

The Truth Will Make You Free: John 8:13-36
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 that they misjudge His signs & said to work for (understand) food for eternal life & 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 Judeans to stop grumbling, because Christ, the Living Bread gives His life for the world's life, but only gives eternal life to ones the Father draws thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat His flesh & drink His blood) would they have eternal life & Christ (who lives because of the Father) would indwell them, so He (as life-giving 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; & He (who knew everything) 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 there was no place to go, because Jesus has words of eternal life (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. Unbelieving Judeans thought Jesus would boycott the feast in fear, but His authoritative teaching that glorified the Father astounded them (reaffirming His right to heal the man on the Sabbath—some wondered if the leaders did not arrest Him because they knew He is the Christ), but the leaders unsuccessfully tried to arrest Him as people confessed Him as the Christ

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 the Spirit came) would have living H₂O abundantly (fulfilling the feast): This teaching that He fulfills the feast H₂O ceremony divided those calling Him the Prophet or the Christ from those who said He is a non-Davidite non-Bethlehemite & led to an order to arrest Him; so the leaders ridiculed the police (who said that His powerful words prevented arrest) & said that only the rulers, esp., the Pharisees, are not tricked by Jesus, but Nicodemus reprimanded his fellow rulers for seeking to lynch Jesus w/o a formal investigation demanded by the Law; but was ridiculed as if he were a Galilean & as if Jesus (of Galilee) were thereby disqualified from being a prophet

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

The next day as Jesus taught, Pharisees asked Him whether an adulteress they brought should be stoned (per Moses), so they could accuse Him; Jesus wrote on the floor while they pressed for an answer; He finally said for the sinless one among them to cast the first stone; after they all left, she said that she had no accusers, so He said He did not condemn her either & for her to avoid sin, as He resumed teaching the crowd [and the woman]. Jesus underscored that He is the light of the world (unlike those self-deceived Pharisees who had tried to confute Jesus), so those who follow Jesus will walk in the light of life

INTRODUCTION

BACKGROUND

Background: The chronology of John 8 (Cf. last week's message for more detail & proof)

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

John 7:37ff. is on the seventh day (September 16)

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

Background: The location of John 8

John 8 occurs in the court of the women, with much of John 8 occurring near the Treasury

No passage says where the Treasury was, but all agree that it was in the women's court:

1. Mark 11:17 shows that the court of the Gentiles was filled with money-changers & animal sellers—preventing Gentiles from worshipping.
2. In Mk 12:42 a widow gave an offering (so it was where women could go).
(Jewish women could pass the Gentile court, but not beyond the women's court).
3. From the Antonia, Romans could view the Gentile court, but not the women's court.
4. Priests could execute trespassers inside the women's court (not in the Gentile court).
5. The Treasury would be a high-security location (the women's court was secure).

Background: The ethnicity of the people in John 8

The women's court was inaccessible to Gentiles, so all present in Jn 8 were Jewish.

Therefore, it would not make sense for Jn 8:22, 31, 48, 52 & 57 to refer to some of the people present as *Jews*, as though the others were not Jews. As always, in John, the word *Ioudaios* means *Judean* (not Jewish).

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.

NEW EXPOSITION

Pharisees called Jesus' claim to be the Light of the world invalid self-testimony; He countered that His testimony is valid, because He knows He came from (heaven), but they judge by fleshly standards without knowing His origin (8:13–15a)

A word about the connection between John 8:2–13 and John 8:14ff.

1. Jesus taught crowds in John 8:2 (which may have included some Pharisees)
2. Some Pharisees came to Jesus in 8:3, bringing an adulteress.
3. Some of those Pharisees were eyewitnesses to the woman's adultery (8:4).
4. No eyewitness was without sin, so eyewitness Pharisees left (8:9)

How is it (if Pharisees left Jesus) that 8:13 speaks of Pharisees hearing John 8:12?

None of the points above (1–4) requires that every Pharisee left Jesus in 8:9:

- A. Pharisees may have been present in 8:2. They did not leave in 8:9.
- B. Non-eyewitness Pharisees may have come in 8:3 (who did not leave)

Debate over Jesus' origins came up in John 5:17ff., 6:41ff., & 7:28 (which is a question)
This old debate had been going on for a year (since Feast of Booths in AD 31: John 5).

