

(4) Growing Conflict with Devil's Sons (John 8:21-59)

1. Jesus repeats His departure message from chapter seven (Jn. 7:32-36) but intensifies it with a soteriological rebuke (Jn. 8:21-24).
 - a. The theme of the soon departure continues throughout the subsequent chapters in John (Jn. 12:35; 13:33; 14:19; 16:16-19).
 - b. The soteriological rebuke spotlights His adversaries' lost estate. You will die in your sin(s) (Jn. 8:21,24).
 - 1) 2pl.Fut.mid.ind. ἀποθνήσκω apothnēskō ^{#599}_{111x}: *to die*.
 - 2) ἐν τῇ ἁμαρτίᾳ ὑμῶν en tēi hamartia_i (v.21). ἐν ταῖς ἁμαρτίαις ὑμῶν en tais hamartiais (twice v.24). The use of both the singular and the plural indicates that the unbeliever dies in the estate of sin (singular) and with unforgiven sins (plural).
 - c. The contrast between “below” and “above” was true for Christ (Jn. 3:13,31; 8:23) and becomes true for us as well (Jn. 17:14,16). The contrasts of above and below wisdom (Jas. 3:15-17) and ways (Isa. 55:8-9) are critical for believers to understand.
 - d. The one and only remedy for this default condemnation is faith in Jesus Christ “I Am” YHWH (Jn. 8:24).
2. By turning His departure warning soteriological, interest was sparked to investigate more fully who He actually was (Jn. 8:25-30).
 - a. The testimony of Jesus Christ has remained unchanged since the beginning (Jn. 8:25).
 - 1) Of His earthly ministry since the Jordan River baptism.
 - 2) Of His earthly ministry since the manger birth.
 - 3) Of His eternal ministry since the Beginning (Jn. 1:1-3).
 - b. Although Jesus would love to communicate more concerning the things of fallen man, He must remain faithful and speak the things of God (Jn. 8:26).
 - c. Jesus also pointed out that many of His hearers would come to knowledge, but still not come to faith even after the cross (Jn. 8:27-29).
 - d. Ironically, a message of condemnation results in salvation for many in the crowd (Jn. 8:30).
3. Jesus' message of truth and freedom was meant specifically for the believing ones within the crowd, but was verbally responded to by the predominantly unbelieving ones (Jn. 8:31-33).
 - a. Believing in Christ turns an unbeliever into a believer. This is the work of evangelism.
 - b. Abiding in the Word of God turns a believer into a true disciple. μένω μενῶ ^{#3306}_{118x}: *remain, dwell, abide*. μαθητῆς mathētēs ^{#3101}_{261x}: *pupil, apprentice, disciple*.
 - c. The Great Commission is to make disciples (Mt. 28:18-20). μαθητεύω mathēteuō ^{#3100}_{4x}: *make a disciple*.
 - d. Intimacy with the truth provides freedom from sin for the true disciple. “Knowing” the truth can be thought of in the metaphoric context of sexual intimacy. Cleaving to the Lord or His Word is often communicated in such language (Prov. 1:2; 2:1; 4:6,8,13; 7:4; Ps. 119:11; Deut. 10:20; 11:22; 13:5; 30:20; Josh. 22:5; 23:8; Ps. 63:9).
4. The freedom Jesus spoke of is the daily freedom from personal sin enslavement (Jn. 8:34-41a).
 - a. The volitional decision to commit a personal sin is a voluntary personal subjection of slavery to the sin nature (Jn. 8:34; Rom. 6:1-2,11-14,16-19; 2nd Pet. 2:18-20; Ex. 21:1-6). Practicing sin is contrasted with practicing truth—characteristic of spiritual birth (Jn. 3:21).
 - b. Slavery is inferior to sonship (Jn. 8:35). Inferior position & inferior duration.
 - c. The only and true emancipation from sin is through the Son (Jn. 8:36).
 - d. Despite their biological paternity, the unbelieving crowds manifested their diabolical paternity as a contrast to Jesus Christ's theological paternity (Jn. 8:37-41a).

5. The crowds reacted with an angry defense of their legitimate birth (Jn. 8:41b-48).
 - a. Theological paternity generates love for His Word (Jn. 8:42).
 - b. Diabolical paternity blocks the hearing of God's Word (Jn. 8:43 cf. 2nd Cor. 4:4).
 - c. Paternity promotes propitiatory pleasure (Jn. 8:29,38,44).
 - d. The Devil's κόσμος generates and sustains its own "reality" which is at odds with God's true reality (Jn. 8:45-47).
 - e. Hebrews presents a blessed essay regarding the legitimacy and birthright of all God's children (Heb. 12:7-8).
6. Jesus concludes with a summary message of honor and glory in the present enjoyment of eternal life (Jn. 8:49-59).
 - a. Jesus Christ continuously honored the Father (Jn. 8:49). τιμάω timao ^{#5091}_{21x}; to set a price on, *estimate, value*; to show high regard for, *honor, revere*. Include τιμή timē ^{#5092}_{41x} *honor* & τίμιος timios ^{#5093}_{13x} *precious* for a comprehensive word study.
 - b. The hostile sons of the devil dishonored the Son in violation of Ps. 2. ἀτιμάζω atimazō ^{#818}_{7x}. This word family includes ἀτιμάω atimao ^{#818*}, ἀτιμία atimia ^{#819}_{7x}, ἄτιμος atimos ^{#820}_{4x} and ἀτιμώω atimōō ^{#821}.
 - c. Honoring the Father requires a walk of humility (Jn. 8:50 cf. Mt. 23:12; Lk. 1:52; Jas. 4:10; 1st Pet. 5:6).
 - d. Keeping the word of the Son and keeping the word of the Father consists of a present abiding in doctrine with an eternal focus (Jn. 8:51,54-56). Abraham did this, Jesus did this, but the unregenerate cannot even comprehend the doctrinal issues.
 - e. The unregenerate revered Abraham and the prophets for their "greatness" and never understood the humility that Abraham and the prophets exemplified (Jn. 8:52,53).
 - f. The hostile crowd mocked Jesus' professed friendship with Abraham (Jn. 8:57). This gave Jesus a final "I AM" testimony (Jn. 8:58-59).