

The Holy Week & The Hated One, Pt 2

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John 8:12-59

April 14, 2024

So in our world, even right now, we are seeing the mixture of holiness and hatred. We saw last night, if you're watching the Islamic Republic of Iran attacks the state of Israel with hundreds of explosive drones and ballistic missiles launched into the country of Israel. We have Muslims versus Jews, Ishmael versus Isaac, people killing and being killed in the name of God. Sadly, this is nothing new. Whether it's Islamic Holy Wars or pogroms against different religious groups, Catholic crusades and inquisitions, religious persecution, religious wars, church shootings, church bombings, church burnings, terrorist attacks, it seems that holiness and hatred have gone together and continue to go together up until our present day. We see this interplay between holiness and hatred in John chapter 8.

So to summarize what's going on in this chapter, it's this. While worshiping God during some of the Jewish holy days in the fall, the religious leaders fight with Jesus and want to kill him. So it's like, so let me interrupt my singing. Let me interrupt my celebration of the kindness and blessing of God in order to entertain thoughts about how to murder this guy, Jesus. That's what's going on here. So John 8 actually continues what we saw in John 7. That is, Jesus is the hated one during holy week. He's the hated one at Holy Week. The hated one comes to Jerusalem, teaches in the temple during the Feast of Tabernacles, one of the holiest weeks in all of the Jewish calendar. And let's all think about this too, John shows that Jesus is the God that they came to worship in Jerusalem at that time. The irony in this text is thick. I'm worshiping the same God that I'm planning his murder.

Now, before getting into the details, what I like to do is teach the whole chapter in one sermon. So do all of chapter 8 today, and then next week, we'll start getting into the details of John 8. So I don't want us to miss the forest while we look at the individual trees. So in order to do that, let's start our look at all of John 8 today with *point #1, The Obscure Context, The Obscure Context*. In other words, to see the context, you and I need to slow down and consider what we are reading, to understand there's a lot of confusion surrounding the events of this chapter. And there are at least three ways to help us all understand the context of John 8.

The first one is this, we'll just call it the text. So the text of John 8 actually starts not in chapter 8:1, it starts in chapter 8:12, and that's because chapter 7:53, to chapter 8:11 was not originally written by John. The event known as the woman caught in adultery was most likely added to John later and did not take place when these other events took place. This event, I believe, really happened. It's authentic history, but I don't think it happened here and I don't think it's inspired, it's not scripture, it's not God's word. Now, me saying that might freak you out right now. So I

did an entire message on that called The Balanced Jesus, where I talk about this text as it relates to, can you trust your Bible. The short version of that message is you absolutely can trust your Bible, but if you want to know why and the details and all of that, go listen to that message or I'll be at that back door when you leave today.

So try to imagine chapter 7 and chapter 8 together without a chapter break and without that thing called the woman caught in adultery. That's how John actually wrote what he did. In other words, John 8:12 followed directly after what he wrote in chapter 7:52. So you got the text. Now, number two is the time. The timing of the event starting in chapter 8:12 is the same day as the events that start in chapter 7:37, where it says, this is the last day of the feast, the great day. So on this last day, Jesus starts preaching, and that preaching goes from chapter 7:37, all the way to chapter 8:58. This feast is the Feast of Tabernacles. It is still celebrated to this day every fall, late September, early October.

They celebrate as they remember two things. Number one, God's provision and God's protection as the Jews left Egypt and God's provision and protection during the harvest of that year. In fact, the October 7th terrorist attacks that happened recently in Israel, they happened the day after this feast concluded, while everyone is resting like our December 26, everyone's resting, and that's when that attack took place. So in addition to a water ceremony that takes place this time, I described that earlier, dumping out water around the altar, symbolizing washing from sin, symbolizing the Holy Spirit, symbolizing the blessing of the Messiah. As that water ceremony is taking place, Jesus screams out, "If anyone is thirsty, let them come to me and drink."

