself to be God. Listen, I was a good basketball player, but I wasn't anything approaching. So that was the last time I did that.

But it was like for the rest of my life, I understood that you don't sign anything. I am is a name for God. And here is Jesus.

He is declaring himself to be God. And you notice, he says, Therefore, I said to you that you will die in your sins for if you do not believe that I am, that is that I am God, the son and the son of God, you will die in your sins. It is a clear claim to deity.

Jehovah Witnesses teach that Jesus had never claimed deity for himself, that that was ascribed to him by other writers and this kind of thing. Here you have in this verse, Jesus clearly declaring himself to be God. And this is where Christianity parts with every other religion in the world, because there are other religions in the world.

The Jehovah Witnesses, for instance, they believe that Jesus was an angel. There are religions that believe that Jesus was an angel. There are religions that believe that Jesus was a good teacher, that he was a great prophet, that he was a wonderful example.

You can believe all of those things about him and die in your sin. It is not enough to believe that he died on the cross for my sins. I need to believe fully in who it was that did die on the cross for my sins.

I need to accept the truth that he is taught about himself, and that is that he is divine. You know, when I talk with Jehovah Witnesses on my doorstep, I never talk about blood transfusions or can you be in the military, can you celebrate birthdays? I mean, come on. I always talk to them about Jesus Christ.

But so often when I end that time, I come back to them here in chapter eight, verse 24, and I read this to them. And I say, unless you believe in his divinity, you'll die in your sins. And any other belief about him that is lower than the fact that he is God, the son and the son of God, you'll die in your sins.

If you believe anything less about him. Listen. If Jesus was willing to say it.

Because it's the truth. And willing to incur not the wrath of the average man. But to incur the wrath of religious men.

Then what in the world are we doing soft selling him before those religious communities? This is either true or it's not true. If it's true, then we have an obligation to proclaim it. Not to say, well, you know, everybody, well, at least they think that he's a great prophet and all of that.

And I mean, we'll take that. That's not enough. Doesn't matter whether a person misses heaven by six inches or by six miles.

It's still to miss heaven. And so Jesus speaks here. Clearly concerning this.

And they said to him, who are you? And Jesus said to them, and his patience is astonishing. He said, just what I have been saying to you from the beginning. In other words, I've been telling you this now for several chapters.

I have many things to say to you to say and to judge concerning you. But he who sent me is true. And I speak to the world those things which I heard from him.

In other words, there are so many other things that I could say to you and even judge you. I've written your sins in the dirt. There's so much more that I could do.

But I have told you what the father has told me to tell you. And what the father has told me to tell you is enough to believe in. They didn't understand that he spoke to them of the father.

And then Jesus said to them, when you lift up the son of man, now he's prophesies concerning his death. He said, then you'll know that I am. How so? Because of the miracles associated with his death on the cross, the darkness.

For the three hours, the earthquake, the veil that was rent, his resurrection, and that I do nothing of myself. But as my father taught me, I speak these things. Now, remember, the accusation that they've made against him is that he has said these things about himself.

In order to gain a following, it's self-serving, it's for self-glory. And Jesus said, I'm going to the cross. And when you see me on that cross, you will know that every accusation you have made against me that I am in this for my own gain and not for the gain of the glory of God has been false.

And he said to them, and he who sent me, Jesus said, verse 29 is with me. And the father has not left me alone, for I always do those things that please him. Now, who else in the world could say that? I do always those things that please him.

That's quite a statement to make. I'm full of self-seeking and all of this kind of stuff, self-serving, selfishness and all. But Jesus said, I do always the things that please the father.

And as he spoke these words, many believed in him. They're waiting to hear the truth. And they're waiting for someone to stand up to those other folks.

And Jesus said to those Jews who believed him, if you abide in my word, then you are my disciples indeed. And you shall know. And the word know is Gnosko.

It's a knowledge by experience. You shall know the truth and the truth shall set you free. If you abide in my word, obey my word, continue in my word, then you will know the truth and the truth will set you free.

And so you have the continue, know, made free. Continue, know, made free. And as a person continues and here he's speaking to them, it's a hostile scene, isn't it? Jesus is on one side, the religious leaders on the other side.

Jesus is once again going to give them a practical thing from their own life to verify the truthfulness of what he said. He said, you obey my word and you will have a knowledge that comes from experience that this is the truth of God. And the more and as you gain that knowledge, you'll be set free.

And then as you're set free and you continue to give yourself an obedience to the word of God, then you'll have greater knowledge of the fact that this is spoken from God and you'll be set free. And it's this glorious cycle that goes on from just simply obeying the word of God. And they answered and they said, we're Abraham's descendants and we've never been in bondage to anyone.

