

# In The Beginning Was The Word

## John 8:21-30

### INTRODUCTION: JESUS WARNS OF COMING JUDGMENT

The Lord having taught the people in the Temple was confronted by the Pharisees and we saw the response Jesus had towards them when they tried to accuse the Lord of not executing judgment upon the woman caught in adultery. They wanted to see if the Lords doctrine was equal to the Law of Moses.

They had tried to lead the Lord into a doctrinal trap to see if he would contradict what Moses had said. Instead we find that is not the case but the Lord challenges the Pharisees with the very Law of Moses.

The Lords rebuking words had not left the Pharisees questioning their own salvation but it left them wondering how Jesus was going to depart from them to a place where they could not come.

We see in Verse 21 that the Lord left them with a message refuting their salvation

The strong word of “condemnation” is a word used to condemn something.

1. It is a word used to place the object or person of no more use and no more value, and is then only suitable to be destroyed, and taken out of service.
2. This is the word the Lord used when he asked the adulterous woman about her captives. Had they condemned her?

Verse<sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

3. The Lords response was that neither did he condemn her.

This meant that she was not placed out of service, but given a free opportunity to express herself in what she believed and to go sin no more.

- I want to draw an analogy here. This is the same choice that God gives us to go sin no more, and to be placed in service for him.
- What Jesus said to this woman here did not only apply to her at that time but it also applies to everyone today.
- We are to come to the Lord in every respect as a person who is willing to ask the Lord to forgive them and to help them sustain a Christ like life in according to Gods will for us.

**Romans 8:1** There is therefore **now no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

## **Isaiah 59:17-19**

<sup>17</sup> **For he put on righteousness as a breastplate, and an helmet of salvation upon his head;** and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

<sup>18</sup> According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

<sup>19</sup> So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

1. It is in fact the whole of Isaiah Chapter 59 talks to us and tells us of the vengeance of the Lord upon the unrighteous people, but also how the Lord will protect those who come to him for salvation to be protected from evil. (Read perhaps the whole of Isaiah 59:1-21).
2. The Lord in the OT revealed himself in the NT to tell us again what the OT folk knew already. It is a message from the Lord on how we are to come to him and ask for forgiveness, as we see in (Ephesians 6:16-18).

**Ephesians 6:16-18** <sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

- The reason why the Lord spent that time teaching in the Temple was to warn the people of the coming judgment upon mankind.
- Without repentance there can be no remission of sin.
- The Lord's message was to warn the people, and to let them know in whom they might place their faith to rescue them from that impending judgment to come that the OT had warned them about.

But getting back to our text this morning, after Jesus was being disrupted in the Temple from delivering that message of salvation, he had to contend with these Pharisees.

<sup>21</sup> **Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.**

1. This message was aimed directly to the unbeliever especially those Pharisees who were accusing Jesus of his status.
  2. The message declared by the Lord is a message of separation. It declares that for those who do not believe in Jesus as God, there will be a separation.
  3. It is not only a separation, but it is also a place in which the unbeliever will not be in the presence of God.
- This is what happens to the unbeliever. (2 Thess 1:8-10).

## **2 Thessalonians 1:8-10**

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

<sup>9</sup> **Who shall be punished with everlasting destruction from the presence of the Lord**, and from the glory of his power;

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

4. When Jesus said "**I go my way**", it was a statement of the Lords righteousness and a place in which only he belongs and no man can follow. Unless the Lord allows it.
  5. The Lords message was also filled with the statement of "**ye shall seek me**". This is in reference to the physical and the spiritual realm. Firstly they would seek Jesus to kill him?, but secondly even if that was accomplished, it would mean that they could not "**ye shall seek me**" (Jesus) in the spiritual sense because they had already made up their minds that their intensions were not spiritually related matters in him. This meant they did NOT seek HIM in a spiritual sense of salvation.
  6. Therefore because of that statement the Lord returned the favour by telling the Pharisees that because of their attitudes toward him they "**shall die in your sins**".
  7. It was not that the Lord could not save them; it was because they the Pharisees did not want Jesus to save them.
  8. The resulting message because of that was that the Lord told them blatantly that they would "**shall die in your sins**".
  9. This should be a warning to all unbelievers that they shall "die in their sins", which is a reference to "condemnation", the same condemnation that the Pharisees wanted to convict the adulterous woman with.
  10. But here it applies to all unbelievers who remain in unbelief, that they will "die in their sins", which would mean a total separation from God eternally.
- When Jesus used the term "**I go my way**", it was a term used to show that the Pharisees were not on the same path to go Jesus' way. They had chosen a different path.
  - You cannot seek Jesus if you are going down a different path to Him, it's that simple.