[Unlike these Pharisees] Jesus' judgment & testimony is valid, because the Father's judgment & witness agrees (fulfilling the legal requirement of 2 witnesses) (8:15b–18)

John 5:30ff. says that Jesus will not testify at Great White Throne, because (as judge) He will need to avoid being One who gives testimony there. This does not mean that He cannot testify in other situations. Jesus affirms His right to testify in John 8.

When Jesus says *in your law*, it is also His law. His point is that what He says is valid in the law, which is something that they accept. This is something they could not reject.

When asked to identify His Father, Jesus said they do not know the Father [whose character witness they do not accept], none of the many Temple police in the Treasury arrested Him, because it was not His time (8:19–20)

Jesus said that He would go away [to the Father] where they could not come, but they will die (as sinners w/o eternal life), but some Judeans wondered if He were suicidal (8:21–22)

His reference to *you will die* caused them to understand (properly) *going away* as death

They ignored the fact that He spoke of them dying under judgment & tried to turn the statement against Him

Jesus reiterates that (since they are only born from below) that they will die unless they believe in Him (8:23–24)

Stated positively, this would say, the only way for them not to die is to believe in Him

Jesus' antagonists demand that He tell them who He is; He affirms that He has said from the beginning that He is the One sent by the Father (which they do not grasp) (8:25–27)

Jesus said that when they lift Him (on a cross) His identity will be clear to them, as the One the Father sent & with whom the Father abides, because the Son pleases Him (8:28–29)

TRANSITIONAL BRIDGE (8:30–32): This passage shows how a transition occurred between Jesus teaching on Himself as the giver of life to An argument over Abraham's seed

With these couple of verses, we see the argument going from Round 3 to Round 4

[As Pharisees tried to argue against His testimony that He is from the Father & that believing in Him is necessary for everlasting life] 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 an apostate religious system] (8:30–32)

Many believed in Jesus (so they have everlasting life) when He taught on life/death

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 who would 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?

John and Diane picked up Ricardo, Laurie, Jack, and Irene at the airport. Right away, *they* asked *them*, "How was your trip?" *They* answered, "It was wonderful."

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It says "*They* asked." Who actually asked the question?

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|--|---------------|
| 1. John and Diane (at the same time) | 3. John only |
| 2. John and Diane (at different times) | 4. Diane only |

It says "*They* asked." Who actually answered the question?

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|-----------------------------------|---------------------|------------------|
| 1. Ricardo, Laurie, Jack, & Irene | 6. Ricardo & Laurie | 11. Jack & Irene |
| 2. Ricardo, Laurie, & Jack | 7. Ricardo & Jack | 12. Ricardo |
| 3. Ricardo, Laurie, & Irene | 8. Ricardo & Irene | 13. Laurie |
| 4. Ricardo, Jack, & Irene | 9. Laurie & Jack | 14. Jack |
| 5. Laurie, Jack, & Irene | 10. Laurie & Irene | 15. Irene |

Andy first picked up Bob, then Cathy, and finally Denise for the double-date at the movies. *They* said, "We had a great time."

The passage says, "They said. . ." Who actually spoke?

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| 1. Andy, Bob, Cathy, & Denise | 6. Andy & Bob | 11. Cathy & Denise |
| 2. Andy, Bob, & Cathy | 7. Andy & Cathy | 12. Andy |
| 3. Andy, Bob, & Denise | 8. Andy & Denise | 13. Bob |
| 4. Andy, Cathy, & Denise | 9. Bob & Cathy | 14. Cathy |
| 5. Bob, Cathy, & Denise | 10. Bob & Denise | 15. Denise |

Jesus told the Pharisees that as sinners, they were slaves of sin, so they could not abide in the house forever [as the Son does], so only Jesus can truly frees His disciples [the Pharisees cannot offer such freedom] (8:34–36)

CONCLUSION

Jesus' testimony concerning Himself is valid, because He & the Father who sent Him agree. He would return to the Father (but the Pharisees could not go with Him). Furthermore, unless they believed in Him they will die. As Jesus taught, many believed in Him, so He told the new believers to abide in His word to become disciples set free by truth. Pharisees reacted by claiming never to have been enslaved, but Jesus pointed out that they were sin-slaves. Christ truly frees believers who become disciples, whereas the Pharisees can free no one.