

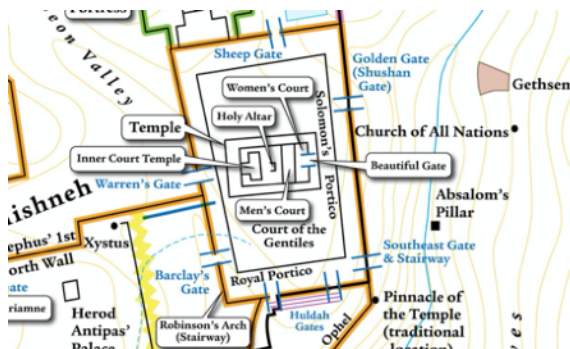
JOHN 8 | *Light of the World Controversy*

1. John at a Glance.

- Remember that John 1 asserts Jesus is the Word. All things came into being through Jesus.
- Everything that happens in *John* is a defense of John's prologue.

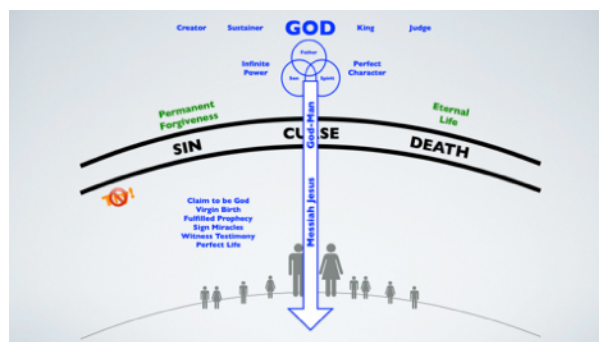
2. John 7-10.

- Jn 7:1-10:21 all happen during or after Jesus' final Feast of Booths. Jesus will be killed in about six months.
- At Jn 10:22, the Jewish Feast of Dedication begins.
- This is a running debate between Jesus and the Jewish leaders, with the Jewish people taking sides. The battle lines are being drawn.
- The atmosphere/mood is controversy/division/debate over Jesus' identity.
- This running debate is happening in and around the centre of Jewish civilisation—the temple, at one of the busiest times of the year—the Feast of Booths.
- This is a very public controversy that involves the entire nation of Israel.



3. Jesus' Identity.

- The central controversy of this chapter, indeed the entire gospel of John, is Jesus' identity. Who is Jesus?
 - Jn 8:25** 25 So [the Jewish leaders] said to [Jesus], Who are you? Jesus said to them, Just what I have been telling you from the beginning.
 - Jn 8:53** 53 Who do you [Jesus] make yourself out to be?



- In this chapter, Jesus boldly and confidently asserts:
 - To be the light of the world.

- (a) **Jn 8:12** 12 Again Jesus spoke to [the Jewish people at the temple] saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
- (2) God as his Father.
 - (a) **Jn 8:19** 19 [The Jewish leaders] said to [Jesus]..., Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me, you would know my Father also.
- (3) To be Yahweh of the Old Testament.
 - (a) **Jn 8:58** 58 Jesus said to them, Truly, truly, I say to you, before Abraham was, I Am.
- c. The deity of Jesus is the primary assertion of *John*.
 - (1) Jesus makes seven “I am...” plus predicate claims:
 - 1) “I am the bread of life” (Jn 6:35, 48, 51).
 - 2) “I am the light of the world” (Jn 8:12; 9:5; 12:46).
 - 3) We have five more to find....
 - 2) Jesus also makes seven “I Am” (ἐγώ εἰμι) no predicate claims. Three of the seven are found in this chapter.
 - (a) **Jn 8:24** 24 I told you that you would die in your sins, for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins.
 - (b) **Jn 8:28** 28 ...Jesus said to [the Jewish leaders], When you have lifted up the Son of Man, then you will know that I Am (ἐγώ εἰμι)....
 - (c) **Jn 8:58** 58 Jesus said to them, Truly, truly, I say to you, before Abraham was, I Am (ἐγώ εἰμι).
 - (d) You’ve got four more to find....
 - (e) ἐγώ εἰμι is a LXX reference to Ex 3:14:
 - (a) **Ex 3:13-14** 13 ...Moses said to God, If I come to the people of Israel and say to them, The God of your fathers has sent me to you, and they ask me, What is his name? what shall I say to them? 14 God said to Moses, I Am who I Am (Εγώ εἰμι ὁ ὢν). And he said, Say this to the people of Israel: I Am (Ο ὢν) has sent me to you.
 - (3) Don’t ever fall for the argument Jesus never claimed to be God.
 - (1) **Jn 5:18** 18 This was why the Jews were seeking all the more to kill [Jesus], because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.
 - (2) **Jn 8:58-59** 58 Jesus said to [the Jewish leaders], Truly, truly, I say to you, before Abraham was, I Am. 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
- d. Principles.
 - (1) Jesus’ identity is the central question of our world. There is no more important question. Who is Jesus?
 - (2) If you get Jesus’ identity wrong, you will pay an enormous price.