<sup>22</sup> **Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.**

1. How blind can you get?
2. Isaiah 59:10 tells us the answer to that question. People will be so blind that they will walk as the blind do, as they have to hang on to the walls of a building to direct their paths in the way that they are going, because they cannot see clearly enough to do it on their own.

**Isaiah 59:10** <sup>10</sup> We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

3. The Jews were only thinking in the physical dimension. They thought that Jesus would kill himself, and therefore it was the only way that he could escape them. They did not think of Jesus in the heavenly sense, because that would have violated their belief system. They had forgotten what Isaiah had said.

<sup>23</sup> **And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.**

1. Understanding the motives of the Pharisees and seeing their unbelief Jesus responded to their callous questions, with answers from the OT.
2. When the Lord told them that they were **Ye are from beneath**, it was a quotation used to describe their mortal creation as a man of earthly flesh created after Adam. Everything created in Adam is tainted by sin and therefore it only belongs on the earth "beneath" the heavens unless redeemed. But nevertheless that which is from "beneath is that which is created that is the main point of the Lords message.
3. The expression used of the Lord is that he is not of this world. He was neither created nor brought into existence at any stage, because he is God without any beginning.
4. The term **I am from above** used by the Lord is also a term used in the Bible to describe the Holiness of God, and the separation between man and Gods realm.
5. Jesus said that he was not of this world. How could he be if he is the creator?
6. This world is a fallen world in sin, and that is the main statement of this verse from the Lord to distinguish himself from man.
7. Man is from this world of Sin. Jesus is not from this world. That is why the Lord told the Jews earlier in John 3:31. The following.

**John 3:31** <sup>31</sup> He that cometh **from above is above all**: he that is of **the earth is earthly**, and speaketh of the earth: **he that cometh from heaven is above all**.

8. The Jews and the Pharisees were seeing themselves as equal to Jesus because they viewed him only as a man and understood everything that he was saying from an earthly mans perspective.
9. Until such time that we see Jesus as God, and far above us in the heavens we will not place upon Him the justly deserved title of God the Savior.

<sup>24</sup> **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.**

1. Verse 21 carries the same message to an unbeliever.
2. Jesus repeated himself again here in verse 24 "**that ye shall die in your sins**", just to make it clear to them of unbelief that he was serious in what he said. Maybe they did not hear it the first time, so now the declaration cannot be argued with by any excuse.
3. Those that Jesus spoke to "**I said therefore unto you, that ye shall die in your sins**" (namely the Jews and the religious Pharisees) were given the resulting

consequences of not believing that he was Jesus the Messiah and the Christ (Savior), who is the creator of all and that he is God.

4. Those consequences would result in a judgment upon them because **“for if you believe not that I am he, ye shall die n your sins”**.
5. When Jesus said **“I am he”**, he was referencing to the OT scriptures of which Moses had delivered to Israel by God. This reference to the scriptures is found in Exodus 3:13-14. Which said the following.

**Exodus 3:13-14** <sup>13</sup> And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? <sup>14</sup> **And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**

6. **Unbelief would result in a spiritual death of separation from God**, and would result in a judgment so severe that they would be cast from his physical presence.
- The Lord later in the scriptures warned the same Jews of the Judgment that God would inflict upon them as a result of their unbelief.