Well, at the same time, there's also a light ceremony that happens every night and happening here too, where there's a light ceremony. So what they would do is the people would sing, they would dance, they would celebrate as these giant menorahs were lit in the temple area. So these lamps, these giant fireballs inside the temple reminded the people of the pillar of fire that led the Jews out of Egypt, and they anticipated the Messiah, who Isaiah said, will bring the light of saving truth to the world.

So number three, we have the temple, the temple. Look at chapter 8:20. Chapter 8:20 says that all of this takes place, notice, "These words, Jesus spoke, in the treasury as He taught in the temple." The treasury was located in a place called the Court of the Women, and in the Court of the Women is also where these giant menorahs were set up. So verse 20 tells you where He is, it's where these menorahs are set up. So here you have Jesus beneath these menorahs. Maybe they're lit, maybe it's evening, really, it's not just these menorahs, it's the whole temple complex. It's the entire city of Jerusalem. They have all of these lights everywhere, and in the midst of all of that, maybe it's evening. Jesus says, in this moment, "I am the light of the world."

So when it comes to the context of John chapter 8, it might be hard to see with chapters and verses and uninspired events inserted in here, but the events in John 8 are the same day, the last day of the feast, and the same place the temple as the end of John chapter 7.

Now with that established, let's look next to *point #2, The Obvious Conflict, The Obvious Conflict*. When I think about the clearest examples in the Bible, in the New Testament of hatred for Jesus, I go to John 8. You cannot read this chapter without noticing the absolute hatred the Jews had for Jesus. They're continuing a debate with him about his true identity from chapter 7, which is a debate that started a year earlier in chapter 5, which is the same debate that is going to culminate six months after chapter 8 with Jesus' execution. So there are three rounds of conflict in chapter 8, three rounds of verbal sparring, verbal boxing that's going to take place here, and I want you to see that there is a definite structure in all three of these rounds of fights, and they all start at verse 12 with something Jesus says.

So verse 12. Round one starts like this. "I'm the light of the world. Whoever follows me will not walk in darkness, but we'll have the light of life." From there, there are two back and forth, two fights. They go back and forth two times in verses 13 to 19, and the issue as they do that is truth. What is truth? Do people know the truth and do people do the truth? Well, before moving to round two, verse 20, John inserts an explanation where he says there, all of this took place in the temple.

Round two starts in verse 21, notice again, with something Jesus says. "I'm going away and you will seek me and you will die in your sin. Where I'm going, you cannot come." That statement leads to two more back and forth. The Jews say, Jesus said. The Jews said, Jesus answered. Verses 22 to 29. The issue here repeated three times is, dying in your sins. How do you die in your sins? And more importantly, how do you avoid dying in your sins? Like verse 12, "Unless you believe that I am He, you will die in your sins." Now, before we get to round three, John, in verse 30, adds an explanation that at this, some people seem to believe in Jesus. Verse 30, now this boxing match, round three, begins in verse 31 with these words of Jesus. "If you abide in my word, you are truly my disciples, and you'll know the truth and the truth will set you free."

At that statement, there begins six back and forth between the Jews and Jesus. Six times they go back and forth between verses 33 and verse 58. So the issue in that section in this fight is who is honoring God? Is Jesus honoring God by what he's saying or are they honoring God by rejecting what he's saying? Then this whole thing, this whole conflict comes to a conclusion, comes to a climax in verse 58, where Jesus says, "Before Abraham was, before he existed, I am. Before he existed, I've always existed. I'm eternal. I'm the true God. The God Abraham worshiped." Now notice, before we move on, just like the other two times, John inserts here an explanation that the Jews there, they tried to execute Jesus for blasphemy, but he gets away. Do you see that structure? Something Jesus says to debate, John puts an explanation three times in this text. So that's what's going on in the book of John.

