

A person wearing a white robe is walking on water, with their feet visible and creating small splashes. The background is a warm, golden sunset over a body of water, with the sun low on the horizon. The overall mood is serene and spiritual.

# THE GOSPEL OF JOHN

**PART TWENTY-FIVE**

*The Word Made Flesh*



JOHN 8:21-59



# HOMework

- Why does the world's logic fail to result in sufficient belief?





# 1. How Not to Die in Sin (vv.21-30)

a. You will seek me but still die in your sin (v.21)

i. He establishes that he won't always be around

ii. They will seek him but not find him

iii. Normally, we think about seeking as something noble--and it can be, but there is a kind of seeking that never arrives at its destination



iv. It settles for the perpetual classroom as opposed to graduation and eventual application

v. It prefers suspicion to faith

vi. The search is flawed because it begins incorrectly (without belief) and is therefore destined to end in disappointment



vii. The future for one who never connects to Jesus Christ is to die in their sins (Rom 6:23) (v.24)

b. Jesus prophesies that he will be lifted up, and that this will be the validation of his true identity

i. This connects (of course, we are looking back) the crucifixion and the resurrection



ii. The crucifixion is what has to happen to redeem humanity, but if the story ends there-- it's a disappointment

iii. The resurrection serves as the fulfillment of what the crucifixion initiates and certainly confirms all of what Jesus was teaching during his earthly ministry



iv. According to Paul in Phil 2:5-11, the humiliation has to come before the exaltation

v. And while we don't necessarily have to live like Mother Teresa, this too is a pattern for the Christian.

vi. If we allow ourselves to get too comfortable here, I fear there will be much humiliation, even for the believer (1Cor 3: 10-15)





## c. The word finds good soil (v.30)

i. Jesus says these things in an audience that appears to be filled with skeptics, but that's deceptive

ii. Some will say, with all the prominent disbelief in the world, why preach--why continue to share the word of God?



iii. Because the presence of skeptics does not keep the Gospel from being true, neither does it blunt its power to turn skeptics into believers

iv. In order to be a faithful preacher/teacher of God's Word, you have to adopt a conviction about the immediacy of the Word



v. This means you don't mind repeating yourself like a broken record--saying the same things simply because God has said so

vi. This conviction says, this just might be the time or message that God uses to call a person to himself







iii. And the truth will release you

(1) Truth is not a mere philosophical concept (epistemology asks, what can I know?)

(2) Truth is acquired through a relationship with a particular person-- Jesus Christ (Jn 1:14, 17)



(3) Truth setting one free makes the best sense when contrasted with the knowledge of sin (pre-Paul)

(4) If I don't know Christ, I only know sin, which is the domain of death





Wall Harris-

"The statement the truth will set you free is often taken as referring to truth in the philosophical (or absolute) sense, or in the intellectual sense, or even (as the Jews apparently took it) in the political sense. In the context of John's Gospel (particularly in light of the prologue) this must refer to



truth about the person and work of Jesus. It is saving truth. As L Morris says, "it is the truth which saves men from the darkness of sin, not that which saves them from the darkness of error (though there is a sense in which men in Christ are delivered from gross error)" (John [NICNT], 457). "

