

John 8:26–36 (NKJV) True Disciples

²⁶ I have many things 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.”

²⁷ They did not understand that He spoke to them of the Father.

²⁸ Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things. ²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” ³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. ³² And you shall know the truth, and the truth shall make you free.”

³³ They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* You say, ‘You will be made free’?”

³⁴ Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. ³⁵ And a slave does not abide in the house forever, *but* a son abides forever.

³⁶ Therefore if the Son makes you free, you shall be free indeed.

Introduction:

Throughout history people have always sought to know the truth about reality, about what is right and wrong, and about what is meaningful and purposeful in life. As a result, endless philosophies, worldviews, and religious systems have arisen over the centuries, each purporting to teach absolute truth, and each in turn canceling out the “absolute” truths of those that came before it.

The belief that mankind, on his own, could formulate the perfect philosophical system—one that would fully explain all of reality—reached its peak during the Enlightenment. Human reason, it was thought, would eventually discover the answers to all of life’s questions, and thereby solve all of society’s problems. The assumption was that, through intellectual achievements and the growing body of scientific knowledge, humanity would eventually bring about a utopia. Hence, there was no need for religion, which had kept people in stifling darkness for centuries. There was no interest in divine revelation or salvation, since man believed he could save himself from his problems.

But the optimism of the Enlightenment has faded to black in recent times. The unimaginable slaughter of two world wars, the unfathomable evil of the Holocaust, and the terrifying reality of nuclear war quickly shattered the unrealistic idealism of the eighteenth and nineteenth centuries. In its place, skepticism and pessimism began to take hold, as feelings of uncertainty (about life and even

reality) became more and more widespread. Increasingly, the very concept of truth itself came under fire, especially the possibility of knowing absolute truth. Sinners want to do evil and feel no guilt, so the lack of absolutes accommodates the desperately wicked human heart (Jer. 17:9). As Francis Schaeffer put it, all of Western culture—including philosophy, art, music, literature, education, and modern theology—in rejecting Scripture plunged beneath the line of despair (see especially his books *The God Who Is There* and *Escape from Reason*). People imagined that by denying the existence of absolute truth and by throwing off the shackles of biblical morality they would finally be set free. Instead, they found themselves only more empty and enslaved to destructive passions.

The skepticism of the twentieth century culminated with the rise of postmodernism, a worldview that is still in vogue today. In contrast to the modernists, whose rationalistic optimism flowed out of the Enlightenment, postmodernists reject the notion that ultimate truth is knowable or even exists. Rather, they contend that the “truths” people believe are merely societal norms created by the culture in which they live. Thus there are no timeless truths, but only ephemeral preferences. Whatever works for people is true for them; pragmatism and relativism reign supreme. (Ironically, the only thing postmodernists are absolutely certain of is that nothing is absolutely certain. As a result, they are forced to defend an illogical position—namely that it is a universal,

comprehensive truth that there are no universal, comprehensive truths.)

Because postmodernists want to sin freely (primarily, it seems, in the sexual area), they need to view all truth as culturally determined, and argue that no morality or law is supreme. The noblest virtue therefore is tolerance of other views. Such is especially true in the area of morals, where imposing one's values on someone else is seen as an egregious offense. That makes biblical Christianity the most intolerable belief. By rejecting the possibility of absolute truth, postmodernism commits eternal suicide by simultaneously rejecting the only path to true freedom—the absolutely, universally, and exclusively true message of the gospel. Even the contemporary church no longer believes in the gospel as the only way to heaven; 85 percent of American “Christians” believe there are other ways to heaven. Ninety-one percent of Roman Catholics agree (*Newsweek*, August 2005). Obviously, this postmodern tolerance redefines the gospel and missions in a disastrous way, and denigrates doctrine and dogmatism as unloving, thus destroying the foundational truths necessary for salvation.

In contrast to the transient speculations of men, the Bible teaches timeless truth—truth that is absolute for all people in all cultures in all ages—about God and man, good and evil, life and death, and especially the way of salvation (John 14:6; Acts 4:12). Biblical Christianity thus rejects both the antisupernatural bias of modernism, and the skepticism and relativism of postmodernism.