There are actually 10 back and forth conflicts with the religious leaders here, and I want to show you how vicious it gets. Look at verse 41, these leaders are vicious towards Jesus. So verse 41, Jesus says, "You are doing the works of your Father." Got it. "You're doing the works of your Father," and notice how they respond. "We were not born of sexual immorality." Well, how do those two things come together? That's like, huh? Well, let's think about it. The subject is their

father and they pick up on that and go, we were not born of sexual immorality like you were. Sure, you're a miracle baby. Oh yeah, I'm sure. Then, notice what they say right after that. We have what? We have one Father. Translation, we all know you have two. You have Joseph and you have whoever really impregnated your mom. That is just vicious what they're doing here.

It continues. Look at verse 48. The Jews answered him. Are we not right in saying that you are a Samaritan and have a demon? Aren't we right about that? That you are demon-possessed and our mortal enemy and a heretic all rolled up and down. We're right about that. We read that and we're like... We don't see the kind of hatred built into that. These guys are vicious, and you'd think Jesus is like meek and mild, oh, he's just going to roll over. No, he is not. As the Godman, this is perfect love for his enemies to expose their hearts and bring conviction. Verse 24. Let's take a look at what Jesus, how he responds. "I told you that you would die in your sins. For unless you believe that I am he, you will die in your sins."

Not exactly God loves you and has a wonderful plan for your life, right? That's not that. Or drop down to verse 44. "You are of your father, the devil, and your will is to do your father's desires." Say that to the next non-Christian you interact with. Say that to your non-Christian uncle at 4th of July. You are of your father, the devil. He's going after them too. Look at verse 55. This is great. Talking about God, Jesus says to them, "If I were to say that I do not know God, I would be a liar like you." You see that? I would be a liar like you, but I do know him. Now, I will often ask myself, why is this text here? Obviously, John chapter 8 is what really happened, so it's historical and it's also theological. It tells us truth about Jesus, what he came to do.

It also tells us what's going on in the hearts of all people who reject Jesus. But this text is also very practical. Yes, it is written to teach us, but it's also written to help us. Well, how so? As I thought about preaching the Book of John, I knew it would be about Jesus. I knew it would be about believing in him for eternal life, but what I was not expecting, what has surprised me as we've gone through the Book of John is how much John helps us understand the reality of and how to navigate conflict, and not just any conflict, but conflict for being a Christian.

I want you to think about the conflict that we are currently in today in America. Largely what is at stake, what is at war here in America, this nonviolent civil war that we are currently in is the Christian worldview. The Christian worldview that gave us our country, gave us our culture. What's kept our culture, not only united, but the Christian principles have kept it growing and prospering and being a blessing to more people than any culture, any country in the history of the world. Now, we all know it hasn't been perfect. We all know that it has, at times, needed to be called back to its founding Christian principles. But today, there is a different vision for humanity from the vision that is enshrined in our founding documents, the Christian vision that is there.

This religion is just as religious as Christianity, but it is nowhere near as good. This religion is Marxism, neo-Marxism, to be exact, a new form of Marxism no longer applied to economics but applied to culture. It is a religious system disguised as a political system, all of which dreamed up, go back, and read the writings, all of this dreamed up to oppose Christ and the truths of

Christianity. Marxism is anti-Christ. So the craziness that you are seeing in our culture when it comes to things like race or gender, sexual preference, all of that is neo-Marxism trying to disrupt, dismantle, and destroy the Christian underpinnings of our nations. What are those Christian underpinnings? Things like truth, beauty, goodness, life, liberty, family, personal responsibility, the rule of law, love for one's neighbor.

When you see all of that being dismantled and destroyed, that is on purpose. That is the goal of Marxism to do just that. This conflict has reached into every single institution of our culture. Every single one of them, no exaggeration. The military is woke, finance is woke, religion is woke, news media is woke, business is woke. The government is woke, local, state, and federal. Social media is woke. The legal system, entertainment, medicine, education, all of it is woke. All of it has been infiltrated by neo-Marxist ideology to destroy what came before.

