

## The Gospel of John 8:12-8:36

### WHO CAN SET FREE FROM SIN?

#### I 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 (**John 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**).

#### II 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 21:31-34 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.

#### III Who Can Set Free From Sin?-Christ, the Son as the Reality (8:31-36)

- A. In verses vv.31-36, the Lord says that we should abide in His word to become His real disciples. As a result, we will know the truth that liberates slaves to sin, making us truly free and qualified to be in the Son's house, forever.
- B. By abiding in His word, we can be His disciples and be in the truth or reality. In Greek, "truth" is the same as reality in 1:14,17. The truth is not the so-called truth of doctrine but the reality of the divine things, which is the Lord Himself. This verse says, "The truth shall set you free," whereas v.36 says, "The Son sets you free." This proves that the Son, the Lord Himself, is the truth, the reality.
- C. Reality is the very divine element of God realized by us. Since the Lord is the Embodiment of God (**Col.2:9**), He is the reality of what God is. When the Lord as the great "I Am" comes into us as life," He shines within us as light, bringing the divine element as reality into us. This reality, which is the divine element imparted into us and realized by us, sets us free from the bondage of sin by the divine life as the light of man. When the Lord as the Word of God became flesh (**John 1:14,**) He brought God to us as this reality, that God might be the grace for our enjoyment (**1:17**)
- D. The Israelites boasted that they had never been enslaved. Since they had been under Egypt, Philistia, Assyria, Babylon, Greece and Rome, this was clearly an empty boast, born out of an existence lacking the truth (vv.33) If they had the truth, they would know that they had not only been enslaved, they were currently enslaved to sin. (v.34) They needed to be set free indeed. (v.36)