4. The Father and the Son.

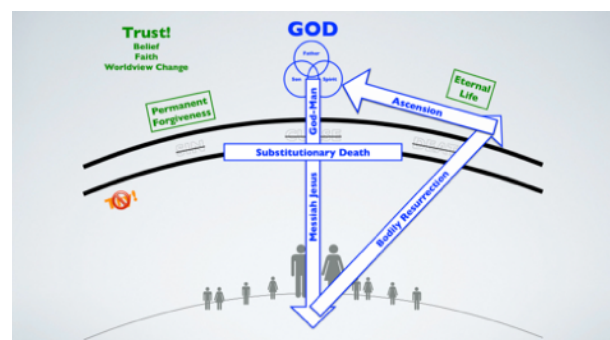
- a. To know the Son is to know the Father.

- (1) **Jn 8:19** 19 [The Jewish leaders] said to [Jesus]..., Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me, you would know my Father also.
- b. The Son speaks of what he has seen with his Father.
 - (1) **Jn 8:38** 38 I speak of what I have seen with my Father....
- c. The Son came from the Father and did not come of his own accord.
 - (1) **Jn 8:42** 42 Jesus said to them, If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.
- d. The Son honours his Father.
 - (1) **Jn 8:49** 49 Jesus answered, I do not have a demon, but I honour my Father, and you dishonour me.
- e. The Father seeks the glory of the Son.
 - (1) **Jn 8:50** 50 ...I do not seek my own glory. There is One who seeks it, and he is the judge.
 - (2) **Jn 8:54** 54 It is my Father who glorifies me, of whom you say, He is our God.
- f. The Son knows the Father and keeps his word.
 - (1) **Jn 8:55** 55 ...You [Jewish leaders] have not known [the Father]. I [Jesus] 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 guard (τηρέω, pres.) his word (τὸν λόγον).
- g. Principles.
 - (1) We can't have a relationship with God without believing in Jesus as God's Son. Don't stop at theism and fail to become a Trinitarian Christian.
 - (a) This was me at one point in my life....
 - (2) A vague belief in a god is not enough. You must believe in God the Father and God the Son.
 - (3) Do not neglect to meditate/ponder/reflect on the relationship of God the Father and God the Son.

5. Justification by Faith Alone.

- a. The believers of vv. 30-31 are believers.
 - (1) **Jn 8:30-31** 30 As [Jesus] was saying these things, many believed into him (πολλοὶ ἐπίστευσαν εἰς αὐτόν). 31 So Jesus said to the Jews who had believed (τοὺς πεπιστευκότας) him....
- b. They have done what John 3:16 requires.
 - (1) **Jn 3:16** 16 ...God so loved the world, that he gave his only Son, that whoever believes into him should not perish but have eternal life.

| THREE PHASES OF SALVATION | | | |
|---------------------------|--------------------------------------|------------------------------------|---------------------------------------|
| Phase Zero | Phase One | Phase Two | Phase Three |
| Condemnation | Justification | Sanctification | Glorification |
| Saved from nothing | Saved from the penalty of sin | Saved from the power of sin | Saved from the presence of sin |
| Life as an unbeliever | Moment of faith in Jesus | Believer's lifetime | Eternity future |
| No faith or works | Faith alone | Faith and works | Works alone |



- c. The “they” of v. 33 are not the believing Jewish people but the unbelieving Jewish leaders.
 - (1) **Jn 8:33** 33 They answered him, We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, You will become free?
- d. Application.
 - (1) In the area of soteriology, John MacArthur, under the banner of Lordship Salvation, has done a lot of harm in New Zealand.
 - (a) We are justified by believing in Jesus’ person and finished work, not by making Jesus the Lord of our life. That is a sanctification issue, not a justification issue.
 - (2) Don’t add anything to justification by grace alone through faith alone in Jesus alone.
 - (3) If you add anything to faith, you have just crossed into the realm of works.

