

John 8:33-50 (Teaching)

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[0 : 00] Good morning. Good morning. Back in the Gospel of John chapter 8. Last week, actually over the past few weeks, I guess we've been in chapter 8.

And we may or may not finish it up today. We'll just have to wait and see. But last week we ended in verse 32, which is Christ saying, you shall know the truth and the truth shall make you free.

But if we go on up to verse 31, we catch the entirety of that verse, which is then said, Jesus to those Jews which believed on Him, if you continue in my word, then are ye my disciples indeed, and you shall know the truth.

And the truth shall make you free. Now, this is the context that we need to continue reading in those two verses. These Jews that Jesus was speaking to and what He spoke to them at this time.

We talked last week about how there's an order there that Christ gives when He says, if you continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free.

[1 : 26] And that order is to continue in the word and continuing in the word of firms or confirms that we are cross disciples.

And it says we shall know the truth. So if we continue in the word, we will know the truth and the truth will make us free. And the last part of that order is that the truth will make us free.

And it has never been that case and it never will be that case, but that's the context that we need to remember this by A.W. Pink in this next section of scripture that we get in, A.W. Pink being a good preacher and Bible commentator from years ago.

But he says that we shouldn't take this next section from 33 through the end of the chapter. We shouldn't take it as just a conversation that happened 2,000 years ago between Christ and these people because it applies to us nowadays.

It applied to A.W. Pink back then when he was writing his commentaries and preaching the word of God and it applies to us now.

[2 : 41] And I 100% agree with what Arthur Pink had to say about that, that we don't need to just leave it encased as a conversation that took place then because it very much and very deeply applies nowadays.

So with all that being said, John chapter 8 and verse 33 says, They answered him, We be Abraham's seed, and were never in bondage to any man, How sayest thou, ye shall be made free? So this is their response to what Christ said in verses 31 and 32 which we went over. But especially verse 32 when he says, And ye shall know the truth, and the truth shall make you free.

This was their response. They answered him, We be Abraham's seed, and were never in bondage to any man. How sayest thou, ye shall be made free? Now folks, there's zero foundation for their claim here that they were never in bondage to any man.

Especially saying at the forefront of this comment, We be Abraham's seed. If they were talking even about themselves at that time when this conversation was taking place, even that wasn't true because they were under Roman rule at this point.

[4 : 00] But the first part of that comment was, We be Abraham's seed. Well folks, the very first place we see after Israel became a nation. Where did they become a nation at?

They became a nation inside of the land of Egypt. God brought down Jacob and his sons and that's where into Egypt because there was a famine going on there.

We won't go into all that, but there was a famine going on all over the world at that point. Jacob and his sons and his family all came down into Egypt and this is where the nation Israel was formed.

But after the nation Israel formed in Egypt, the very next thing that we see about the nation Israel was found in Exodus chapter 2 and they're in slavery.

They're in bondage there. They're in bondage to the Egyptians. And not only that, but we have the accounts and the judges were seven times.

[5 : 00] They're either given over or they're sold under Canaanite rulers. And then we had the 70 years of captivity that we're aware of. So for these men to say, We be Abraham's seed, we've never been in bondage to anyone.

Folks, there's just an outright lie. It was an outright lie that these men told. And Jesus answered them, verse 34, Jesus answered them, verily, verily, I say unto you, whosoever committed sin is the servant of sin.

And the servant abouteth not in the house forever, but the son abouteth forever. So their comment of We be Abraham's seed and we're never in bondage.

How can you say that we shall be made free? This Jesus's reply begins with these words, verily, verily. And I believe I've told you all before this is this is to John's gospel only.

Only in John's gospel will you find cross saying verily, verily, or truly, truly. The other gospels have him saying verily or truly, but only John do we find verily, verily.

[6 : 09] And that's anywhere through throughout the scripture. Jesus answered them, verily, verily, I say unto you, whosoever committed sin is the servant of sin.

And folks, that applies just as much now as it did then. But this word committed, this is a present tense and it's a perfect tense that this is written in, meaning that this is all that person does is sin. Now, that being said, we as born again Christians, we sin. We sin every day. We sin daily, there's nothing we can do about that, but we strive not to sin.