Well, what is it that came before? You know. It is the Christian underpinnings enshrined in our founding documents, and it's not just meant to destroy and dismantle that, it is also meant to demonize and discourage any who would stand in its way. Whether people know it or not, this is what's happening in schools and banks and companies and movies and music and in churches in the United States. I know some Christians freak out when pastors talk like I am right now, but you just need to understand this isn't politics. You know that right? I'm not speaking politics. This is morality, this is spiritual, this is theological, and the last hope, the only hope, humanly speaking, in this conflict is true Christians, which is why Christianity is the target. But we're the target at the same time that we have grown used to this, we have grown used to being comfortable. We have grown used to having our views accepted as the cultural norm.

In other words, aside from some very rare exceptions like America, the norm for Christians in all of church history is John chapter 8. It is conflict for being Christians, conflict for being followers of the one, the hated one here during this holy week. Now to Christians in the midst of conflict, the Apostle Peter wrote a letter to encourage them. One of the things he says, First Peter 4:12 is this. He says, "Do not be surprised." Let me say that again. "Do not be surprised at the fiery trial when it comes upon you to test you as though something strange were happening to you." So when you look out into the insanity of our world, what's going on in our world right now, when you experience that conflict in your own life, family, friends, co-workers, whatever, number one Peter would say to you, what? Don't be surprised. Don't be surprised.

Conflict is not a strange thing for a movement that started with a murdered leader. Not strange. But did you also hear why Peter said this conflict comes upon us? To test us, to test us, to see whether we will fold to the culture or whether we will stay faithful to our Christ. Sadly, I know many of you are here now at Redeemer because your leaders failed at this, at least for now they have. I join you in praying that they will repent. But again, the conflict we're facing now is normal Christianity for most Christians in history. Just like it was for who? Jesus. Like in John chapter 8.

I may have told you the story before. This is what I get to do in the 11:55 service. I get to have story time with you. So I think I've told you this before, but maybe I haven't. I don't remember.

So I don't know, it was many years ago, I was in a communist Asian country, we'll just leave it at that. I was teaching a group of pastors church history, so from the Book of Acts to 1700. So I was teaching this group of pastors. So it was every day from eight in the morning until five at night, five days a week. And I got into that home on a Saturday night, and I did not leave that home until the next Saturday. So I slept on the second floor, I taught on the first floor, and they wouldn't let me out because they didn't want the cameras all over that country noticing there's an American in that. What's going on over there? He doesn't look like everybody else.

So I'm teaching them church history and I'm walking through all of this with them, and I realized on the last day, right after somebody came in and said, I think they know that we're here and we all had to pretend, we all just sit down and pretend we're not doing anything in the hopes that wherever the police were, that they would just keep going, and they did. But I got up from in front of the class and I sat down and pretended I was one of the students and somebody else got up. When I got back up to teach, it dawned on me in that moment, wait a minute, you guys understand church history far better than I do because this is totally foreign to me as I talk about persecution in the Book of Acts and the early church and the medieval church and the Reformation.

True Christians have always been persecuted from the very beginning, and it just dawned on me in that moment, well, wait a minute, you guys understand church history far better than I do, even though I'm your teacher because you live what all of these Christians have lived throughout history, and now we're getting a taste of it. But that's the thing about chapter 8. It doesn't only make us aware of the conflict that Christians have faced for two millennia, but Jesus in John 8 also helps us in the conflict, not to give up to defeat, not to give in to compromise, but to engage the conflict just like he does. He engages these people with truth, and with what, and in love. He loves these rebels who want to kill him, and he shows his love for them by giving them the truth.