6. Discipleship.

- a. As justified believers, we may have the light of life, experientially, if we keep following Jesus.
 - (1) **Jn 8:12** 12 ...I am the light of the world. Whoever follows (pres.) me will not walk in darkness, but will have the light of life.
- b. As believers, if we abide in Jesus’ word, we show we are Jesus’ disciples, and we will know the truth.
 - (1) **Jn 8:31-32** 31 ...Jesus said to the Jews who had believed him, If you abide (μένω, aor.) in my word [as a way of life], you are truly my disciples (μαθηταί), 32 and you will know the truth, and the truth will set you free.

DISCIPLESHIP PATHWAY

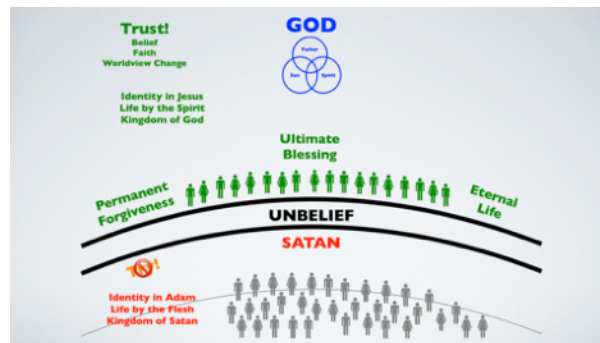
| | 1 | 2 | 3 | 4 | 5 |
|-----------------------------------|--------------|--------------|-----------------------------------|----------------------|--------------------------|
| | Unbeliever | Seeker | Believer | Disciple | Disciple-Maker |
| Gospels | People | Crowds | The 5000 The 4000 | The Twelve The 72 | The Three |
| 1 Jn 2:12-14 | Unconceived | Unborn | Little child | Young man | Father |
| Heb 5:12-14 | No food | Milk | Milk | Solid food | Solid food |
| Jn 15:1-8 | No fruit | No fruit | Fruit | More fruit | Much fruit |
| Mt 25:16-18 | No talents | No talents | One talent | Four talents | Ten talents |
| Mt 13:18-23 Lk 8:11-15 | Seed on path | Seed on path | Seed on rock Seed among thorns | Seed on good soil | Seed that produces fruit |

- c. Principles.
 - (1) Jesus invites believers to follow him and abide in his word as a way of life. Those who do are his disciples.
 - (2) The rewards of discipleship are knowing the truth, and being set free by it experientially/operationally from world, the flesh, and Satan.
 - (3) Not every believer is a disciple. Not every believer is being set free experientially/operationally by the truth.

7. Satan.

- a. Satan is the father of unbelievers.
 - (1) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from your father [Satan].

- b. Unbelievers do what they hear from their father.
 - (1) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from Satan.
- c. Unbelievers do the works their father, Satan, did.
 - (1) **Jn 8:41** 41 You [the Jewish leaders] are doing the works your father [Satan] did.
- d. Unbelievers are of their father, Satan.
 - (1) **Jn 8:44** 44 You [Jewish leaders] are of your father the devil
- e. The desire of unbelievers is do to Satan's cravings/lusts.
 - (1) **Jn 8:44** 44 ... Your desire is to do your father's cravings/lusts (ἐπιθυμία).
- f. Satan was a murderer from the beginning.
 - (1) **Jn 8:44** 44 [Satan] was a murderer from the beginning.
- g. There is no truth in Satan.
 - (1) **Jn 8:44** 44 ... And does not stand in the truth, because there is no truth in him.
- h. Satan is a liar the father of lies.
 - (1) **Jn 8:44** 44 When he lies, he speaks out of his own character, for he is a liar and the father of lies.



- i. Principles.
 - (1) Satan is real.
 - (2) Satan is a liar.
 - (3) Satan is the father of all unbelievers.
 - (4) Satan's world system functions on lies.
 - (5) You don't have to overtly worship Satan to be his follower.
 - (6) If you're not following Jesus, you're following Satan. There's no neutral middle ground.

8. Satan's World System.

- a. The fallen world is a dark place.
 - (1) **Jn 8:12** 12 ... Jesus spoke to [the Jewish people in the temple] saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
- b. Unbelievers are of this world.
 - (1) **Jn 8:23** 23 You [Jewish leaders] are of this world.
- c. Jesus is not of this world.
 - (1) **Jn 8:23** 23 I [Jesus] am not of this world.
- d. Cross-references.
 - (1) The light has come into the world.

- (a) **Jn 3:19** 19 ...This is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.
- e. Principles.
- (1) Satan's runs a propaganda machine in our world. It's extremely effective.
 - (2) The world is a dark place. It's only light is Jesus.
 - (3) #BlackLivesMatter, global warming, Donald Trump, white supremacy, depopulation, containing China in the Pacific, social welfare, feminism, capitalism, socialism, communism are are totally missing it.