While the world clings to its own uncertain wisdom, which Scripture describes as “earthly, natural, demonic” (James 3:15), believers have been given in Scripture the rock solid truth of God Himself. It declares that God is the “God of truth” (Ps. 31:5; Isa. 65:16); Jesus is “full of ... truth” (John 1:14; cf. v. 17; Eph. 4:21) and “the way, and the truth, and the life” (John 14:6); and the Holy Spirit is the “Spirit of truth” (John 14:17; 15:26; 16:13; 1 John 5:6). The Bible is the “word of truth” (2 Tim. 2:15); as Jesus prayed to the Father, “Sanctify them in the truth; Your word is truth” (John 17:17; cf. 2 Sam. 7:28; Ps. 119:43, 142, 151, 160). Like God Himself, His truth is eternal (Ps. 117:2) and unchanging (Ps. 119:89).

Salvation comes from “faith in the truth” (2 Thess. 2:13; cf. 1 Tim. 2:4; 2 Tim. 2:25), thus the redeemed are “those who believe and know the truth” (1 Tim. 4:3). In contrast, unbelievers are those who are “deprived of the truth” (1 Tim. 6:5); “have gone astray from the truth” (2 Tim. 2:18); are “always learning and never able to come to the knowledge of the truth” (2 Tim. 3:7); “oppose the truth” (v. 8); and “turn away their ears from the truth” (2 Tim. 4:4; cf. Titus 1:14).

Believers, on the other hand, are to worship God in truth (John 4:23–24), be committed to the truth (Pr. 23:23), obey the truth (1 Peter 1:22; cf. Rom. 2:8; Gal. 5:7), love the truth (cf. 2 Thess. 2:10), speak the truth in love (Eph. 4:15), and walk in the truth (Pss. 26:3; 86:11; 2 John 4; 3 John 3–4). In fact, truth is central to the existence and mission of the church, which is to be “the pillar and

support of the truth” (1 Tim. 3:15). Paul’s repeated command to Timothy, “O Timothy, guard what has been entrusted to you.... Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you” (1 Tim. 6:20; 2 Tim. 1:14), reflects the church’s responsibility to protect the precious truths of Scripture.

The truth that brings spiritual freedom is the theme of this brief but powerful passage. The dialogue it records took place in the waning months of the Lord’s earthly ministry. Jesus had repeatedly presented His claim to be the Son of God and Messiah, and had performed countless miracles to verify that claim (cf. 10:25, 37–38; 14:11; 15:24). Yet the people and the leaders had rejected Him. Their growing hostility had resulted in increasing opposition, culminating in a plot to murder Him (cf. 5:18; 7:1, 19, 25)—a plot that would come to fruition at the cross, now less than six months away.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 351–354). Chicago: Moody Press.

Review

Lesson

I. The Revelation of Christ

- A. By His Word
- B. By His Work
- C. By His Witness

II. The Reality of Christianity

- A. Obedience to the Word
- B. Truth they believe
- C. Freedom experience

I. The Revelation of Christ

A. By His Word

²⁶ I have many things 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.”

The jailer holding them captive in unbelief was their own obstinate ignorance. The Jews' incredulous question, “**Who are You?**” was amazing in light of all the miraculous signs Jesus had performed (5:36; cf. Matt. 11:4–5) and the repeated claims He had already made (cf. 5:17ff.; 6:35ff.; 7:28–38; 8:12). There may have been an undercurrent of more

mockery in the question; they may have been, in effect, sarcastically asking a rhetorical question: “Who are You to tell us we are going to die in our sins?” But the query in any case reflects their stubborn, willful ignorance (cf. Matt. 15:14; 23:16–26). The overwhelming evidence made it patently obvious who Jesus was, so He merely replied that He was who He had been claiming to be **from the beginning** of His ministry. He had nothing more to say to the willful ignorance of hard-hearted unbelief.