And when we do sin, we repent of that sin. But what Christ is talking about here in verse 34, he says, verily, verily, I say unto you, whosoever committed sin is the servant of sin.

He's saying a perpetual sin, it's constant sin. And there's no remorse about that sin. It's people that go to bed thinking about sin. It's people that wake up thinking about sin.

[7 : 09] It's people that go throughout the course of their day just wondering what sin it is that they can commit next. And folks, that's no way that a child of God thinks. That's no way that someone that is indwelt with the Holy Spirit of God would think or act.

But Jesus here says, tells them whosoever, and folks, that whosoever is whosoever. It's a universal application there. It means anyone who is constantly, and as I said, perpetually committing sin. That's who we're talking about here. Whosoever commits sin is the servant of sin. And this word here, servant in Greek, is a word called doulos. And I think I've probably covered that in here before, that the King James Version, more often than not, does not do very much justice to that word, doulos.

Doulos means slave. And that's all that it means. It doesn't mean servant. It doesn't mean handmaiden. It doesn't mean a bond servant. It means slave.

And that's the word that is being used here in that term servant, whosoever commits sin is a servant of sin. Or they are a slave of sin.

[8 : 23] And the servant abouteth not in the house forever, but the Son abouteth. So Christ here is telling these people, in a lot fewer words than what I'm using, he's telling them, you are a servant of sin.

Whosoever commits, continually commits sin is a servant of sin. But he goes on to say, and the servant abouteth not in the house forever, why would he have said that? He said that because of what they said, we be Abraham's seed.

In other words, we're of the house of Abraham. We're of the family of Abraham. We belong to Abraham. They were putting all of their faith and all of their hope and all of their trust in their descendency from Abraham.

They were putting it in the flesh really, if you want to phrase it like that. They were saying we are a blood kin to this man Abraham. Well, folks, Ishmael was a blood kin to Abraham, but he was not the seed of promise.

He wasn't the promised one. Isaac was the promised one. So this was a weak argument that these Jews had. Now, I understand that there was a covenant made with Abraham.

[9 : 37] Now, I understand that Abraham, really and truly, if you want to bullet down, Abraham was the first real Jew that we read about in the Scripture. He's the one that God made the covenant with.

He's the one that God told to divide the animals, and God came down and walked through the animals. He's the one that that covenant was made with. He was the first real Jew that we read about in the Scriptures.

I get that. And these people were laying claim to that. But here he says, the servant abouseth not in the house forever, but the son abouseth forever.

He's saying you all are slaves to sin. You all are slaves, you're servants, you're to something other than what you're claiming. Your descendancy from Abraham means nothing is what Christ is getting at here.

The servant abouseth not in the house forever, but the son abouseth forever. The son abouseth forever. He's making a comparison here, really, he's contrasting the position of a servant or a slave in the house as opposed to the son in the house.

[10:46] The son has intimate relationship with the father. The father is the head of the house, is he not? And then the son has intimate relation with him.

He is in close communion with the father. He has all the power, he has all the rights, he has all the everything that the father has, but the servant doesn't have that.

A servant or a slave is only there temporarily. They're only in the house temporarily. And they can be cut loose at any time, they can be sold off to another.

All kinds of different things can happen to the servant or the slave here. This is what Christ is getting at here. And then verse 35 or verse 36, if the son therefore shall make you free, he shall be free indeed.

Well, up in verse 32, he said, he shall know the truth and the truth shall make you free. Here in verse 36, if the son therefore shall make you free, ye shall be free indeed.

[11:45] We know from John 14 that he's the way of the truth and the life, so if the truth in verse 32 gives the ability to make us free, or make these people free that Christ was speaking to here, then the son has that same ability because the son is truth.

But the comparison that he's making here is the house, who is truly within the family of God is what Christ is getting at here.

And he's telling these people, once again, in fewer words than what I am, but he's telling them, you are none of the household of faith, you are none of the household of God. And he gets into that here in these next few verses.

He says, I know that you are Abraham's seed, but ye seek to kill me because my word hath no place in you. So here he's not denying the fact that they have a physical descendancy from Abraham.