9. Antithesis.

- a. On the topic of antithesis, this chapter is one the most important in the Bible.
- (1) **Jn 8:23** 23 [Jesus] said to [the Jewish leaders], You are from below. I am from above. You are of this world. I am not of this world.
- b. Jesus is making bold claims, performing miracles, and teaching without authorisation in the Jerusalem temple.
- (1) **Jn 7:37** 37 On the last day of the feast, the great day, Jesus stood up and cried out, If anyone thirsts, let him come to me and drink.
 - (2) **Jn 8:2** 2 Early in the morning [Jesus came again to the temple. All the people came to him, and he sat down and taught them.
 - (3) **Jn 8:20** 20 These words [Jesus spoke in the treasury, as he taught in the temple. But no one arrested him, because his hour had not yet come.
- c. The people are dividing over him.
- (1) **Jn 7:40-41** 40 When they heard these words, some of the people said, This really is the Prophet. 41 Others said, This is the Messiah. But some said, Is the Messiah to come from Galilee?
 - (2) **Jn 7:43** 43 ...There was a division among the people over [Jesus].
- d. Many are believing into Jesus.
- (1) **Jn 8:30** 30 As [Jesus] was saying these things, many believed in him.
- e. The Jewish leaders are loosing their grip on power. Jesus must be stopped.
- (1) **Jn 12:19** 19 ...The Pharisees said to one another, You see that you are gaining nothing. Look, the world has gone after him.

ANTITHESIS

| The Father | | Satan |
|------------|-----|----------------|
| Jesus | | Jewish Leaders |
| Disciples | VS. | Disciples |
| Believers | | Unbelievers |

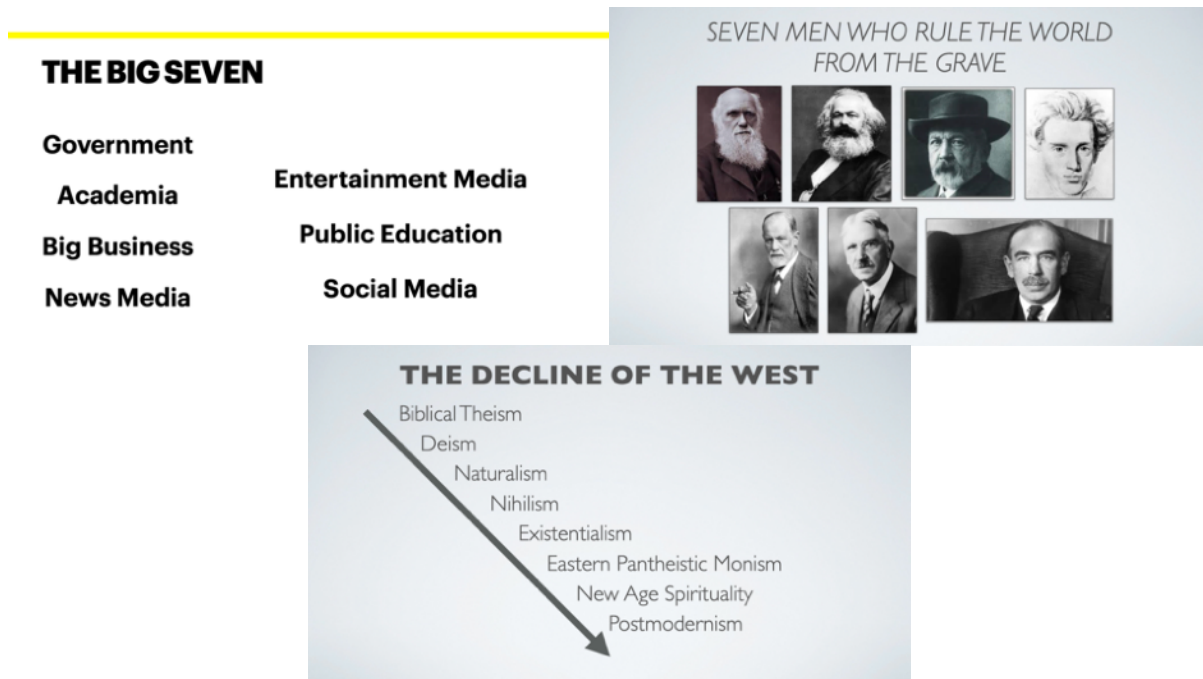
- f. The two sides are talking past each other.
- (1) **Jn 8:27** 27 [The Jewish leaders] did not understand that [Jesus] had been speaking to them about the Father.