How can you say that you'll you will be made free? And so they're there and they said, listen, you're speaking to us as people that need to be set free. So we've never been in the bondage to anyone. And yet all around them were Roman soldiers.

They were an occupied land by Rome. They'd been in bondage to the Egyptians, the Grecians, to the Assyrians, to the Babylonians. Now they were in bondage to to Rome.

They'd been in bondage to a lot of people. So they say, how can you say, you know, and they paid taxes to Rome. And of course, the lesser pay pays taxes to the greater was an evidence of the fact that they were they were in bondage.

And what they were probably thinking concerning themselves was, listen, we've we've been occupied. Our land's been occupied. But our hearts have never been conquered by these these people.

Jesus said, no, not even that works. And he answered them. And he said, most assuredly, I say to you, whoever commits sin is a slave of sin.

Jesus said, I'm not talking about political things and geographical boundaries. I'm talking about a bondage that comes with sin. Whoever commits sin is a slave to sin.

These guys were liars. They were religious thieves. They were plotting very soon to become murderers.

Jesus is confronting them concerning the sin of their life. And he said, a slave does not abide in the house forever, but a son abides forever. Therefore, if the son makes you free, you'll be free indeed.

So he likens them to servants. And he said, you're a servant. You have some privileges from where you stand.

But what you need to do is become a son. When when a person was when a when someone owned an estate, the son had access to the fullness that the father owned. A slave had only limited access.

They had some access to the blessings of God and that he caused the sun to shine and all of this kind of stuff. But they didn't have access to all that God had for me, said that requires becoming a son. It requires a spiritual birth.

And then I love it. Jesus said, therefore, if the son makes you free, you'll be free indeed. There's nothing there's no bondage in this room or in this world that Jesus cannot personally free a human being from or in this room.

He delivered a man that had a legion of demons in him. We don't know how many exactly, but a legion was six thousand. That's a rather rough case.

And it was effortless. It wasn't like he had to, you know, get some real vitamin boosters and all that kind of stuff and get in there and say, you know, Peter, go back to the ship and give me my spinach. Just cast, cast them out.

And so I want you to know here tonight, I mean, look at the sin, look at the bondage people are into in this world. And when you've been in it, you lose hope that you can ever get out. And Jesus will take you out of it.

And it won't be the old sin shuffle where you can go and get the alcoholism taken care of. But then you're trapped in immorality and you do not. And you do what you have seen with your father.

And they answered and they said to him, Abraham is our father. And Jesus said to them, if you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth, which I heard from God.

Abraham didn't do this. You do the deeds of your father. He says you claim to be a physical descendant of Abraham and you are that.

But you're no spiritual descendant of Abraham because Abraham never did what you're doing. He is never a religious thief. He was never a liar.

He would never plotted another person's death. He said, you do your deeds. You do the deeds of your father.

And then they said to him, we were not born of fornication. We have one father, God. And so they apparently the story concerning Jesus's virgin birth, they pull this out.

They're going to pull out worse things before we're done in just a moment. And so they say, listen, we've heard about you. Don't be talking to us.

And Jesus said to them, if God were your father, you would love me. For I proceeded forth and came from God, nor have I come of myself, but he sent me. I like that.

If God were your father, you'd love me. That's the same test for today. For religious Jews or anyone in the face of this world.

A true love for the father is going to result in a love for the son. He said, why do you not understand my speech? Because you're not able to listen to my word. You are of your father, the devil and the desires of your father you want to do.

Whoa, whoa, whoa, whoa, whoa. Now, we live in the United States of America. It's a coarse culture.

So someone can come up to me on the street and say, you're of your father, the devil. And so I punch him and I go on about my business. I was driving through railings the other day and you can pray for me.

But I mean, I was driving through railings the other day and, you know, I have my stickers on my car and and everything. And they're about the Lord and all. And I'm backing up and I'm pulling out.

And this three guys are walking by. And one guy yells out. And he says, he said, you got the wrong sticker on your car.

I'll sticker you, buster. But I looked out the window and I said, no, I don't. Now, if I was if I was better, I would have pulled over and said, now tell me a little bit about why would you say something like that? So I've got a lot of growth to do on that.

It was a witnessing opportunity that I missed. So anyway, where were we on? In the midst of my confession. So but here you've got these these religious leaders.

I mean, nobody ever looked at them cross-eyed, much less said you're of the devil. I don't I don't know if we could produce and I don't have the time for it. But to produce, if we tried within our own hearts, the astonishment and shock.

This was like getting slugged. All they ever heard was rabbi, rabbi, rabbi, rabbi by the adoring crowds and all of this kind of stuff. Here is Jesus confronts them before a crowd of people and tells them that their father is the devil.

