

# 9/19/2021 - John 8:30-59 - "True Belief, according to Jesus"

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[ 0 : 00 ] But we're going to be in John 8. The title is True Belief According to Jesus. And historically, we've kind of read this passage. We'll read the passage in its entirety so that we kind of hear it as the plotline's kind of developing and the narrative is developing.

But today, it's a large chunk of passage, and there's a lot going on. I think it would be helpful to probably break it up into three sections as it's broken up in the ESV Bible.

The author did a very, the editor did a really good job of putting that together of how it's actually broken up contextually. And we need to say that today's passage is extremely fascinating.

It's long, yes, but it's fascinating and it's compelling. It begs for our attention to kind of look upon the world, the landscape of the world, and look at the text. And I believe that we will see that the misconceptions that we see in the text today are the same exact, if not identical, misconceptions in our world today. I believe that we will see that today.

Just take a look. If you have your Bibles open to John 8, I just want to point something out to us today. Take a look at one thing that we can understand about the world. Kind of by looking at the literary brackets within this, the inclusio brackets of where the passage has begun and where it's going. I basically, I had to do this because my Bible separated by page. But when you lay it out on paper and see it, you'll be able to see something develop. That's very important.

[ 2 : 00 ] Verse 30, what does it say? As he was saying these things, many believed in him. Look in the Bible, don't take my word for it. And then at the end of the narrative, 59, so they picked up stones to throw at him.

What precisely could ever occur that would draw such great receptivity of Jesus Christ in verse 30 to such great rejection of him just about 30 verses later? In other words, what could cause the world to wrap their arm around Jesus and say, oh, we believe in you. We're in the club. We are yours to just 30 verses later, wrapping their, not their arm around them, but wrapping their hands around his throat, figuratively speaking. And the answer to that is that Jesus bears a message that the world simply does not want to hear. And he challenges the reality of our world in three different ways, according to this passage.

Three different ways as it's broken up in this literary unit, as it's broken up in your ESV Bible. So let's look upon this unit that's broken up perfectly in three different sections, and we're going to see each section of how Jesus challenges our reality.

And we're going to see, we're going to be asking two questions in each section. Two questions in each section. The first question is, what do we need to receive from this passage? What do we need to take away from this passage, essentially? What do we need to receive? And the second question being, how must we respond based on what we receive? I mean, that's the root of all preaching. It's not just a, preaching isn't just an intellectual dump on you guys to send you off nice and full. It's knowledge in action. So what is this saying? And how must we respond based upon that? And so for the sake of ease, we're going to be taking this through section by section. Some of you are probably very happy about that. I'm sure if we started reading, we'd probably still be reading even up to this point. And we're going to be going through the text and hitting every verse today, and we will see and identify why the world would ever seek to kill Jesus Christ. But before we do, let's pray. Father, your word is true.

Within your word, we find the substance of the gospel and its substance that we need. We must take of it and eat of it. And just as you provided manna to the Israelites in the wilderness, Father, provide for us food today that we need. This life is challenging, and we come to your word for truth in a world full of falsehood. And so we pray this in Jesus' name. Amen.

[ 5 : 52 ] Amen. The first reason why this would happen, we're going to see starting in verse 20. Reason one, why the world would ever seek to kill Jesus is because Jesus challenges the reality of freedom. Jesus challenges the reality of freedom. Verse 30 says, as he was saying these things, many believed in him. Just real quick, after he was saying what? These things. It's a reference to his light of the world statements at the end of the Feast of Booths, the Feast of Tabernacles, and after his confrontation with the Pharisees. After he was saying these things, many believed in him. So the context turns from the Pharisees to the believing Jews. And so Jesus said to the Jews who had believed in him, look with me in verse 30, if you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free. And 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? Let's pause. In the debate form dialogue that's been taking place all the way from chapter 8 verse 12, this has been just a debate. It seems like a legal argument back and forth, back and forth, it will continue. And this was towards the supposedly

Jewish believers at this time. And Jesus addresses something that cuts against the grain of their lives and challenges their worldview of all that they've known, all that they've been brought up in. And most of all, he challenges the substance and the source of their belief. Verse 31 says that in order to be the disciple of Jesus Christ, you must abide in his word, meaning his instructions, his teachings. And that is the source of truth and the means, trigger warning for any Jews, the source of freedom. Now there is one problem. The Jewish people have a worldview constructed around the concept that this doesn't apply to them because they share the bloodline of Abraham. They are special. They inherited rights and privileges. And Jesus answered them, truly, truly, I say to you in verse 34, everyone who practices sin is a slave to sin. The slave does not remain in the house forever.