**Matthew 23:32-34** <sup>32</sup> Fill ye up then the measure of your fathers. <sup>33</sup> **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?** <sup>34</sup> **Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:**

7. This is exactly what they had done to Jesus earlier.

<sup>25</sup> **Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.**

1. It was not necessary here again for Jesus to answer those questions because he had already answered these questions on no fewer than two other occasions here already.
2. What they needed to know was their spiritual condition, and they needed to know what it meant.

<sup>26</sup> **I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.**

1. Having delivered up the messages of salvation it was clear that they had not come for repentance but rather to seek their own judgment of Jesus.
2. Jesus judgment was not to be now, and he told the unbelieving Jews and Pharisees that.
3. The Lord Jesus reaffirms his Fathers status as well as that of his own.
4. He reaffirms the truth of the Godhead in its entirety.
5. One day the Lord will judge what has taken place here and he reminds us all of that judgment in scripture.

**Revelation 20:15** And whosoever **was not found written** in the **book of life** was **cast into the lake of fire**.

**Revelation 21:27** And **there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life**.

6. The Lords judgment is not now.

<sup>27</sup> **They understood not that he spake to them of the Father.**

1. The Jews and the religious Pharisees were too blind to see the light of the Lord.
2. They never understood him when he said that he had come to speak the things and do the things of His Father.
3. The message to the World was a message from God the Father.
4. Maybe we also missed some of that in translation. Jesus had come to do His Father will.
5. **Verse 26b. "I spake to the world those things which I have heard of him."**

<sup>28</sup> **Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things**.

1. The Lords message would not become clear to the Jews until such time as they would crucify him.
2. It would be then that they would know who he is. But sadly even though they would know they would not change. At least many did not change.

<sup>29</sup> **And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him**.

1. The Lord is not independent of the Godhead, and everything that he does is in unity of His Father.
2. Never for a moment would the Son cease to be separated from His Father.
3. Even on the cross as Jesus cried out to His Father (Mark 15:34), he would not be separated.
4. Even as he would cry out in pain, he would be in communication with His Father.
5. A sinless sacrifice would result in a perfect redemption for all mankind to have if they would believe in Him.

<sup>30</sup> **As he spake these words, many believed on him**.

1. It is encouraging in the ministry to know that even though there are skeptics and many who are not really true believers, there are all ways some who truly believe the Lord.
2. Such people are the blessed hope of the Lord. And these true believers are the believers that the Lord will hold in His hand until that great day of redemption that will follow.
3. These will be those who will be written in the Lambs book of life.

4. However, I am not convinced that these Jews here were true believers again for the following reasons that follow.
5. Jesus told these very same Jews who had believed on him that they needed to continue in that regard believing. However the answer was not forthcoming that would advocate that belief. Instead we see an argument again break out concerning Moses and their belief.

**<sup>31</sup> Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed;**

1. They were not going to give up on their prophet having greater power and authority over Jesus and therefore held Moses higher than that of the Lord.
  2. Yes they wanted to believe Jesus, but only so far as it benefitted them.
  3. Many people say that they are born again, and many people say that they love the Lord and that may very well be true because we cannot be the judge of that. But as Jesus says "if ye continue in my word", then are ye my disciples indeed.
  4. In other words those that continue to follow the Lord are his but those that don't are not. Same as John 6:66.
- The word of condemnation by the Lord comes in verse 37. Jesus said to them that his word had no place in them.
  - He then tells them why they don't really believe.

**<sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.**

5. They believed on him, but not in the sense that he was God. They never believed that Jesus word had a place in them.
  6. That does not bring salvation. If you don't believe Gods Word, then how can you believe Him.
  7. If we only believe that Jesus is a man it is not sufficient to save us. It just makes you a religious person that's all.
- **Here is the true believer.**

### **John 3:18**

He that believeth on him is not condemned: but he that believeth not is condemned already, **because he hath not believed in the name of the only begotten Son of God.**

### **John 5:24**

Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life,** and shall not come into condemnation; but is passed from death unto life.

### **John 6:29**

Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

PRAYER.....CLOSE