Nonetheless, Jesus did have **many things to speak and to judge concerning** them. They had been given more than enough revelation to be held responsible; their ignorance was inexcusable.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 349). Chicago: Moody Press.

but He who sent Me is true;

is

Tense: Present

Mood: Indicative

Voice: Active

and I speak to the world those things which I heard from Him.”

heard

Tense: Aorist

Mood: Indicative

Voice: Active

from

3844 *pará* (a preposition) – properly, *close beside*. **3844** / *pará* ("from closely alongside") introduces someone (something) as very "*close beside*."

3844 (*pará*) an *emphatic* "from," means "**from close beside**" ("alongside"). It stresses *nearness* (closeness) which is often not conveyed in translation. **3844** (*pará*) is typically theologically significant, even when used as a *prefix* (i.e. in *composition*). **3844** (*pará*) usually adds the overtone, "from *close beside*" (implying *intimate participation*) and can be followed by the *genitive*, *dative*, or *accusative* case – each one conveying a distinct nuance.

His judgment of them would be in perfect harmony with the Father's will, for it was the Father **who sent** Him, and Jesus spoke only **the things which He heard from Him** (cf. vv. 28, 40; 3:32, 34; 5:30; 7:16; 8:16; 15:15; 17:8).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 349–350). Chicago: Moody Press.

27 They did not understand that He spoke to them of the Father.

οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

οὐκ is in first position, and is the priority of emphasis

Incredibly, despite the fact that Jesus had spoken so clearly to them, **they still did not realize that He had been speaking to them about the Father.** Such was the deceptive power of their willful unbelief. They had no ears to hear.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 350). Chicago: Moody Press.

B. By His Work

²⁸ Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He,

εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι,

I am

ἐγώ εἰμι,

There was coming a day, however, when the truth of His claims would be confirmed, so as to become undeniable. Christ’s death and resurrection vindicated every claim ever made for Jesus by the prophets and apostles, and erased all doubt to any open mind as to His deity. That great and glorious work proved that He truly spoke

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 350). Chicago: Moody Press.

C. By His Witness

v.28.....and *that* I do **nothing** of Myself; **but** as My Father **taught** Me, I speak these things. ²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

καὶ ἀπ' ἑμαυτοῦ ποιῶ **οὐδέν, ἀλλὰ** καθὼς **ἐδίδαξέν** με ὁ πατήρ ταῦτα λαλῶ.

καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ **ἀφήκέν** με **μόνον**, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε

οὐδέν

3762 *oudeís* (from **3756** /ou "no, not" and **1520** /heís, "one") – properly, *not one; no one, nothing*.

3762 /oudeís ("no one, nothing *at all*") is a powerful negating conjunction. It rules out *by definition*, i.e. "shuts the door" *objectively* and leaves no exceptions.

ἀλλὰ

235 *allá* (typically a strong adversative conjunction) – *but (but instead), nevertheless, on the contrary*.

ἀφήκέν

863 *aphíēmi* (from **575** /apó, "away from" and *hiēmi*, "send") – properly, *send away; release (discharge)*.

μόνον

monos: alone

Original Word: μόνος, η, ον

Part of Speech: Adjective

Transliteration: monos

Short Definition: only, solitary, desolate

29 And He who sent Me is with Me. The Father has not left Me alone, for I always **do** those things that **please** Him.”

do

Original Word: ΠΟΙΕΩ

Part of Speech: Verb

Transliteration: poieó

Phonetic Spelling: (poy-eh'-o)

Short Definition: I do, make

Definition: (a) I make, manufacture, construct, (b) I do, act, cause.

please

arestos: pleasing, i.e. fit

Original Word: ἄρεστός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: arestos

Phonetic Spelling: (ar-es-tos')

Definition: pleasing, satisfactory, acceptable.

Cognate: **701** *arestós* (an adjective) – pleasing (because in moral agreement). **See 700** (*areskō*).

Hebrews 7:24–26 (NKJV)

²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

II. The Reality of Christianity

A. Obedience to the Word

³⁰ As He spoke these words, many **believed** in Him.