He's not discounting that at all to these folks. He says, I know that you are Abraham's seed, but ye seek to kill me because my word hath no place in you. He says, I know.

[12:50] Then he says, but. Then he goes on to say, because. He says, you seek to kill me because my word hath no place in you.

And this word that's used here for, it's one Greek word that's used for our two English words, no place is *Correo*. And it actually goes a whole lot deeper than what our English translation here allows.

It means you haven't made room for. The word *Correo* intimates that there's something that can be moved and something else can go in place of it.

So what needs to be moved? What does God say over in the Old Testament? He says, I'll take out that stony heart and I'll put in a heart of flesh.

He doesn't leave a void in us when we're saved. He wasn't going to leave a void in those Jews at that time and he doesn't leave a void in us Christians. He takes out, when we are saved, he takes out the sin.

[13:54] He takes out the guilt. He takes out the shame. Jesus Christ bore all of those things upon himself for our sake. So he takes all these things out, but he puts something in place of it.

He puts someone in place of it. And that is the Holy Spirit of God. When those things are removed from us, when we're washed clean, when we're made water than snow, all these things that we sing about and all these things that we read about in the Scriptures, when that happens, it's because the Holy Spirit has moved in all this bad stuff, all this evil stuff, the wickedness, the darkness, the blackness, all that has moved out.

And the Holy Spirit of God and His light and His guidance and His mercy and His comfort, all these things move inside of us.

So he says, I know that you're Abraham's seed, but you seek to kill me. Even though you're Abraham's seed, you're seeking to kill me. He says, because my word hath no place in you, that made room for the word of God.

They were depending again upon the flesh. They were depending upon their physical decency from Abraham. And that's all they were depending on.

[15:07] And that's why when Jesus came, He came into his own, his own received and not, they weren't depending upon the word of God. They were depending simply on the fact that they were descendants of Abraham.

I speak that which I have seen with my Father, and ye do that which ye have seen with your Father. I'm sorry, let me read that again. I speak that which I have seen with my Father, and ye do that which ye have seen with your Father.

They answered and said unto him, Abraham is our Father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God, this did not Abraham.

So he says, I speak that which I have seen with my Father. In other words, and Christ ever since verse number 12 here in John chapter 8, Christ has been saying, I'm telling you the truth.

I am the truth. He says, and I'm telling you this truth. And here he says, I speak that which I have seen with my Father. He's saying, the doctrine that I'm speaking to you, the words I'm speaking to you are directly from the Father, and ye do that which ye have seen with your Father.

[16:29] They answered and said unto him, Abraham is our Father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. And this goes to the age-old saying that we still use to this day, like Father, like son, or like mother, like daughter.

And kind of what we're getting at here. He says, if you were truly Abraham's children, even though he is recognized that they did indeed descend from Abraham, he's saying just because you descended from Abraham does not mean you are of the family of Abraham.

That's not what it means at all. And that's what Christ is getting at here. He says, if ye were Abraham's children, ye would do the works of Abraham. What were the works of Abraham? It was faith. His works were faith, and his works were obedience. That was the works of Abraham. And he's telling these folks here, if you were truly the children of Abraham, ye would work in faith. Ye would believe in faith, and ye would work in obedience, just like your Father did. But he says, they answered and said unto him, Abraham is our Father.

[17:41] I'm sorry, verse 40 again. But now ye seek to kill me, a man that has told you the truth, which I have heard of God, this did not Abraham. He's telling them that you're not working the works of Abraham.

He says, you're seeking to kill me, a man that told you the truth. This reminds me so much of what Paul wrote over to the churches in Galatians, Galatians chapter four when he said, I'll become your enemy because I tell you the truth.

And that's exactly what's happened to Jesus Christ here. He has told these people the truth. That's what kept Jesus Christ in trouble during his ministry, as he told people the pure unadulterated truth and the people did not want to hear it.

And it's no different now. It is no different now. You can get in a pool pit, you can go out on a street corner or stand up in front of a bunch of people and teach whatever the case is, and you can tell them about the goodness of God.

