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John 8 - Part II

The True One

John 8:12: *Then spake Jesus again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life. The light of Jesus is eternal life. Look at the following verses:*

John 1:4-5: *4. In him was life; and the life was the light of men. 5. And the light shines in darkness; and the darkness comprehends it not. All who would comprehend the light must learn to listen to the voice of Christ.*

John 3:19: *And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. Our spiritual darkness can be dispelled by the light from Jesus if we hear and obey. One must learn the difference between the Father and Son, as Jesus came to reveal the Father.*

1John 5:11: *And this is the record, that God hath given to us eternal life, and this life is in his Son. It is the Father who has made Jesus light and life to the world, to all who receive him.*

John 8:13-15: *8. The Pharisees therefore said unto him, you bear record [about] yourself; your record is not true. 14. Jesus answered and said unto them, Though I bear record [about] myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15. Ye judge after the flesh; I judge no man. To the Pharisee, Jesus looks like an ordinary man, and he cannot understand that Jesus is literally from heaven and a heavenly way of thinking. Why? Because his thinking is out of the earth, fleshly, and he judges others according to how a man understands. Earlier in this chapter, the Jews condemned a woman caught in adultery, when themselves were sinners as well. No sinner can condemn another sinner.*

John 8:16-18: *16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17. It is also written in your law, that the testimony of two men is true. 18. I am one that bears witness of myself, and the Father, the (one who) sent me, bears witness of me. Here, we have two witnesses portrayed in a different way. The Father sent the Son, therefore the Father IS NOT the Son and the Son is not the Father. We read the inspired words of Jesus (1Peter 1:10-11), and let the spirit of the Father explain them by speaking to our conscience. However, the light of the life of Jesus is two witnesses, which is the understanding that in the O.T. he had an adversarial spirit toward humanity. He could not understand how the Father could love such a rebellious bunch, until, he lived as the Son of man. Jesus learned obedience by the things he suffered (Hebrews 5:8-9), which brought him to a more complete understanding of the Father's love for all humanity. Thus, on the cross Jesus was able to say, "Father, forgive them, they know not what they do." (Luke 23:34).*

John 8:19-20: *19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Anyone who does not correctly understand the Son, cannot know the Father nor His love. When John wrote this letter and the smaller ones, others who had left the truth were already teaching a false Christ. These are antichrists, who over the last few hundred years have perfected these false doctrines, making them even more deceptive. **1John 2:18-19:** 18. *Little children, it is the last time: and as ye have heard that antichrist shall come (Mark 13:21-22), even now are there many antichrists; whereby we know that it is the last time. 19. They went out from us, but they were not [from] us; for if they had been [from] us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all [from] us (Jude 1:4). Separation is happening now and**

will become more apparent as time goes on. It will also become much more intense as the true gospel is given to the world, and all the religious organizations of man come against the people giving the gospel of love.

John 8:21-24: 21. *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.* 22. *Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.* 23. *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world* (cf John 3:12-13, 31). 24. *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.* What Jesus told the Pharisees was spiritual and they refused to go there, thus he said: *where I go you cannot come* - i.e. They were earthly, or worldly in their understanding; Jesus was heavenly in his understanding - i.e. not of the world's way of thinking about God and himself. Those, who like the Pharisees, refuse to change their way of thinking to the way God sees things, will die in their sins. *You shall seek me:* He said the same thing in John 7:24 and added, *and not find me.* What does he mean?

Revelation 9:5-6: 5. *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man.* 6. *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.* Rebellious people teaching a false Christ are depicted here as scorpions (Ezekiel 2:6) and tails are false prophets (Isaiah 9:15). Those receiving a false teaching about Christ may seek him, but will never be able to die to self, because that kind of death flees from them. We are dead to self only in Christ as we receive his understanding.

John 8:25-27: 25. *Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.* 26. *I have many things to say and [to determine concerning] you: [moreover] he that sent me is true; and I speak to the world those things which I have heard [from] him.* 27. *They understood not that he spake to them of the Father.* There are hundreds of subtle [word] renderings that add confusion if the reader is not aware.

1) "To judge of you" makes it sound as if Jesus is judging (cf John 12:47) them by what he is saying. However, during Jesus ministry he was determining how to relate to humanity - i.e. show condemnation, as he did in the O.T., or show love because we humans cannot fathom the darkness of our own hearts.

2) "But" in English is an exception. However, the second phrase of verse 26 is not an exception to the first phrase. The second phrase merely continues the explanation.

3) "Heard of him" leaves the impression - "heard about him." The Greek word, however, should be rendered as "from" as Jesus always repeated what he heard from God. He explains this in the next verse.

John 8:28-30: 28. *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 [from] myself; but as my Father hath taught me, I speak these things.* 29. *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* 30. *As he spake these words, many believed [in] him.* Jesus only spoke the words that his Father gave to him; and even though the people did not fully understand the words of Jesus, many sensed that what he was saying was true. The pride of the Pharisees, however, would not let them receive the idea that Jesus was the expected Messiah. The phrase, *when ye have lifted up the Son of man*, cannot apply only to Jesus being lifted upon the literal cross in their day, as they never knew him. However, when a remnant of Jews and the Gentiles learned to look back at the cross from God's point of view, then they came to know him as the Messiah. It is the same process for the modern day disciple of Christ. By coming to know Jesus, we are able to discern both the Son's and the Father's character and be set free from sin. The revelation of the cross enables us to overcome our sin-nature and manifest God's love by the way we live and treat others. Amen.