³¹ Then Jesus said to those Jews **who believed** Him, **“If you abide in My word, you are My disciples indeed.”**

ν30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ **ἐπίστευσαν** εἰς αὐτόν.

ἐπίστευσαν

Tense: Aorist- undefined, just a moment of belief.

Mood: Indicative

Voice: Active

Some of the Jews who rejected Jesus would later realize that they had been terribly mistaken about Him. On the day of Pentecost alone, about 3,000 Jews would come to receive Him as the Messiah (Acts 2:36–37, 41, 47). Even on this occasion, six months before the cross, His words were so powerful that **as He spoke these things, many**

came to believe in Him, at least outwardly (cf. the exposition of 8:31–36 in chapter 30 of this volume). But the majority, in spite of the evidence, refused to believe—choosing instead to remain self-righteous, worldly, unbelieving, and willfully ignorant to the end. As a result, they condemned themselves to ultimately die in their sins and never see heaven, but suffer eternal wrath.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 350). Chicago: Moody Press.

v31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστε,

πεπιστευκότας **Having believed**

Tense: Perfect

Mood: Participle

Voice: Active

Case: Accusative

Gender: Masculine

Number: Plural

“This section of discourse,” writes Leon Morris, “is addressed to those who believe, and yet do not believe. Clearly they were inclined to think that what Jesus said was true. But they were not prepared to yield him the far-reaching allegiance that real trust in him implies” (*The Gospel According to John*, *The New International Commentary on the New Testament* [Grand Rapids: Eerdmans, 1979], 454). Morris goes on to caution, “This is a most dangerous spiritual

state. To recognize that truth is in Jesus and to do nothing about it means that in effect one ranges oneself with the enemies of the Lord” (Ibid., 454).

Belief is the initial point of contact with Christ. But the Bible warns that not all faith is saving faith

Jesus would later describe these same **Jews who had believed** as those who were still slaves of sin (v. 34). They did not really love Jesus (v. 42), but were actually children of the devil (vv. 38, 41, 44) who refused to believe in Him (vv. 45–46), blasphemed Him (vv. 48, 52), and sought to kill Him (vv. 37, 40, 59). Earlier in his gospel John observed,

John(2:23–25)

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 354–355). Chicago: Moody Press.

In chapter 6, many of those who excitedly wanted to crown Jesus king (vv. 14–15) soon “withdrew and were not walking with Him anymore” (v. 66;

The apostle Paul similarly warned against believing in vain (1 Cor. 15:2) and exhorted his readers, “Test yourselves to see if you are in the faith; examine yourselves!” (2 Cor. 13:5). In Hebrews 10:38 God declared, “My righteous one shall live by faith; and if he shrinks back, My soul has no pleasure in him,” thus making a clear distinction between “those who shrink back

to destruction” because their faith is not genuine and “those who have [genuine] faith to the preserving of the soul” (v. 39). James 2:17 notes that “faith, if it has no works, is dead, being by itself” (cf. v. 20). Mere assent to the facts does not equal saving faith, since even the demons have that kind of faith (v. 19). But genuine faith manifests itself in a person’s changed life (v. 18), as well as an enduring love for and devotion to Christ. Speaking of such perseverance, the apostle John wrote, “They went out from us but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us” (1 John 2:19).

Saving faith consists of three elements, commonly referred to by theologians with the Latin terms *notitia*, *assensus*, and *fiducia*. *Notitia* (knowledge) is the intellectual component of faith. It involves an understanding of the basic biblical facts regarding salvation. *Assensus* (assent) goes one step beyond *notitia* and confidently affirms those facts to be true. *Fiducia* (trust) acts on them by personally appropriating Jesus Christ as the only hope for salvation.