You can tell them about the mercy of God, and you can tell them about the love of God. They have no problem with that. But when you get into other deep truths of Scripture, like how we are all totally depraved, we are unable to save ourselves.

[18:51] We are unable to do anything for ourselves. We have no spirituality within ourselves on our own. It takes God to do that. People get offended at that because people want to think that they're good.

And the Bible says that we are not. The Bible makes it very plain that we are not. It is no different now in 2023, almost 2024 now, than it was 2,000 years ago when Christ was telling these people this.

He says, now you seek to kill me, a man that has told you the truth, which I have heard of God. He said, I have heard this of God. You're claiming to be in Abraham's family.

And here in the next verse or two, they claim to be the children of God. They say, God's our Father. But he says, a man that told you the truth, which I have heard of God, this did not Abraham.

Folks, every messenger you can read over in the Old Testament, in the account of Abraham, the book of Genesis, every time a heavenly messenger came, Abraham paid heed to that messenger, sometimes more so than others.

[19 : 56] Yes, but he paid heed to that, whether it was God speaking directly to Abraham, moving him out of the land of Her, or whether it was messengers coming to him, telling him that he was going to be the Father of a great nation, whether it was God himself telling him he was going to be the Father of a great nation, whether it was the angel of the Lord telling him, don't kill your boy here on this mountain top.

And he looked over and he saw the ram that was caught in a thicket, regardless of the messenger, never once, never once did Abraham threaten to kill the heavenly messengers, starting to do them any type of harm.

He heeded to their message and he obeyed their message. And that's the works that a true child of God should be doing. We heed the message of the Scripture, whether it be a message of encouragement, whether it be a message of warning, we heed the messages that are here for us in the Scriptures and we obey.

Y'all read through 1st and 2nd Peter sometimes, especially there in 2nd Peter. What the whole gist of those two books is about is trusting God and obeying God.

You keep those two things in mind when you read 1st Peter and 2nd Peter and you'll see trust and obey, trust and obey over and over and over in those books.

[21 : 18] But he says, you seek to kill me. Nobody ever tried to seek to, or Abraham never tried to seek to kill one of the heavenly messengers. Verse 41, you do the deeds of your Father, then said they to him, we be born, we be not born of fornication, we have one Father, even God.

Jesus said unto them, if God were your Father, ye would love me, for I proceeded forth and came from God, neither came I of myself, but he sent me.

Why do ye not understand my speech? Because ye cannot hear my word, ye are of your Father the devil, and the lust of your Father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him.

When he speaketh of his own, for he is a liar and the Father of it. Because I tell you the truth, ye believe me not. So back to verse 41, ye do the deeds of your Father, then said they to him, we be not born of fornication, we have one Father, even God.

Well just a couple of verses before this, they were claiming Abraham as their Father. They were claiming they were the sins of him, and now they've moved on to we have but one Father, even God.

[22 : 41] And folks, this is the thought of universalism, really. And folks, it is true, God made every one of us. There is a universal Fatherhood as far as that goes, and there is a universal Brotherhood as far as every one of us are sinners.

And I believe in that type of universality that God has made every one of us. But to be in the family of God, and to be made by God is two very, very different things.

This entire world was made by God. Everyone in this world was made by God, but I promise you, not everyone is in the family of God. You have people within your blood family that is not in the family of God.

I have people within my blood family that is not within the family of God. So just because God made us does not mean that we're all automatically going to go home to be with him one day after a while. That is not what the Scripture teaches. But this is kind of what these Jews were getting at here. When Jesus said, you do the deeds of your Father, then say that they to him, we be not born of fornication.

[23 : 51] We have one Father, even God. Jesus said unto them, if God were your Father, ye would love me, for I proceeded forth and came from God, neither came out of myself, but he sent me.

Now there's people out there, and you may know some, I know a couple of people that want to argue whether Christ came on his own or whether Christ was sent of God.

And folks, the Scripture teaches both of those things. Christ would have never come if it hadn't been the Father's will for him to have come. And if it had not, and it would have never been Christ's will to have suffered and to die for us, had that not been the Father's will.

