

Abraham's Seed versus Satan's Seed: John 8:30–59
Jaunting thru John: Message 23

Grace Chapel

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REVIEW

J-Baptist testified of Christ, so all might believe; the few of His own who believed become God's children

THE FIRST DISCIPLES (John 1:19–51)

John the Baptist pointed all to Christ, so some of John's disciples followed Jesus & believed in Him.

FIRST SIGN WITNESSED BY THE APOSTLE JOHN (John 2:1–11)

When Jesus turned water into wine (His first Galilean sign), His disciples believed in Him.

MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)

Many (incl. Nic.) believed in Jesus because of signs & Jesus predicted resurrection as sign that He is Christ

THE SAMARITAN WOMAN: John 4:1–26

He offered a Samaritess living H₂O, who asked if He were the Christ when He told her all things about herself.

MINISTRY IN SYCHAR: 4:27–42

She drew men to see Jesus & He let the food-distracted 12 join in reaping the harvest; many Samaritans believed in Him

MINISTRY IN GALILEE 4:43–45

He went to Galilee, because no prophet is a hometown celebrity; they welcomed Him after seeing His signs

HEALING THE ROYAL OFFICIAL'S SON: 4:46–54

An official urged Jesus to heal his son; He said & his servants said, "Your son lives;" He & his house believed

HEALING THE LAME MAN: 5:1–15

On the Sabbath Jesus told a lame man to walk. Officials scolded him & sought to confront his healer

HEALING THE LAME MAN: 5:16–23

Judeans sought to kill Jesus as a blaspheming Sabbath-breaker. He said that imitates the Father & will do even greater works.

HONORING THE FATHER BY HONORING THE SON: 5:24–30

Jesus wants to give His opponents life (if they believe), but He will condemn them as unworthy of life (if they disbelieve)\

TWO, THREE, & MORE WITNESSES: 5:31–47

Jesus, the impartial GWT Judge, is not GWT accuser nor is J-Baptist, so He calls on His works, the Father, Scripture & Moses

THE BREAD OF LIFE

Jesus asked where to buy food for a crowd; He prayed & broke bread; people were satisfied & Jesus was called the Prophet

WALKING ON WATER (6:15–21)

Jesus went up the mount; the 12 left by boat w/o Him; a gale arose, then Jesus walked on the sea to them & entered the boat

JESUS: THE BREAD OF LIFE (6:22–40)

He told men who found Him to work for (understand) food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bells forever, because He obeys the Father

GRUMBLING OVER THE BREAD OF LIFE (6:41–59)

Jesus told them to stop grumbling, because, He the Living Bread gives His life for the world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell them, so lifegiving Bread differs from non-life giving manna

GRUMBLING OVER THE BREAD OF LIFE (6:41–59)

Jesus asked offended disciples how His ascension would affect them & warned that the leaders' words give no life, but the HS gives life thru Christ's word; & said that some had not believed in Him, which is why He said that (apart from the being granted through the Father teaching) people cannot (& will not) believe Christ, but when many left, He asked the 12 if they wanted to go, but Peter said Jesus has words of EL (which they believed) & Jesus affirmed that He chose them, even Judas

SURPRISE APPEARANCE AT THE FEAST OF BOOTHES (7:1–36)

Jesus' unbelieving brothers urged Him to make a spectacle in Judea to gain disciples, but His time had not yet come. Some thought He would boycott the feast in fear, but His authoritative teaching glorifying the Father astounded them (reaffirming His right to heal the man on the Sabbath—some thought the leaders did not arrest Him because they knew He is the Christ), & the leaders tried to arrest Him

THE ONE WHO TABERNACLED AMONG US IS AT THE FEAST OF TABERNACLES (7:37–8:1)

Jesus urged people to drink of (believe) Him, so they (when HS came) would have living H₂O abundantly (fulfilling the feast): This teaching divided believers from unbelievers & led to a failed arrest attempt; & Nicodemus reprimanded fellow rulers for seeking to lynch Jesus w/o a formal investigation demanded by the Law

THE LIGHT OF THE WORLD RENDERS JUSTICE FOR THE WOMAN CAUGHT IN ADULTERY (8:2–13)

The next day Pharisees asked Jesus if an adulteress they brought should be stoned (per Moses), so they could accuse Him; Jesus wrote on the floor as they pressed for an answer; When He said the sinless one among them should cast the first stone; no accuser remained & He did not condemn her either, as He resumed teaching the crowd [and the woman], Jesus underscored that He is the light of the world (unlike self-deceived Pharisees), so His followers walk in the light of life