Why? Because they were doing the deeds of the devil. And in that ancient culture, what you did is, you know, you obeyed your father. It was a revelation of who your father was, the name you are carrying a chip off the old block.

And that's what they were. They were a chip off the old block. But the block wasn't God, the father, the block was the devil.

He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own resources for he's a liar and the father of it. But because I tell you the truth, you do not believe me.

Which of you convicts me of sin? He's going to give them a test. All right. You don't like me.

You don't like what I have to say. You don't believe what I'm saying to you from heaven. Let me give you a test.

Which of you convicts me of sin? Which of you has ever seen me do a sin? And what if any of us said that? Which of you convicts me of sin? I mean, Jerry, what if what Jerry stood up here? Front row. Thanks for sitting there, Jerry. He said, which of you convicts me of sin? What would we say? Where's that line form? We're going to set up a microphone.

But here is Jesus. He says, and you notice it's interesting and I love it. One of my favorite passages.

There's no response. Complete silence. We don't know how long the pause was.

And then Jesus said, if I tell you the truth, then why don't you believe me? And he who is of God hears my words and therefore you do not hear because you're not of God. I mean, how many ways does he have to say it? And he says it to a religious crowd and he calls a religious crowd of the devil. We think of, you know, people who are of the devil.

They're wearing upside down crosses and they're dressed in black, you know, and you know, you see him come to the supermarket. And here he's speaking about a religious system that looks all great on the outside, but they're of the devil because they're leading people away from God. And the Jews answered and they said, do we not say rightly that you're a Samaritan? So now they're pulling out racial slurs against him and you have a demon.

You know, they have no arguments now. So now it's the name calling. And Jesus answered, I do not have a demon, but I honor my father and you dishonor me and I do not seek my own glory.

There's one who seeks and judges. And most assuredly, I say to you, if anyone keeps my word, he will never see death. I'm never going to die.

I'm never going to cease to exist. When I lay this body down, I'm going to simply move straight into heaven's glory. He who lives and believes in me, Jesus said, shall never die.

And the Jews said to him, now we know that you have a demon. Abraham is dead and the prophets are dead. And you say, if anyone keeps my word, he'll never he'll never taste of death.

And they understood correctly that Jesus and what he was saying made himself greater than Abraham and the prophets. So they said, are you greater than our father, Abraham, who was dead in a word? Yeah.

And the prophets are dead.

Who do you make yourself out to be? And Jesus answered, if I honor myself, my honor is nothing. It is my father who honors me of whom you say that he is your God. And yet you have not known him, but I know him.

And if I say I do not know him, I shall be a liar like you. But I do know him and keep his word. The whole reason they're arguing with him is to get him to confess one thing, that he doesn't know the father, that he's not working in harmony with the father.

That's what they're pressing for. And Jesus said, I know what you're pressing me for, but I can't tell you that because if I said that I would be a liar just like you. Your father, Abraham, rejoiced to see my day and he saw it and was glad.

And the Jews said, you're not yet 50 years old and you have seen Abraham. Abraham's been dead for ages by this point. And Jesus said to them, most assuredly, I say to you, before Abraham was, I am once again, no uncertain terms.

And he's speaking about the fact that before Abraham ever existed, he preexisted and he was God from all of eternity. There is in the entirety of the chaplain chapter, no misunderstanding that he is declaring himself to be God, equal with the father, God, the son. And he said, Abraham rejoiced to see my day and he saw it and was glad.

When did Abraham see Jesus? I think it's in there and in Genesis chapter 18, where before the destruction of Sodom and Gomorrah, as the Lord, capital L, capital O, capital R, capital D comes with two others. They must be angels. They give the promise to Abraham and Sarah that they're going to have a child.

Isaac blessing isn't going to come through Ishmael. Then they begin to speak and they say, well, here we are with Abraham. He's a friend.

Should we keep silent about the destruction that's going to come on Sodom and Gomorrah? And they told him about the judgment that was going to come. And Abraham begins to negotiate with God. Suppose there's 50 righteous there and he negotiates it all the way down to 10 because his nephew Lot and his family is in Sodom.

And he negotiates it all the way down to 10, but there weren't even 10 righteous in the city and it was destroyed. And what you have there, the great L.O.R.D. there, I believe is a pre-incarnate appearance of Jesus Christ in the Old Testament. And he met with Abraham and Abraham saw him and was glad.

And they took up stones. They understood clearly that Jesus was ascribing deity to himself. They took up stones to throw at him.

But Jesus hid himself and he went out of the temple going through the midst of them. And so he passed by. Beautiful chapter.

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