It's in the midst of this conflict, this truth what we see, or the way I put it for *point #3*), we see ***The Outstanding Content, The Outstanding Content***, the incredible marvelous content, the mind-blowing content of John chapter 8. For this, I've got four major headings, and all that I did was I just read John 8 over and over and over and over and over and over and over and prayed, God, what are the big ideas in this chapter? The things that just keep coming up over and over again, and interestingly, you might be surprised that the number one topic in John chapter 8 is Jesus' words, his words, his teachings. You see that as you read John 8 through words like witness or testimony, verbs like told or tell or say, speak, declare, nouns like a word or words. You put all of that together, this idea of speaking and teaching is used some 29 times in chapter 8.

Here are just some examples. So look at verse 14. Let's go through a couple of examples for you where he says, Jesus, "If I do bear witness about myself, I'm talking about myself. My testimony is true." Look at verse 26. "I have much to say about you and much to judge, but he who sent me is true, and I declare, I'm proclaiming to the world what I've heard from him." Drop down to verse 31. "If you abide in my word, if you continue in my teachings, you're truly my disciples."

Or verse 40, "Now you seek to kill me. Why? A man who told you the truth that I heard from God." One more example of this, look at verse 51. "Truly, truly I say to you, if anyone keeps my word, if anyone continues in my word, he will never see death."

So you see it throughout this chapter, I just gave you a few verses, but you see over and over again, the issue in John 8 is what Jesus says. His preaching got him in trouble. But did you see also in the things that I said, the things that I read, that you can tell where you are with Jesus by how you respond to his word. That is clear from what he says. Reject his words and you reject him. You can't be like, well, I'm a follower of Jesus. I don't listen to what he says. There's some stuff, whatever with that stuff. Yeah, I'm a follower of Jesus. No, he is clear. You know where you are at with him by how you respond to his word. To be committed to him, in other words, is to be committed to his word, to his teachings, to listen to it and to live by it. So like the Bible as a whole, Jesus' words are God's words. They're true, and you prove that you are a disciple of his by your commitment to his words.

Second, what was getting Jesus in trouble in chapter 5, and again in chapter 7 and here in chapter 8 is not just what Jesus said, but what he said about God the Father and what he said about himself in relationship to God the Father. So this word Father is the next big idea. It's used 21 times in John chapter 8. First, Jesus calls himself God's son. You can see that in verse 36. But five times in John chapter 8, he calls God, my Father, my Father, a clear implication that he's God's son. Now you might hear that and go, he's the son of God. Yeah, I know that. But John 5:18 tells us why that's important.

So we hear Son of God and we're like, okay, He's the Son of God. But why is that important? There's something there in that phrase that the people who heard him say that know that we often miss. John 5:18 tells us, it says, "This is why the Jews were seeking all the more to kill him." They really want to kill him because he was even calling God his own Father. What's the big deal about that? John continues. "Even calling God his own Father, making himself equal with God." So when Jesus calls himself the son of God, what he's saying when he says that is, I am equal to God. Everything God is Jesus is exactly. He is the second person of Trinity, and that's why they want him dead. About the Father, in John 8, Jesus also says that he came from the Father where the Father is, is his true home, that he was sent by the Father on the mission he's on.

The Father gives him proof that He's telling the truth. The father teaches him everything he's saying and look at verse 54. This verse, if you read the Bible a lot, you just kind of read by this. Verse 54 says, "The Father glorifies the son." You see that there? Now, we often think that Jesus glorifies the Father. He brings glory to God. He shows people how great God is. But notice what he says. The Father shows people how great he is. The God of the universe shows people how great Jesus is. He says, Jesus is great. This is a declaration of deity that the God of the universe would put Jesus on display. He would only do that if He is God.