³¹ Then Jesus said to those Jews **who believed** Him, **“If you abide in My word, you are My disciples indeed.**

Those whose faith is the real, saving trust; those who **are truly** (actually, in reality) **disciples** of Jesus Christ will **continue** (remain, abide) **in** both faith and obedience to His **word**. The present tense of the verb *eimi* (**are**) suggests that

Jesus was not telling them the requirements for becoming a disciple; He did not say, “If you continue in My word you *will become* My genuine disciples.” Instead, He declared that the nature of true discipleship consists of continued obedience to His Word. Scripture repeatedly affirms that only those who obey Christ are truly His disciples:

“For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.” (Matt. 12:50)

“If you love Me, you will keep My commandments.” (John 14:15)

“He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.... If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.” (John 14:21, 23–24)

“If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love.” (John 15:10)

“You are My friends if you do what I command you.” (John 15:14)

The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked. (1 John 2:4–6)

The one who keeps His commandments abides in Him, and He in him. (1 John 3:24)

For this is the love of God, that we keep His commandments. (1 John 5:3)

Such passages make it clear that there can be no dichotomy between truly accepting Christ as Savior and also obeying Him as Lord. “Surrender to Jesus’ lordship is not an addendum to the biblical terms of salvation; the summons to submission is at the heart of the gospel invitation throughout Scripture” (*The Gospel According to the Apostles*, 23). It is not possible to be saved without confessing Christ as Lord, and giving willing obedience to His lordship.

Disciples translates the plural form of the noun *mathētēs*. The word primarily refers to a learner, one who adheres to the teaching of a spiritual leader (cf. Matt. 11:29). The New Testament mentions disciples of John the Baptist (Matt. 9:14; 11:2; 14:12; John 3:25), the Pharisees (Matt. 22:15–16; Mark 2:18), Moses (John 9:28), and Paul (Acts 9:24–25), in addition to those of Jesus. All Christians are disciples (“disciples” is used as a synonym for “believers” in Acts 6:1–2, 7; 9:1, 19, 38; 11:26; 13:52; 14:20–22, 28; 15:10; 18:23, 27; 19:9; 20:1; 21:4, 16); however, not all disciples are Christians (John 6:66; 1 John 2:19; cf. Matt. 13:20–21; John 15:2; 2 John 9).

True disciples are Word oriented. They recognize that it is “the word of His grace, which is able to build [them] up” (Acts 20:32). They understand the importance of being “doers of the word, and not merely hearers who delude themselves” (James 1:22). True believers are “like newborn babies, long[ing] for the pure milk of the word, so that by it [they] may grow in respect to salvation” (1 Peter 2:2). They possess the desire that the psalmist had when he wrote, “O

how I love your law!” (Ps. 119:97), “With all my heart I will observe your precepts” (v. 69), “Your law is my delight,” (v. 77), and, “The law of Your mouth is better to me than thousands of gold and silver pieces” (v. 72).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 356–358). Chicago: Moody Press.

Your future loyalty to my teaching will prove the reality of your present profession. So the conclusion of this future condition is put in the present tense. As then, so now. We accept church members on *profession* of trust in Christ. Continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:31). Nashville, TN: Broadman Press.

B. Truth they believe

³² **And you shall know the truth,**
καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
ἐλευθερώσει ὑμᾶς.

γνώσεσθε

Tense: Future

Mood: Indicative

Voice: Middle

Future knowledge is dependent on continuance in the Word

1097 *ginōskō* – properly, *to know*, especially through *personal experience* (*first-hand* acquaintance). 1097 /*ginōskō* ("experientially know") is used for example in Lk 1:34, "And

Mary [a virgin] said to the angel, 'How will this be since I do not *know* (1097 /*ginōskō* = sexual intimacy) a man?'"

The inevitable blessing of believing in Jesus and continuing to obey His Word is to **know the truth**. “Grace and truth were realized through Jesus Christ” (1:17), He is “the way, and the truth, and the life” (14:6), and “truth is in Jesus” (Eph. 4:21). In a postmodern world, where the hope of discovering absolute truth has been largely abandoned, such knowledge is revolutionary. Like Pilate, who asked the cynical question, “What is truth?” (18:38), modern skeptics are left with nothing but their own ignorance and despair—the fruit of their futile search for truth apart from God.