The son remains forever. And in verse 34, Jesus answered their question. They asked, how is it that you say that we'll become free?

[ 9 : 19 ] We are free. His answer challenges the reality that freedom is simply not found in heritage, but in Jesus Christ alone.

The eternal one, the eternal one, the one who remains forever. And the Jews were brought up in traditions that looked upon the glory days of the past, the parting of the Red Sea, the Exodus, all the kingship that took place and of God just fulfilling his promise to the nation of Israel, the glory days of the glory days of the past. And the Jews were mistakenly looking upon the glory days of the past and totally negating the fact of the glory that God has been revealing to them the entire time of looking forward of the glory that awaits.

And he brings up sin here. Verse 36, he continues. So if the son sets you free, you are free indeed. I know that you are the offspring of Abraham. They have a little bit of validation there.

They probably got a little puffed up in their chest. That's right. We're offspring of Abraham. Yet you seek to kill me because my words, my word finds no place in you.

I speak of what I have seen with my father and you do what you have heard from your father. It's interesting that Jesus predicts what the Jews were already going to do by the end of the passage.

[ 11 : 04 ] And what that is, is just as music has that repetitive, that repetitive melody or line within the music that, you know, it just keeps repeating.

Meaning this literary unit has that similar thing because you see this, you seek to kill me, you seek to kill me. And then by the end of it, they're seeking to kill him.

It's kind of like that little repetition within a simple orchestral piece. But why, why in the world would they want to kill Jesus?

Because the gospel says that we are in bondage apart from Jesus Christ, regardless of our heritage, because the gospel challenges the reality of our freedom.

This is obviously delving into a concept that I believe is very prevalent, even within our day and age. Because we live in a Western society that is built around the constructs of freedom.

[ 12 : 15 ] Let freedom ring. Everything is about being free. We are the land of the free, the home of the brave, right? The song goes, I'm proud to be an American where at least I know I'm free, right?

And also, it doesn't help much according to being a Christian, knowing what that means to be a Christian. It doesn't help knowing that we also come from not only a nation built on freedom, but also has its roots in Christianity.

In Christian. So we sing songs, often some churches sing songs that are patriotic songs because they mention God.

This is God's country, right? But how far does that freedom reach? What are the limitations of that freedom? Because aren't we still bound to something?

We're still bound to not go through a red light. We're still bound to the Constitution, I think, but hopefully some of us today. It's questionable. But we see something here.

[13:29] Jesus sets parameters of what it means to be free. If you abide in my word. And the word abide is actually different in a couple different translations.

ESV says continue. NASB says continue. NKJV says continue. Which I believe that word makes a better statement of what is Jesus saying here of what it means to abide in his word, what it means to be his disciple, what it means to be free.

It talks about a progress. It talks about that those who believe are given the next level of discipleship. That it's not just getting to a place of I have arrived in this life, but it's saying that I am a consistent student of the abiding word.

That is my freedom. And the paradoxical truth, the kind of self-contradicting statement paradoxes. Did I lose anybody there? Hopefully not.

But it's a statement that seems like it kind of contradicts itself. And the paradoxical truth about the biblical understanding of freedom is that God's word clarifies for humanity that we will be a slave to something.

[14:51] That is reality in life. And so the first century Jews, they were proud descendants of Abraham and are the fulfillment of God's blessing.

Abraham was the founder of their worship, but they were in turn slaves of pride in that fact. They were slaves of tradition in that fact.

And they were slaves of their own flesh and they didn't even know it. And the gospel challenges the notion that we are free from sin based upon anything that we affiliate, but instead that which we abide.

And this is a personal matter. Regardless of our corporate affiliations, we are always a slave of something. Even in our freedom of abiding in the word.

Romans 6.16 says it perfectly. Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey?

[15:58] Either of sin, which leads to death, or of obedience, which leads to righteousness. Church, the humbling truth of the gospel is that freedom is not granted based on bloodline or heritage.

Freedom, according to the gospel, is based upon the blood of Jesus Christ. Freedom, according to the gospel, is based upon the works of Christ.

Not the works of our ancestors. And the good news for us today is to know where true freedom is found.

Church, in Jesus Christ alone. Whose word is the object of our greatest obedience and the highest allegiance in our lives.

And the paradoxical truth, the self-contradicting statements of freedom offered by Christ is actually bondage by his word.

