I. READ THROUGH

A. verse 31-32
   1. Comment:
      a) if you're really mine, you'll endure in the Gospel, and it will set you free - it will change whoever is *really mine.*

B. verse 33
   1. Comment:
      a) We don't need to be free, we're not slaves, we're *sons.* In a household, the opposite of a child is a slave. We're not slaves, we're freemen. We're sons
      b) We are sons of Abraham - we're *already* heirs to the promises God made to Abraham - the Messiah didn't need to free us from sin. We already belong to God. We don't need your kind of rescue.

C. verse 34-35
   1. You are slaves, and slaves have no *forever* claim on the house - sons do.

D. verse 36
   1. The Son of the household remains forever, so if He sets you free, it will *for sure* happen, and your freedom will endure forever.

E. verse 37-38
   1. even though you're physically Abraham's descendants, you're wanting to kill the one who speaks what God says, God can't be your Father (you're not heirs of His) - that instinct you're acting on is coming from a different father.

F. verse 39-41a
   1. If Abraham was your father, if you really were free sons, heirs of his promises and not slaves to sin, then you would take after him - killing someone for telling the truth is not that. You have a different father - you aren't heirs to God's promises to Abraham, and you are not free sons, you are slaves to sin and that's why I'm offering freedom and adoption to you.

G. verse 41b
   1. They're taking aim Jesus' claim that He was the Son of God.
      a) [referring to the fact that Mary became pregnant before marriage]. - at least we weren't born from adultery. God is more our Father than yours

H. verse 42-47
   1. Jesus continues to insist that they are slaves to sin, and take after satan and not God - He's telling them that He's come to save people like that. Giving freedom and adoption - *forever.*

II. The first thing that we should notice from this passage is that there is a false faith in Jesus - a faith that doesn't save.

A. These people believed Jesus existed - they saw Him.
B. They believed that He was sent from heaven.
C. They believed that He was the Messiah, the promised Saviour - the fulfillment of all the promises God had ever made.
D. They even believed that He was to be the Saviour of the whole world - all nations.
E. But they are not saved - this is a solemn warning.

III. Gospel: Salvation by Faith Alone

A. God could not have been clearer in this book that it is not we who save ourselves by our obedience, but *faith in Christ* that saves.
B. Their faith was shown to be false faith. Not that it was too weak, but that it wasn't actually faith *in* Jesus. Not entrusting themselves to Him.
C. The question was "did they trust in the right thing?" - "rather than was their trust strong enough?"

IV. What is true faith?

V. True faith accepts what the Gospel says about us

A. “You will know the truth”

B. Over and over again we hear Jesus as a firefighter going into a burning building speaking to people who don’t think they're in need of rescuing.

C. The religious leaders are convinced they aren’t sin-sick, so they don’t need the Messiah to be a sin-healer/doctor.

D. These people don’t believe they are in trouble, they believe they’re naturally saved.

1. they believe their natural identities are God’s kids rather than sin-slaves.

E. Jesus tells them that they don’t take after God, but rather they take after their real father, the devil.

F. The Gospel is the most kind word ever spoken and it is the most offensive word ever spoken.

1. There is no kinder thing someone could do than to take the damnation that you deserve for your sin and take the death that you deserve. The Gospel is the kindest word ever spoken.
2. To be the kindest word, it has to be the most offensive word. True faith, the kind that unites you to Christ and all that He’s done and all that He deserves, true faith accepts the truth that you do deserve damnation, and needed Jesus to step in as your substitute. It is that bad. Though you were made in God’s image you don’t take after Him, in fact it is more true that you take after the devil in your sin. True faith recognizes that you don’t deserve to dwell with God forever, and if it weren't for Jesus’ intervention, you would *rightly* and *justly* be punished in Hell.
3. That is the most offensive word - but if its true it is the kindest word. Because it means that God loved an enemy like me, God loved an enemy like you, while we were yet sinners, while we were yet following happily in the devil’s footsteps of hatred of God and lies and rebellion and hatred of others and hating the truth. It means that the Son of God loved us enough to take the damnation that we deserve so that we could share in the sonship that He deserves.

VI. These false believers couldn't come to grips with this.

A. Though they were prepared to bow before Jesus as the Messiah, they couldn't accept that they needed to be rescued from sin, they couldn't accept that they needed to *become* God’s children, because they were convinced they already were.

B. Jesus lovingly and firmly, as our firefighter reasoning with people in a burning building about their need to be carried to safety, points out a few reasons that would help them (and us) realize we are that desperately in need of rescue.

VII. First: Do you sin?

A. everyone does, we might say.

B. If you sin you are a slave to sin.

C. Almost no one denies that they sin.

1. yet almost everyone denies they are in need of rescue from their sin.

D. you and I sin. Sinning makes you a sinner.

1. whether you do it because you *want* to do it, and see no problem with it, it comes naturally to you
2. OR, you do it and you hate that you do it
3. Either way, you’re not free from slavery of sin, making Jesus’ offer to make you free an infinitely kind offer.

VIII. Second: We have an aversion to God’s Word

A. Jesus is talking to people who’ve had more than enough evidence from God that Jesus really is the Saviour - and they even believe it!

B. He’s in essence saying: Think, think! You know I’m from God - and yet you have this aversion to what I’m saying. Shouldn't that make you realize how sinful your hearts are and how much you *need* the Gospel that you are rejecting? It’s proving that you aren't from the same Father that I am from. If I’m from God and speaking His words and you're rejecting it, doesn't it show that your heart doesn't love Him and His Word?