The truth comes not only from knowing the revelation of Scripture concerning Christ, but also from being taught by the Holy Spirit, the “Spirit of truth” (14:17; 15:26; 16:13; 1 John 5:6). The apostle John referred to the Spirit’s teaching of believers in 1 John 2:27 when he wrote, “As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”

Scripture is the revelation of divine truth. In it Jesus Christ, truth incarnate, is revealed, and through it the Holy Spirit teaches the truth to believers. Thus Jesus prayed, “Sanctify them in the truth; Your word is truth” (John 17:17;

cf. Ps. 119:142, 151, 160). The all-sufficient Scripture is “inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16–17). And not just “the man of God,” the preacher, but all who are taught by him.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 358). Chicago: Moody Press.

C. Freedom experience

v.32b.....**and the truth shall make you free.**”

³³ They answered Him, “We are Abraham’s descendants, and have **never** been in **bondage** to **anyone.** How *can* You say, ‘**You will be made free**’?”

³⁴ Jesus answered them, “**Most assuredly, I say to you, whoever commits sin is a slave of sin.** ³⁵ **And a slave does not abide in the house forever, *but* a son abides forever.**

³⁶ **Therefore if the Son makes you free, you shall be free indeed.**

.v.32b. καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

v.33 ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ **οὐδενὶ δεδουλεύκαμεν** πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

v.34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας·

v.35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

v.36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε

v.32b.....**and the truth shall make you free.**”

ἐλευθερώσει

Tense: Future

Mood: Indicative

Voice: Active

Cognate: 1659 *eleutheróō* – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See 1658 (*eleutheros*).

³³ They answered Him, “We are Abraham’s descendants, and **have never been in bondage to anyone.**

οὐδενὶ

3762 *oudeís* ("no one, nothing *at all*") is a powerful negating conjunction. It rules out *by definition*, i.e. "shuts the door" *objectively* and leaves no exceptions. 3762 (*oudeís*) is *deductive* in force so it excludes *every (any) example* that is included within the premise (supposition)

bondage**δεδουλεύκαμεν**

Tense: Perfect——never been a time in history

Mood: Indicative

Voice: Active

douleuó: to be a slave, to serve

Original Word: δουλεύω

Part of Speech: Verb

Transliteration: douleuó

Definition: I am a slave, am subject to, obey, am devoted.

Cognate: **1398** *douleúō* (from **1401** /*doúlos*) – properly, to serve as a *slave*, having *all personal ownership-rights* assigned to *the owner*; (figuratively) to *willingly* give over the prerogative to be *self-governing*. See **1401** (*doulos*).

never

πόποτε: ever yet

Original Word: ΠΩΠΟΤΕ

Part of Speech: Adverb

Transliteration: pópote

Phonetic Spelling: (po'-pot-e)

Short Definition: at any time, ever

Definition: at any time, ever.

Indignantly rejecting Jesus' offer of freedom, the Jews insisted that they were already free. **They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”**

Since they had been enslaved by **Egypt, Assyria, Babylon, Medo-Persia, Greece, Syria, and finally Rome**, they must have been referring to spiritual, not political freedom. Secure in their identity as **Abraham's descendants**, they were confident that though in pagan bondage, nationally they were spiritually free.

But the freedom to which Jesus referred does not derive from racial and religious identity (cf. vv. 39–44). “For he is not a Jew who is one outwardly,”

Paul wrote, “nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God” (**Rom. 2:28–29**; cf. Luke 3:8; Rev. 2:9).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 359). Chicago: Moody Press.

³⁴ Jesus answered them, “**Most assuredly, I say to you, whoever commits sin is a slave of sin.**”

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς **Ἀμὴν ἀμὴν** λέγω ὑμῖν ὅτι πᾶς **ὁ ποιῶν** τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας·

Ἀμὴν ἀμὴν

πᾶς ὁ ποιῶν**Tense:** Present**Mood:** Participle**Voice:** Active**Case:** Nominative**Gender:** Masculine**Number:** Singular**poieó: to make, do****Original Word:** ΠΟΙΕΩ**Part of Speech:** Verb**Transliteration:** poieó**Phonetic Spelling:** (poy-eh'-o)**Short Definition:** I do, make**Definition:** (a) I make, manufacture, construct, (b) I do, act, cause.v 34 **is a slave of sin.**