[17:14] Abiding in his word, verse 33. So why would the world seek to kill Jesus? Seems like pretty good news to me. Because Jesus challenges our reality, the world's reality of freedom.

Because verse 37 says, his words find no place in them. So what do we need to receive in this passage? Question one, apart from Jesus Christ, we are slaves to sin.

How do we need to respond? We must abide in the word of Jesus Christ alone. The second reason why the world would seek to kill Jesus is, Jesus challenges how to enter the family of God.

This is a big one. Second reason here. We see in verse 39 continuing. They answered him, Abraham is our father.

Jesus said to them, if you were Abraham's children, you would be doing the works Abraham did. But now you seek to kill me.

[18:36] A man who has told you the truth. That I heard from God. This is not what Abraham did. You are doing the works your father did.

And they said to him, we were not born of sexual immorality. We have one father, even God. We'll stop there for a moment.

Amen. What does it mean to enter into the family of God? To be a sanctified believer, a redeemed believer.

What does it mean to enter into the family of God? Well, first and foremost of what God has been doing since the beginning, our sin has to be dealt with.

Sin has to be dealt with. Why? Because God is holy. He is perfect. He is without spot. And we are filthy.

[ 19 : 40 ] So, to be entered into the family of God, our sin has to be dealt with. And you see, the Jewish believers of this time, I'll say believers, were in complete disregard to the notion that they shared Abraham's bloodline, but they did not share his faith.

You know the children's songs, father Abraham, right? I saw a head nod. Yep. I'll just stop there. You don't want me to continue.

Abraham believed in God, Romans 4. And God credited it to Abraham as righteousness. Genesis 15.

Faith made him right with God. It was faith. And the Jews pulled the Abraham card, as they often do.

And the offspring that they would become. A blessing to the world and even be called friends of God. Genesis 12. And on the surface, they claim scriptural justification that Israel is the son of God.

[ 20 : 52 ] Hosea 11, verse 1. And the fallacy of being a child of God is that bloodline has any significance to make someone spiritually whole.

That's the fallacy. And yes, Israel is God's firstborn son. Exodus 3, 22. However, unbelief in Jesus proved that God was simply not their spiritual father.

And so Jesus challenges their confidence that they are part of God's family based solely upon ancestry. And you see, John 8 challenges us that our belonging is only based upon our belief.

Which adopts us into belonging. It's not the other way around. Our belonging doesn't all of a sudden adopt us into faith as we inherit it, as we deserve it.

But our faith adopts us into belonging. And yes, we are all created in the image of God. This isn't talking about the imago Dei of everyone is created in the image of God.

[ 22 : 07 ] And so then, therefore, we are all God's children. Like, yeah, if you want to pull that, that's true to a certain extent. But it has limits because we are born into sin apart from God.

However, Jesus challenges the world's assumption of inherited status due to God's blessing in this world. In other words, you can be God's chosen people.

Special people. People who God has put his arm of protection, his wing of protection around all throughout the Old Testament. But still be bound to sin and reap the consequence for such sin regardless of your status.

And just because you were born into the Jewish bloodline of Abraham doesn't mean that you inherit a place in God's family. Just as, just because you were born into a Christian nation in our world today doesn't mean that you are born into God's family.

And so for anybody, maybe younger in age, maybe a teenager, adolescent years, anybody under the age of 21, that, that these are the challenges that you are facing.

[ 23 : 35 ] This will challenge you to understand that you can't assume that you are born into God's family because you were born and raised in a Christian home.

That you were put into a Christian school and all of a sudden you're in God's family. Or you listen to Christian music or you do the Christian song and dance.

You know, you know, you know, father Abraham like front and back, right? These do not equal being born into the family of God. So what does it mean to be born into the family of God?

Jesus says in 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 who sent me. And Jesus said to them, if God were your father, you would love me.

[ 24 : 36 ] For I came from God and I am here. I came not of my own accord, but he who sent me. So Jesus challenges the Jews. Why would they seek to kill him?

Because he challenged their displacement in the family of God. To belong to God is to have faith in Jesus Christ. And what does that look like?

Well, we just talked about it in the previous section of verses in your Bible. We see that it is abiding in his word. But also now hearing his word and loving him.

And if by hearing his word, it's manifesting the very attributes that faith produces in life. Which is obedience to him.

Trust me. Growing up, I knew when I wasn't hearing my mother cleaning my room. When I had to hear something, it beckoned me to respond in a certain way.

