

The Gospel of John 7:53-8:30

I Who is Without Sin And Who Can Condemn and Forgive Sin? (7:53-8:11)

- A. In this Gospel, nine cases have been selected to prove that the Lord Jesus is the life and the life supply to people. The first six cases, in chs.3—7, form a group of signs signifying that, on the positive side, the Lord is the life and the life supply to us for regenerating, satisfying, healing, enlivening, feeding, and thirst quenching. The last three cases, in chs.8—11, form a group of signs signifying that, on the negative side, the Lord is life to us to deliver us from the three main negative things: sin, blindness, and death.
- B. The case in this chapter reveals all the matters related to the problem of sin: 1) the source of sin—the devil (v.44); 2) the three main items of sin—adultery and fornication, murder, and lies (vv. 3, 41, 44); 3) the bondage, or slavery, of sin; 4) the issue, or result, of sin—death; 5) the One who is without sin—the Lord; 6) the One who is qualified to condemn sin—the Lord; 7) the One who is qualified to forgive sin—the Lord; 8) the One who is able to set people free from sin—the Lord.
- C. The Lord is the ever-existing God, the great “I Am,” who became the Son of Man and was lifted up on the cross to bear our sins; hence, He is qualified to forgive our sins. Furthermore, the Lord, being the eternal God, can come into us to be life and light to deliver us from the bondage and darkness of sin.
- D. The case in this chapter shows that the religion (represented by the temple—vv. 2, 20) of law (vv. 5, 17) cannot set people free from sin and death. The Lord Jesus, the “I Am,” who became the Son of Man and was lifted up on the cross for serpent-poisoned people, can do what religion and law cannot do. This chapter shows us that Christ, the great “I Am,” not only is versus sin and death but also is versus religion and law.
- E. The scribes and Pharisees could not condemn the woman, because they were all sinful. Only the Lord Jesus was without sin, and only He was qualified to condemn the woman; but He would not. The religious leaders wanted to condemn and punish those under sin; they had no idea about setting people free from sin’s bondage. Only the Lord can deliver us from sin.

II Who Can Set Free From Sin?-Christ the Light of the World and the Give of Light (8:12-20)

- A. How does the Lord Jesus set us free from sin? He does it by coming into us as the light of life. The light of life (1:4) shines within man by the inner sense of life to deliver man from sin. This light is not outside of us: it is in us. When we received the Lord, He entered into us as our life. This indwelling life now shrines within us. Gradually and spontaneously, this shining of the indwelling life sets us free. To be set free from the bondage of sin is not an overnight matter; it takes time. Although you may be enlivened in one second, it is not so simple to be freed from sin.
- B. We may use out temper as an illustration. Everyone has a temper. If you do not have a temper, you are not a human being. Every person has a certain amount of temper, and this temper is the first expression of our serpentine nature. The primary expression of Satan in us is our temper. The more unbelievers lose their temper, the more temper they have to lose. However, when we, the seeking Christians, begin to lose our temper, we find that we have less and less temper to lose. Sometimes a brother or sister is stopped by the inward shining while he is losing his temper. Something inward shines over him, killing the serpentine nature.
- C. This proves that when the Son was on the earth, the Father was with Him on the earth. The Father can never be separated from the Son, and the Son can never be separated from the Father. When the Son was on the earth, He was still in heaven with the Father (3:13). This proves that when God became flesh (1:14), it was the Son with the Father, the Father with the Son, in the Spirit (that is, the entire God—the Father, the Son, and the Spirit) who became flesh (1Tim. 3:16, John 8:29).

III Who Can Set Free From Sin?-Christ, the I Am and the Son of Man Lifted Up (8:21-30)

- A. The Lord as the great I Am [v. 24] is the everlasting One who exists from eternity unto eternity. He is without beginning or end of time. He is not only Jesus, He is the great I Am. *I Am* (vv. 28, 58) is the meaning of the name Jehovah (Exo.3:14), and Jehovah is the name of God (Gen.2:7), the One who is and who was and who is coming, the self-existing and ever-existing One (Rev.1:4; Exo.3:14-15). This name is used in speaking of God in His relationship with man. Hence, it indicated that the Lord is the ever-existing God, who has a relationship with man. Any man who does not believe that the Lord is this very God will die in his sins.
- B. To say that the Lord is the I Am means that He is whatever we need. It is like having a blank check on which you may fill the amount that you need. If you need light, you simply fill in light, and the Lord will be your light. If you need comfort, the Lord will be your comfort. This kind of check will never bounce, for there is never a shortage of deposits in the heavenly account. Be bold to write in a big amount. What you write in is up to you. The Lord is everything you need. Now it’s up to you to fill in what you actually need. He is the great I Am.
- C. The phrase *lift* (or *lifted*) up is used also in 3:14 and 12:31-34. In 3:14 the lord as the Son of Man was to be lifted up in the form of the serpent to bear the judgment of God for the serpent-poisoned people. In 12:31-34 the Lord as the Son of Man was to be lifted up for the casting out of the old serpent, Satan, the prince of the world. Hence, in this chapter the Lord as the Son of Man lifted up can deliver the serpent-poisoned people from sin, the serpent’s poison.