Then there's this last battle. We talked about it earlier, round three. The issue in round three, who's honoring God, who's not. But underneath that is who is the true Father of Jesus versus who

is the true Father of the Jewish leaders? See, the Jewish leaders, if you read the text, you'd say, oh, our father is Abraham, the Old Testament hero. He's our hero. He's our father. Verse 44, Jesus says, no, he's not. Verse 44, "You are of your father, the devil, and your will is to do your father's desires. He was a murderer from the beginning." You want to murder me; you're just doing what satan does. "He was a murderer from the beginning and does not stand in the truth because there's no truth in him. When he lies, he speaks out of his own character. He speaks his native language when he lies because he is a liar and the father of lies. But because I tell the truth and you reject it, because I tell the truth, you do not believe me because your father is the devil."

So notice that. People who have the devil as their father, three things are true of them. Number one, they reject the truth. Number two, they embrace lies, and because of that, number three, they reject Jesus. Which means, by the way... Who's Jesus saying this to? A bunch of irreligious pagans at a first century Jewish equivalent of a dance club? Where's this taking place? In the temple in Jerusalem with very moral, upstanding, theologically astute people. He looks at them and says, it's not just the irreligious rebels, it's the religious rebels. You of your father, the devil. Third piece of outstanding content in John 8 is the word true or truth, used 19 times in this chapter, and Jesus says in this chapter, he says that he tells the truth and what he was saying about himself was true, and that his judgment is true and that God is true, and his followers know the truth and the truth sets them free.

He tells the truth that he's only heard from God, and we just saw the devil does not stand in the truth. There's no truth in him. But look at verse 34, three times in this chapter. Jesus uses this phrase, truly, truly. You see that? Verse 34. This is a way of emphasizing that what I'm saying is true. It's fact. It's real. You can trust it. So verse 34, Jesus says, "Truly, truly, I say to you, you can trust this. Everyone who practices sin is a slave to sin." Look at verse 51. "Truly, truly I say to you, this is fact. This is real. You can take it to the bank. If anyone keeps my word, he will never see death." So right before He says something crazy like you will never see death if you keep my word, right before that, he front loads it with, oh, this is fact, this is real, this is true.

Then he does it again in verse 58, maybe the most unbelievable things he says in this whole chapter, truly, truly, I say to you. Again, this is real fact. You can trust this. This is certain, and then he says, "Before Abraham was, I am." Translation, I'm eternal. I'm something only God is. I'm God. I'm the I am, I am the voice of the burning bush. That's me, and right before he says that unbelievable thing, something he knows they're going to be like, you're crazy. He front-loads that with truly, truly, this is real. We put it all together, all this outstanding content together, Jesus spoke the truth about God. I went to seminary to tell you that, but Jesus spoke the truth about God. Which, by the way, is why he endured so much obvious conflict in his life and ministry.

But guess what? You speak the truth about God, guess what? You're going to have the same response Jesus did. Listen, he did it, he endured it. Two reasons, because he was honoring his Father and because he loved his neighbors and wanted them to know that these things are true. That's the fourth big idea in John 8, is this idea of knowing, knowing, hearing, believing. It's all

really the same idea. Look at verse 19. Verse 19. Jesus says, "You know neither me nor my Father. If you knew me, you would know my Father also." Well, obviously, this isn't intellectual. Why? Because he's standing right in front of them. He says, you don't know me. So it has nothing to do with you're not aware of who I am. You're not aware of me, there's more to it, this knowing.

Verse 28. "When you've lifted up the son of man", that means when you have put him on a cross, "then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me." Look at verse 32. We've seen this many times today. "You will know the truth." So to all those people, yeah, I mean truth is out there, but you can't know it, right? They follow guys like Immanuel Kant. Oh yeah, there's truth out there, but you can't know it. It's kept from your perception, blah, blah, blah, blah, blah. Jesus is like, oh, yeah, you will know the truth. Yeah, you can know truth, and the truth will set you free. And verse 54, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say He is our God, but you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word."