[ 25 : 35 ] And what do we hear in this passage? What do we see here in this passage in verse 43? It is because you cannot bear to hear my word because it calls to a different way of life.

A different affection. What do you see in verse 47? Whoever is of God hears the words of God. It is objective faith in Christ upon this certain promise to God to deliver his people from bondage of slavery.

And no, this isn't a message about exodus. This is the exodus, the new exodus that the exodus all throughout the Deuteronomy that you see throughout the Old Testament pointed to.

The exodus of God's people from slavery and that being bondage of sin. It's the exodus that pointed to Jesus Christ. And Jesus, I got to use the word kerfuffled today.

I'm going to use it now. Jesus obviously got a little kerfuffled here. He says in verse 43, Why do you not understand what I say?

[ 26 : 53 ] Really, folks? It is because you cannot bear to hear my word. You are of your father, the devil.

And your will is to do your father's desires. He was a murderer from the beginning and does not stand in the truth. Because there is no truth in him.

When he lies, he speaks out of his own character. For he is a liar and the father of lies.

What is lie? What is it to lie? Sin. Satan is the object of sin.

Sin. Sin. Sin. Sin. Sin. Sin. Sin. Sin. Un. Sin. Sin. For Mason. Sin. Why does Jesus take these Jews back to the garden, back to Cain, back to Abel?

[ 27 : 58 ] They're focused on Father Abraham. And he's like, no, we're going a little bit further back here. Simply to say that you want to know where your ancestry originates from and whom you're bound to.

Physically, it's yes, Abraham, that's biologically true. But spiritually, spiritually, you are a descendant of sin from your father, Adam.

Apart from me, you are descendants of sin. Your father, the one whom you obey and serve, is the devil.

The evil one who caused Cain to lift a stone against his brother Abel. And the same evil one who is compelling, who will compel the Jews to lift a stone against him.

This is a hard reality. Evidently, their works matched the devil, not Abraham. And this reinforces our condition apart from Jesus Christ.

[ 29 : 06 ] Our condition apart from faith in Christ. R.C. Sproul says it perfectly about our desires. Sin, he says, is not simply making bad choices or mistakes.

Sin is having the desire in our hearts to do the will of the enemy. In verse 44, they cannot bear to hear my word.

And Jesus wraps up this section saying, but, in verse 45, But because I tell the truth and you do not believe me, which one of you convicts me of sin?

If I tell the truth, why do you not believe me? Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.

You could imagine the earth shake at this time. Can you imagine? Jesus had, at this point, followers.

[ 30 : 17 ] After his, I am the light of the world. He had followers at the feast of booths. What's he doing here?

This isn't going to help your campaign, Jesus. You're supposed to tell them things that they want to hear, right? What do we need to receive from this passage?

That apart from doing God's word, hearing it. And if hearing, obeying, just like a good son or daughter with their parents.

Doing it. We don't belong in God's family. How do we need to respond? We must hear Jesus' words.

And if hearing, doing them. Evidenced by our obedience. Our works. That would identify us that we have the faith of Abraham.

[ 31 : 15 ] That's by faith alone. And our lips can say that we believe all we want. Jesus, we're in the club. Great exposition.

I am the light of the world. We want to be in the light of the world. Shine in our darkness, as our song just sang. Our lips can say we believe. We can have altar calls all we want.

But without an adequate understanding of what the substance of the gospel is. And better yet, who the gospel is about.

Our hearts are going to be completely separated from what it means to be a Christian. According to God's word. And the third reason in our passage today.

The third reason why the world would seek to kill Jesus. Is that Jesus challenges our acceptance of his divinity.

[ 32 : 17 ] Verse 48 in the new section it says. The Jews answered him. After the earth kind of shook a little bit. The Jews answered him.

Are we not right in saying that you are a Samaritan and have a demon? And just real quickly. It's interesting. Jesus' next word. Jesus answered. I do not have a demon.

I do not have a demon. But I honor my father and you dishonor me. It's interesting that he didn't deny that he's not a Samaritan. Samaritans were the outcasts of society. Samaritans were the ones who were put into Samaria and forgotten about.

It's interesting that Jesus did not deny being an outcast. Even among his own people. And truly he was. But he did deny. I do not have a demon. Thank God. And verse 50 continues.

Yet I do not seek my own glory. There is one who seeks it. And he is judged. Truly, truly.

Emphasizing what he's saying in this next passage.