And the Holy Spirit had his part in that as well. Y'all have heard me say over and over, you can never find an instance within the pages of Scripture or within your own lives for that matter, where what we commonly call the Trinity, the God the Father, God the Son, God the Holy Spirit, where they disagree, they are always in agreement with each other.

So God did send his Son to die for us. The Scripture makes that plain. And Christ came to die for us. Christ voluntarily came. He was under no obligation to do so.

[25 : 08] He done it voluntarily. He came voluntarily. But it says, I came not, neither came out of myself, but he sent me.

The Father, God the Father sent him. Why do you not understand my speech? Even because you cannot hear my word? He asked them a question, and I would imagine after he asked them this question, there was a bit of a pause.

Why can you not understand my speech? Why could they not understand his speech? He gives them the answer, even because you cannot hear my word. Same thing that they said over here in the beginning when we was talking about how they had no room for the Word of God.

They had no room for the truths that Jesus was talking about. They had no room in their heart. They had no room in their life for it. And folks, that is the problem with the world today.

It has not changed. They have no room for the things of God. They don't want the things of God. It all boils down to pride. It boils down to lust.

[26 : 12] It boils down to their own desires, what they want, and that's what they want to fulfill. Instead of their meat being to do the Father's will, their meat is to do their own will.

That's a very satanic thought, and that's a very satanic action that they take. That's the entire gist of the satanic church is do what thou wilt.

And if it feels good, do it. If it makes you happy, do it. Do what thou wilt. And folks, that is not how children of God should act. We do what the Father wants us to do.

We do what the Scripture tells us to do. He said, verse 44, again, here of your Father the devil. So he's been building up to making this statement here.

Remember, first they said, we're of Abraham's seed. And they just said a couple of verses ago, we have but one Father, even God. And Jesus has rebuked these things.

[27 : 10] He's repudiated these things that they've been speaking. And here in verse 44, this is what he's been building up to ye, or of your Father the devil, and the lusts of your Father ye will do.

In other words, ye are of your Father the devil, and the desires that he has are the desires that you will perform. You'll do the exact same things that your Father the devil has done and will do.

He was a murderer from the beginning and abode not in the truth because there is no truth in him. He's speaking the lie, he's speaking of his own, for he is a liar and the Father of it.

So here, once again, this has been building up to this, but he's telling these Jews that he's speaking to, ye are not of the household of Abraham, and ye are not of the household of God.

He says, you're desiring to kill. And when he says he was a murderer, first he says, and the lust of your Father ye will do, he says he was a murderer from the beginning.

[28 : 14] That's his desire. That's his want. That's his lust. That's the devil's desires and wants there. And that was their desire was to kill Jesus Christ.

And then he goes on to say that there's no truth in him when he's speaking the lie, he's speaking of his own, for he is a liar and the Father of it. So he is always, the devil has always been in opposition to the truth.

In the Garden of Eden, what was the truth, the truth was the words that God spoke to Adam and Eve, that you can have of any tree in this garden that you want. Save the fruit of the tree of the knowledge of good and evil.

That was the word of God. And the serpent came in, the devil came in, in the form of the serpent, in opposition to that truth. And he has been in opposition to the truth ever since.

And he is saying these Jews here are in the same boat, they're in the same castle, they're in the same tent, they're in the same homestead, they're on the same team as the devil.

[29 : 17] And it shows because of their actions. It shows because they want to kill just as the devil wants to kill. It shows because they oppose the truth just as the devil opposes the truth.

And it's again, it's no different today as it was 2000 years ago. The devil opposed the truth. Like I said, you can talk about the goodness of God all day long.

But when you stand out on a street corner and you start calling people sinners and you start telling them that there's nothing they can do about that, but you tell, you have to intermingle that with the love of God.

You have to intermingle it with salvation. Yes, they must know that they're sinners. They must know that they broke the law. They must know that they have offended a thrice holy God that has never committed sin.

But they must know that there's a way out from underneath the condemnation that God Himself has placed them under. So you intermingle those things, but people don't want to hear that they're sinners.