So to know God is not to know about God. To know God is to be in relationship with God. It's to be accepted by God, adopted into his family, no longer a slave to sin, but a son, a child, an heir of eternal life. This reality is also seen in the word hear, which doesn't mean to perceive something because of the sound, but it means to heed, to listen to, to pay attention, to follow. Look at verse 43. Jesus says, "Why do you not understand what I say? Then he answers his own question. "It is because you cannot bear to hear my word." You can't put up with it. You can't hold on; you've got to get away from it. Or look at verse 47, "Whoever is of God hears the words of God." It's not just that it makes the membranes in the ear flap. No, it's they take heed, they listen, they respond, they follow. They obey.

Just like knowing, it's not intellectual. No, this is really putting it all together. It's believing. It's following Jesus. It's committing your life to him, giving your life to him. So verse 12, "I'm the light of the world", he says. But then he continues. "Whoever follows me will not walk in darkness but will have the light of life." It's eternal life. Verse 24, again, ..."unless you believe that I am he you will die in your sins." He says, you will die in your sins unless you embrace the truth that Jesus is God, that he's the I am. Yes, there's a time to analyze and think and ponder and all of that, but because it's truth on this level, there comes a time when you must commit to Jesus who said, if you don't, you will die in your sins.

And one more again, verse 31. "If you abide in my word", that word abide means to continue to stay committed for the long haul. "If you abide in my word, you are truly my disciples", my followers, "and you will know the truth, and the truth will set you free." Set free from slavery to sin, set free from err, set free from lies, set free from the devil himself, who Jesus says in verse 45 is the father of lies. Set free forever.

It really seemed to me, as I was reading and rereading this a couple months ago, that everything in John 8 is leading up to verse 31, and everything else in John 8 is a response to verses 31 to 32,

that the truth will set you free. Lies enslave, truth sets free. Darkness enslaves. The light, verse 12, sets free. The devil, the liar, he enslaves. Jesus the Son, Jesus the truth, he sets people free, and when they are free, they are free indeed. They are free certainly. They are free completely. They are free forever, ever, never to be enslaved to sin and death again.

So I'll ask you as we kind of wrap things up for the weekend, are you free? Are you free? If you can say, yes, I am free, then rejoice. Rejoice and be glad. This is a wonderful thing, to be free and to know I can never be enslaved to these things again. Can never be enslaved to sin, never enslaved to hell, never enslaved to err, never enslaved again, permanently set free, and in the context of John 8, from that place of rejoicing, stay strong, stay faithful in the conflicts that you face because of the one that set you free.

But if you aren't free yet, if you're still a slave to sin and a slave to the devil, held captive by him to do what he wants, which is to rebel more and more against God, if your enslavement has become more and more obvious, the more that we've gone through John 8, just know you don't have to stay locked up. You don't have to stay shackled to sin and lies. Your chains can be gone. You really can be set free, set free forever. As you experience in your soul, this shackling, this enslavement, it can be gone. There is a key and there is just one key that can free you from this slavery, and that key is Jesus. He will set you free from sin, free from err, free from death, free from the devil, and he will do it now when you give your life to him, and you will leave here set free forever.

That is an incredible promise from the one who died and rose again. Don't put that key down and stay in your jail. Grab it, put it in the lock, turn it and walk out free. If that's you, I would love to talk to you. If you're like, I don't talk to pastors because lightning might hit me when I do, it's not going to happen. All right, I'll be at that back door. But if you're still, I can't do that. You have a connect card inside of your program. Just fill it out, drop it in one of the boxes or even email us info@redeemeraz.org. Would love to talk with you, would love to help you in this new life in Christ of being set free.

Well, that's the forest of John chapter 8. Next week, we'll look at the trees. Let's pray.

Father, what a gift these words are. Jesus, thank you for saying these things and thank you, Holy Spirit, for working through the Apostle John to record these things for our benefit. We need these truths, and that has become more and more clear the more that we've looked at this text today. Please use these words in all of our lives. Please give us the courage we need to respond to these truths in a way that would please you. Do this, please, I pray for our good, and do it, please, I pray, in the glory of your name. Amen.