δοῦλός ἐστιν τῆς ἁμαρτίας·

The Lord's reply to their assertion was simple and devastating: **“Truly, truly, I say to you, everyone who commits sin is the slave of sin.”** As it does throughout John's gospel (cf. 1:51; 3:3, 5, 11; 5:19, 24–25; 6:26, 32, 47, 53; 8:52, 58; 10:1, 7; 12:24; 13:16, 20–21, 38; 14:12; 16:20, 23; 21:18), the solemn phrase *amēn, amēn (truly, truly)* introduces a statement of great importance. The present tense of the participle translated **commits** views sin as a life principle, innate fallenness and essential wickedness, not merely as individual acts. Despite their proud, self-righteous pretense of freedom,

the Jews were in reality slaves to sin, since “by what a man is overcome, by this he is enslaved” (2 Peter 2:19). To be a **slave** is to be totally under the control of another and unable to free one’s self. Sin, like a cruel taskmaster, controls every aspect of an unbeliever’s life, enslaving that person “to various lusts and pleasures” (Titus 3:3) “in the bondage of iniquity” (Acts 8:23). While these Jews thought their religion and relationship to Abraham united them to God, Jesus pointed out that they had no relationship to God. As slaves to sin, and deceived about it, they desperately needed to be set free from their spiritual bondage.

The only way for sinners to be released from sin’s grip and penalty is to be united by faith with Jesus Christ, who in His death and resurrection provides deliverance (Rom. 6:1–7). Having then died to sin in Christ (Rom. 6:2; cf. 7:4; Gal. 2:19–20; 1 Peter 2:24), it will no longer be their master (Rom. 6:14, 18, 20, 22; cf. 8:2). Instead, they will become free to be servants of God and righteousness (Rom. 6:22; 1 Peter 2:16).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 359–360). Chicago: Moody Press.

35 And a slave does not abide in the house forever, *but* a son abides forever.

36 Therefore if the Son makes you free, you shall be free indeed.

indeed.

3689 *óntōs* (the adverbial form of **1510** /*eimí*, "to be") – properly, *exist; really be (exist, as reality)*. **3689** /*óntōs* ("*substance as reality*") is usually translated "indeed" and refers to what is *genuinely important* ("real").

The Lord used the analogy of slavery again in these two verses, but for different purposes. His statement that **the slave does not remain in the house forever, but the son does remain forever** was a warning. The **son** has permanent rights in the household; the **slave** does not. Even though the Jews were Abraham's descendants (and thus part of God's chosen nation), they were like slaves, not sons, and in danger of eternally forfeiting the privileges they had received. In Matthew 8:11–12 the Lord warned, "I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." It is only those who receive Jesus Christ as the Son of God (whether descended from Abraham or not) who are truly sons of God (1:12; Rom. 8:14; Gal. 3:26; 4:6; 1 John 3:1–2).

In verse 36 Jesus reiterated His promise of verse 32, declaring that those whom **the Son makes free, will be free indeed**. As the Son who rules over God's house (Heb. 3:6), Jesus has the authority to release those who put their faith in Him from their bondage to sin and make them sons of God. Through Him they are "set ... free from the law of sin and of death" (Rom. 8:2).

36Therefore if the Son makes you free, you shall be free **indeed.**

indeed.

3689 *óntōs* (the adverbial form of **1510** /*eimí*, "to be") – properly, *exist; really be (exist, as reality)*. **3689** /*óntōs* ("*substance as reality*") is usually translated "indeed" and refers to what is *genuinely important* ("real").

And not only does He release them, but He also adopts them into God's household (1:12; Rom. 8:15; Gal. 4:5; Eph. 1:5), taking them from a position of slavery to one of sonship (cf. Rom. 8:17).

As Charles Wesley's magnificent hymn "And Can It Be" so wonderfully summarizes:

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth and followed Thee.