[ 33 : 20 ] Truly, truly. I say to you. If anyone keeps my word. He will never see death. I hope you see what's been unraveling in this passage.

The first section has been about the abiding. The dwelling word of God. The next passage has been about hearing his words. And now we're talking about keeping.

If anyone keeps my word. He will never see death. And as the earth is still kind of trembling. After his last statement. That probably left the Jews a little keruffled.

This conversation is obviously intense. You can sense the tension. And this conversation isn't going too well. His campaign is kind of dwindling.

As now all of a sudden his followers. Are probably picking out stones among the ground. Saying, oh I know where this is going. He's already kind of insinuated. But he hasn't said it yet.

[ 34 : 21 ] I know where this is going. And they're probably picking out the stone. To accuse him of blasphemy. Why would the world seek to kill Jesus? Lastly, we see.

Because he challenges our acceptance of his divinity. That Jesus is God. And this is the tension rising. He is beginning to speak about eternal life.

Keep my word. There's a progression in this. There's an endurance in this. Keep my word. And you will never see death.

Looking at these sections. They reject the notion that they are in sin. In slavery to sin. The next section. They reject the notion that they are not in God's spiritual family.

And now they reject the notion of Jesus' claim of eternal life. By keeping his word. And the Jews in 52 say.

[ 35 : 28 ] Now we know that you have a demon. Abraham died as did the prophets. Yet you say. If anyone keeps my word. He will never taste death. Are you greater than our father Abraham who died?

And the prophets died? Who do you make yourself to be? Now. This reminds me of scenes in Waterboy.

Of Bobby Boucher. You know. Mama say. You the devil. No. You the devil. You know. Between these guys. And the million dollar statement is almost here.

And Jesus is about finished. Weeding out his father's garden of bad produce. Of weeds. Within his father's garden.

And Jesus answered. If I glorify myself. My glory is nothing. It is my father who glorifies me. Of whom you say he is our God.

[ 36 : 27 ] 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. Your father Abraham rejoiced. That he would see my day. He saw it. And was glad. So the Jews said to him. You are not 50 years old.

And you have seen Abraham. This is like. Wow. Sherlock. You really cracked that case. Right? It is like. Just as. What he is saying.

Is just as Abraham rejoiced. In what God was doing. And what God would. Plan of doing. Of finally. Rescuing his people.

From slavery. And bondage. To sin. So God glorifies. Jesus Christ. And Jesus binds himself. With the father. He unites himself.

[ 37 : 23 ] Just as he did. With the Pharisees. And that God. Is glorifying. Jesus Christ. This is. Again. I must say. This is a message. Church. That is not going to fill our chairs.

With. This isn't what people want to hear. This is where. Universalism. Of we are all accepted. By God. We are all going to heaven. This is where universalism.

Finds a very narrow door. And it is okay. Because the father. Is continually. Weeding out his garden.

Of bad produce. And we have to be okay with that. And it is by the power of his word alone. To do that. And now. Consider the disconnect. Their boasting is in Abraham.

And Jesus is the one. Who Abraham boasted in. There is so much going on. In this section of passage. And the Jews. Were obviously quite confused. They thought they were Sherlock Holmes.

[ 38 : 20 ] And cracked the best case in the world. Well. I got my calculator. This is. It is. Inconceivable. As the princess bride. Of 1987. Says.

Inconceivable. Right. And so Jesus. Lays it on. If the tremors. Were still existing. The big ones. Coming. One big final swoop.

Jesus said to them. Truly. Truly. I say to you. Before Abraham. Was. I. Am. Echoing the words of God.

In the burning bush. In Exodus 4. Ego. I me. I. Am. Am. And so they picked up stones. To throw at him.

And. But Jesus. Hid himself. And went out. Of the temple. This is one final swoop. Of verbal exchange. The conversation over.

[ 39 : 16 ] When. Was over. When Jesus. Claimed. Divinity. And eternally. Existing. Before. The prophets. Before. Abraham. The cry.

Of Jesus. Christ. Is to. Believe. And the cry. Of the world. Is blasphemy. Why would the world. Seek to kill Jesus. Because the world. Cannot. Bear. The reality. Of a narrow. Door. Where the narrow.

Door. Exists. There also. Will exist. Absolute. Truth. Truth. And false. Eternal life. Or eternal death. One. Or the other. And this is. Not. Relative. Truth. This is. Truth. That doesn't. Change. With the winds. Of the culture.