- (2) **Jn 8:33** 33 [The Jewish leaders] answered [Jesus], We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, You will become free?
- (3) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from your father.
- (4) **Jn 8:43** 43 Why do you [Jewish leaders] not understand what I [Jesus] say? It is because you cannot bear to hear my word.
- (5) **Jn 8:48-49** 48 The Jews answered him, Are we not right in saying that you [Jesus] are a Samaritan and have a demon? 49 Jesus answered, I do not have a demon, but I honour my Father, and you dishonour me.
- (6) **Jn 8:58-59** 58 Jesus said to [the Jewish leaders], Truly, truly, I say to you, before Abraham was, I am. 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
- g. The Jewish leaders try to trap Jesus.
 - (1) **Jn 8:3-6** 3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst 4 they said to him, Teacher, this woman has been caught in the act of adultery. 5 Now in the Law, Moses commanded us to stone such women. So what do you say? 6 This they said to test him, that they might have some charge to bring against him.
- h. The Jewish leaders call Jesus names.
 - (1) **Jn 8:41** 41 [The Jewish leaders] said to him, We were not born of sexual immorality. We have one Father—even God.
 - (2) **Jn 8:48** 48 The Jews answered [Jesus], Are we not right in saying that you are a Samaritan and have a demon?
- i. See *Antithesis*.
 - (1) Antithesis is the great war between good and evil that happens around us all the time.
 - (2) There are two sides to this war, and only two.
 - (a) **1 Jn 5:19** 19 We know that we [believers] are from God, and the whole world lies in the power of the evil one.
 - (b) “The biblical doctrine of antithesis reveals that fundamentally there are only *two* kingdoms, not *many*. However varied and multiple these false systems of faith, they are one and allied in their enmity against God’s kingdom. They are united under the kingdom of Satan. Hence, Jesus doesn’t speak of three gates, just two; not three trees, just two; not many kingdoms, just two.”¹
 - (3) At creation, antitheses was potential but not actual. Today, antithesis is actual.
 - a. **Ge 3:15** 15 I will put enmity between you and the woman, and between your seed and her seed. He shall bruise your head, and you shall bruise his heel.
 - b. “The Christian worldview does not begin with antithesis but with *Shalom*. Biblical truth is the ‘thesis’ over and against which the antithesis stands. Hence, we need to know the truth about the nature of God, creation, man, fall, and redemption against which the antithesis is played out.”²

¹Alfred J. Poirier, “Conflicting Worldviews and the Defense of the Faith,” Rev. version (2003), 21.

²Alfred J. Poirier, “Conflicting Worldviews and the Defense of the Faith,” Rev. version (2003), 4.

- c. Antithesis is abnormal and temporary.³
 - a. Reality does not require permanent antithesis (dualism).
- d. In our fallen world, antithesis is actually good.
 - a. Where evil exists, antithesis must exist.
- e. Synthesis in a fallen world would require good to sign a peace treaty with evil. This will never happen!
- f. The antithesis will one day end.
- j. Application.
 - (1) The power brokers of New Zealand are government, news media, entertainment media, academia, public education, big business, big tech (“the Big Seven”).



- (2) The agenda of the Big Seven is one form of Satan’s world system.
- (3) Often these are heavily influenced by ideas and money from outside New Zealand. This is globalism. Wealthy, powerful non-Kiwis view New Zealand as just the right place to experiment with their globalist vision. There are lots of missionaries for globalism in New Zealand.
- (4) There is disturbing uniformity of thinking among the elite class in New Zealand.
- (5) The church in New Zealand has generally surrendered to the missionaries of secular humanism and globalism. It has chosen to lay down arms. We’ve become a politically correct church. Satan, through the Big Seven have successfully muzzled the Church and Christians. There is no culture war in New Zealand.
- (6) Make no mistakes—the elites of New Zealand are out to win hearts and minds of New Zealanders, and they are winning. Common sense and basic moral values are being discarded.
- (7) Begin to bold for Jesus.
 - (a) When tested by the world system, pause, think, and then answer boldly from a biblical worldview.

³ Alfred J. Poirier, “Conflicting Worldviews and the Defense of the Faith,” Rev. version (2003), 17.

- (b) Expose the world system's biases, contradictions, fallacies, illogic, and inconsistencies.
- (c) I can't wait for someone to go to jail for Christ in New Zealand.