THE TRUTH SHALL MAKE YOU FREE (8:14–32)

Jesus disputed the Pharisees' claim that He gave invalid self-testimony, because the Father & He are two witnesses; but they do not know the Father, so they tried to arrest Him (but failed); He said that He would go where they could not come, but they will die (w/o EL); Jesus reiterates that they will die unless they believe in Him; so they demand to know who He is; He affirms that He has always said He is the One sent by the Father; but when they lift Him (on a cross); it will be evident the Father sent Him & abides with Him; in the process many Judean bystanders believed in Him, so He told them that abiding in His word would make them into His disciples & would free them from the bondage [of legalism]

INTRODUCTION

BACKGROUND

Background:

John 7–8 is at the time of the Feast of Booths: September 10–17, AD 32

John 8:1ff. is on the eighth day that was appended to the feast (September 17, AD 32)

John 8 occurs in the court of the women, with much of John 8 occurring near the Treasury
The women's court was inaccessible to Gentiles, so all present in Jn 8 were Jewish.

It would not make sense for Jn 8:22, 31, 48, 52 & 57 to refer to some present as *Jews*, as if others were not Jews. In John, *Ioudaios* means *Judeans* (not Jews).

1. Probably the majority of people there that day were Judeans
(Many non-Judean pilgrims would have gone home by the 7th day)
2. Some of the people were Galilean Jews.
3. Some were *diaspora* Jews (Jews living in foreign countries)
4. It is *not impossible* that a few Samaritan Jews might have been there.

REVIEW OF THE TRANSITION: John 8:30–33

Many believed in Jesus (so they have everlasting life) when He taught on life/death
Cf. John 8:24

Believing in Christ does not make one *a disciple* [Believing makes him *a believer*]

Disciple = a learner (in that day, one needed to follow Him to abide in His word)

	Disciple	Non-Disciple
Believer	The eleven	Believers who do not abide in Jesus' word
Non-believer	Judas & (Jn 6:60 + 64)	Many examples

Jesus told believers that abiding in His word would give them freedom

He speaks of freedom that comes through discipleship

There is a freedom that comes from believing, but Jesus does not discuss that here

Although many believed, many did not believe. So there was a division

[Pharisees] reacted against Jesus' promise of freedom to believers that abide in His word by claiming that they had never been enslaved to anyone (8:33)

We need to understand the word *they* in verse 33. Does it refer to the Pharisees who have been arguing with Jesus? Or does it refer to the new believers?

Jesus told the Pharisees that as sinners, they were slaves of sin, so they could not abide in the house forever [as sons do], but Jesus is the one who truly frees His disciples [the Pharisees cannot offer such freedom] (8:34–36)

Jesus knew that His antagonists were Judean descendants of Abraham, but they wanted to kill Him because they rejected the word of Christ and His Father, but learned from their father (whoever he might be) (8:37–38)

When they reaffirmed that they were Abe's children, Jesus asserted their kinship with their father & denied family semblance with Abe, because Abe (welcomed Him), but they seek to kill Him (as does their father) (8:39–41a)

They denied that their ancestry to Abraham was illegitimate, (possibly hinting that they thought Jesus was illegitimate (8:41b)

Jesus pronounced the expectation that God's children would love God's only begotten Son, who came by the Father's authority, but they do not understand His word, because they do not really listen to Christ's word (8:42–43)

The reason they do not really listen to Christ's word is because they are of their father the devil, and they share the devil's desire for killing Jesus (8:44)

They do not believe Jesus when He speaks truth to them, but they cannot convict Him of sin (or error), so they should believe that He is speaking the truth (8:45–46)

The difference between those who are God's children and those who are not hinges upon hearing (and believing) God's word (on life and death) (8:47)

Jesus' opponents [were unable to disprove what He said, so they charged Him with being a demon-possessed Samaritan, but He returned to the issue that He honors the Father, they dishonor Him, and He glorifies the Father who is judge (8:48–50)

Jesus said that believers would never see death, but they asserted that this proved the He was demon-possessed, because not even God kept Abraham and the prophets alive, so He could not possibly be greater than Abraham or God (8:51–53)

Jesus said that He honors the Father, but (more significantly) the Father (whom they claim as God) honors the Son (8:54)

Jesus' antagonists do not know the Father (while claiming to worship Him), but Christ knows Him and would lie (if He were to say that He does not know Him), but He knows Him and keeps His word (8:55)

When Jesus said that Abraham rejoiced to see His day, the Judeans scoffed that He was less than 50 years old and tried to stone Him, but He hid Himself (8:56-59)

CONCLUSION