[ 40 : 16 ] You can call me. Historic. A historic. Preacher. I'll take that. As a compliment. This. Truth. Is rooted. In the sufficiency. In inerrancy.

The authority. Of scripture. What do we need to receive in this last passage? Jesus Christ. Is God. What do we need. How do we need to respond to that? Keep his word. God. Because.

As we wrap this thing up. We see on the horizon line. We know how this story ends. We know the very last couple words within this. This canon. We know how the story plays out.

We see upon the horizon. Yeah. We're in the midst of a storm. And earthquake. And tremors. And we could sense that tension between Jesus. And the world. And upon the horizon.

[ 41 : 13 ] We can see that there is a bloodstained cross. That belongs to Christ. Who is. God. Who is man.

And who died a sufficient death. That we deserve. To release us from the power of sin. And in that truth. We rest. We abide in his word.

We hear his word. We keep his word. And man. We live in a. Day and age today. That's. Interesting. To say the least. I mean.

Technological. Technological age. Or even. Our artificial intelligence. Our Google homes. Our Siri. At one point. Could articulate. Other religions. Pretty good.

Very thoroughly. And then you talk about Jesus. Or Christianity. And all of a sudden. It can't understand what you're saying. Weird censorship. Going on. TikTok.

[ 42 : 10 ] Is known to censor Christian content. There's several articles out there about that. Facebook and Instagram. You should see our church's analytics. They get smashed.

On Instagram. All of a sudden. Nobody sees our posts. Because we mentioned Jesus. And we've tried. And we tested it. And it is true. And there's a plethora of other.

Legislative forms. And banning. And censoring. Of Jesus. Because. Why? Jesus challenges. The fallacy. That we're all free.

Jesus challenges. The fallacy. That we're all part of God's family. And the fallacy. That salvation. Is pretty wide.

And it's for everyone. A text like this. Challenges. Us. To rid our lives. Not of Jesus.

[ 43 : 06 ] That would be a plot twist. Not to rid our lives. Of Jesus. But of false. Belief. In him. And allow the word of God.

To purify. And purge. Our lives. Of what it means. To be a true. Disciple. So let us. Rid our lives. Of false belief. That because. We were raised.

An American citizen. That means. That we're in Christ. That because. We were raised. In a Christian home. Means that we were. We are in Christ. Because we went to a Christian school.

Means we're in Christ.

Church members. Because you're a church member. Means that you're in Christ. Being. Going to church. Getting even baptized. Being. Taking communion. All of these things.

Meaning that you are in Christ. We need to rid ourselves. Of the fallacy. And not find our insurance. Assurance. Of in. In these things. But find it in Christ alone. By his word alone.

[ 44 : 03 ] And what he says. True belief. Looks like. And now. Well. None of those things. Getting baptized. Obviously. Taking communion. All of these are ordinances. Within the church.

We should do them. They are great. And all of these things. Should be. Evident. Within our lives. As Christians. But none of them. Define what a Christian. Is. Apart from what Jesus.

Is saying. In this passage today. Is. So as we wrap up. I just want to. Reiterate. For us. As we go into.

Something to. Have upon our minds. As we go into. Music. What does it mean. To be a. True. Disciple. One who abides. In the word of Christ.

Being the object. Of their freedom. It's one who. Hears. And believes. The words of Christ. Being the prerequisite. Of entering. Into God's family. It's the one who.

[ 44 : 58 ] Keeps. The words. Of Christ. Because it is the only. Only thing. Through. Faith in Jesus Christ. Whom salvation. Is attained. And think. How the dialogue. The plot.

Shifted completely. Just within. 30 verses of dialogue. Believers. Were. Challenged. And actually. Ended up. Rejecting. Jesus Christ. How quick.

Do you think. It would take. You. To experience. That same. Rejection. In this. World. Of. Approval. From fellow. Man.

In a world. Of. How many followers. Do you have. On Instagram. Because. There will. Possibly. Day. There will.

Possibly. Be a day. That comes. Where. Your life. Will be. Required. Of. To give. The biggest. Payment. Of belief. In Jesus Christ. I don't want. To be. Doom. And gloom.

[ 45 : 54 ] Guy. Up here. But. The reality. Is true. It's happening. All over the world. It could happen. Here. The passage. Is clear. Of what we need. To do. We need. To abide.

We need. To hear. We need. To keep. The words. Of Jesus Christ. They are. The source. Of freedom. Adoption. And salvation. Let's pray. To be. Christmas.

May. Thunder. impossible. Anne. CI ■■■■.