[30 : 17] I need to be reminded that I'm a sinner. We all need to be reminded that we're sinners. That we're sinners to this very day. Y'all have heard me say before, I need the gospel just as much now that I'm a born again child of God that as I did before I was saved.

I want the gospel now. I didn't want it then, but I want the gospel now. I want the good news that I'm a sinner, but God is a great and marvelous savior.

But people cannot stand the truth that they are indeed sinners. Because I tell you the truth, you believe me not. Because I tell you the truth, you believe me not.

This reminds me of what Paul wrote to Timothy in 2 Timothy. He said, they turn away their ears from the truth. They don't want to hear it. It's not that the truth's not there.

It's not that they don't have access to the truth. It's that they don't want to hear the truth. Which of you convinces me of sin? And if I say the truth, why do you not believe me?

[31 : 18] Jesus here is challenging these people. Which of you convinces me of sin? In other words, which of you can show me that what I'm telling you is sinful?

Which of you can show me that what I'm saying is a lie? Which of you can tell me or show me that I'm standing here falsifying information before you?

Which of you convinces me of sin? And if I say the truth, why do you not believe me? So he says, verse 47, he that is of God, heareth God's words.

He therefore hear them not because you're not of God, and you will hear people now. I've heard it. I'm sure Brother Verne's heard it. And anybody that is into street ministry at all has probably heard it at least one time.

You're going about this wrong. You don't need to be telling people that they're sinners. That's not very Christlike. I have heard that with my own ears. I have heard supposed Christians and churchgoers come up to me and tell me that I'm going about it wrong in saying that.

[32 : 26] But here Christ says, he that is of God, heareth God's words. He therefore hear them not because you are not of God. He is telling them the plain truth. You're not hearing.

You're not heeding to this warning because you are not of God. Children of God will heed to the warnings of Scripture. We will heed to those. And if we don't, there's a blasting chastisement that will hit our way as children of God.

Then answered the Jews and said unto him, Say we will that thou art a Samaritan and has to devil. Jesus answered, I am not a devil, but I honor my Father and he do dishonor me.

And I seek not my own glory. There is one that seeketh and judgeeth. Fairly, fairly I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast to devil.

Abraham is dead in the prophets and thou sayest, If a man keep my saying, he shall never taste of death. So the Jews turn, start throwing absurdities out at this point because they know that they can't meet the challenge that Christ presented to them when he said, Which of you can convince me?

[33 : 44] Which of you can convince with me of sin? They can't do that. So they start throwing absurdities out and it is the same way now. I've had it done to me.

When you start speaking truth and people have no argument against that truth, they cannot argue the truth with you. They'll just start spitting out completely absurd and completely nonsensical things at you.

And that's exactly what these Jews here are doing. Jesus says, They accused him of being one of Samaritan and has to devil. Jesus answered and said, I have not a devil.

Notice, they accused him of being a Samaritan. And then they said that he had a devil. Jesus completely ignores the fact that they accused him of being a Samaritan because he realized how ridiculous that was.

But he did address that they said that he had a devil. So Jesus answered and said, I have not a devil, but I honor my father and he do dishonor me. What do people that serve the devil honor? [34 : 48] They honor self. They honor the world. They seek the things of the world and they seek self gratification. And it's a very selfish way.

It's the same way that I was before I was saved. Same way that you was before you were saved. It was very selfish and very self gratifying. But he says, I have not a devil, but I honor my father and he do dishonor me.

I seek not my own glory. There is one that seeketh and judges. Jesus here is presenting in his case that he doesn't have a devil because he doesn't do the things that devils do.

Devils will convince people that they are worthy. They will convince people that they've done nothing wrong. They'll convince people of all sorts of untruths about themselves.

And Jesus here is presenting his case saying, that's not what I'm doing. Then said the Jews unto him, now we know that thou hast a devil. Abraham is dead and the prophets and thou sayest if a man keep my saying, he shall never taste of death.

[35 : 53] And I don't think we're going to finish this chapter. Do you all? We'll just stop right there. I really wanted to finish that, but that's okay. It ain't going to hurt nothing.

If you guys got any questions or comments on any of that. Yes, sir. God bless you all. I appreciate you all. Thank you.