C. To you and I who aren't eyewitnesses to Jesus’ life, but are receiving the testimony of Jesus that God has provided through human eyewitnesses, to us, this line of reasoning also applies. He’s given *so many* reasons to trust in Jesus - *way* more than to doubt. It is virtually undeniable that Jesus lived 2000ish years ago. It is virtually undeniable that the New Testament is a reliable historical witness to what the eyewitnesses said that they saw him do and and heard him say. So why is it that you do not accept it?

D. Yet, why are we, in the face of such great evidence, so intent on seeking reasons to *not believe?* Doesn’t it show that, whoever Jesus is, we don’t come from the same source?

IX. Sum Up:

A. Saving faith accepts what the Gospel says about us: that we are slaves to sin, and enemies of God who do not accept His Word or belong with Him. It accepts the offensiveness of the Gospel.

B. AND - that Jesus came to save just such people by taking the damnation that we deserve, and dying in our place, rising on the third day in victory over sin and death. It accepts the kindness of the Gospel.

C. Many professing to be Christians or even Christian leaders have a similar faith to this crowd. They're happy to follow Jesus and even worship Him, but they will not accept the fact that they and everyone they love *naturally* does not belong with God and are, without the cross, enemies of God and slaves to sin.

D. Saving Faith accepts the offensiveness of the Gospel in order to accept the true *greater* kindness of the Gospel.

X. True Faith produces Son-fruit: Sons are *free* and sons *remain* as sons.

XI. True Faith Produces Freedom; It Transforms

A. v31-32 emphasis "and you will know the truth and the truth *will* set you free"

B. v36 emphasis "you *will* be free *indeed"*

C. Jesus is saying that His disciples will know the truth, *AND* be set free by the truth. They'll know the Gospel and it will transform them. They wont just know about it, they'll know it and be set free by it.

D. What is the transformation? What is the freedom, what is the fruit of real saving faith?

1. freedom from slavery of sin v. 34
2. living as God's children, doing His desires, and desiring to do as God desires. v 44
3. loving Jesus - v42
4. receiving the Word of God v 37 + v47
5. This is what true freedom is.

E. He's not saying that if you do these things then you'll get saved. He's saying just the opposite of that; He's saying that if you are saved by faith in Jesus -it does what Jesus designed it to do.

F. Your salvation was purchased by Jesus in full when He laid His life down on the cross. The Father gave His Amen on this when He rose Jesus from the dead. What He purchased *will* be realized. Who He sets free will be free *indeed - for sure.*

XII. He purchased adoption

A. The Gospel gives you Christ's identity. In Him you have freedom from a sinful will, and have, by the Spirit (remember He delivers the gifts won on the cross - gifts of sonship) the ability to do the will of your Father. He also gives us a transformed heart that, instead of delighting in what is corrupt and will lead to death and destruction, delights in what is truly most delightful and most satisfying.

B. "you are completely free, free indeed," says John Piper — "when you have the (1) desire, (2) the ability, (3) and the opportunity to do (4) what will make you happy in a thousand years."

C. He goes on to say:

1. *"If you don't have the desire to do a thing, you are not fully free to do it. Oh, you may muster the willpower to do what you don't want to do, but nobody calls that full freedom. It's not the way we want to live. There is a constraint and pressure on us that we don't want.*
2. *And if you have the desire to do something, but no ability to do it, you are not free to do it.*
3. *And if you have the desire and the ability to do something, but no opportunity to do it, you are not free to do it.*
4. *And if you have the desire to do something, and the ability to do it, and the opportunity to do it, but it destroys you in the end, you are not fully free — not free indeed."*

D. The command to walk according to His Word is not a curse, it is not something that will lessen our joy. Walking in righteousness, walking as daughters and sons instead of slaves, in a way that is pleasing to God the Father, is a deeply satisfying joy.

E. You may be granted the power to walk as a son or daughter, but you'll never know it if you don't walk

F. you've been granted the power to walk by the Spirit v.s. the flesh.

G. So walk with the Spirit.

H. standing up and walking doesn't heal you, it is enjoying the healing that's already taken place.

I. and falling while walking doesn't prove you're lame.

J. He died so that we would not sin, AND so that if we did, we would be forgiven.

K. Walk as a son, and if you fall, repent, and by His Spirit's power, continue to walk as a son.

XIII. SUM UP: #1 Saving Faith accepts what the Gospel says about our need, and #2 Saving Faith Transforms.

XIV. True Faith Endures

A. v 31 emphasis on *if you abide in my word*
B. v 35 *the son remains forever*
C. 1 John 2:6 *whoever says he abides in him…*
D. He tells them that if they endure in the Gospel, if they refuse to abandon the Good News of Jesus, then their faith is real.
E. There is a kind of faith that believes some of the things about Jesus, but not what *He* said, and that is not saving faith. There is a kind of faith that agrees with the truth of the Gospel, but refuses to be transformed by it, and that is not saving faith. And then there is also a kind of faith that doesn't remain - it doesn't endure.

XV. But if you truly belong to Jesus by faith, you will endure in your faith.

A. Because salvation begins immediately.
B. Jesus said that He, as the Son remains forever in the household of God as Son - and since the Gospel is that we share in what He has means that the adoption that the cross provides is *permanent,* irrevocable -you're a daughter or son and will *remain* - in this life and into eternity. Death could not even stop this for us to truly receive what Jesus has - which is why death had to be faced and defeated by Jesus.
C. so whoever is saved by believing in that Gospel will remain, will endure.
D. They will endure in their faith in this life, and will *remain* in God's household as a child *forever.*

XVI. Trials

A. God has ordained for us trials to reveal the enduring and abiding quality of your adoption.
B. By trials our faith is tested, not to see how strong it is, but to:
   1. reveal what our faith really is in -
      a) who is your faith in?
   2. to shift our faith more and more onto Christ and the Gospel.
      a) by eliminating or showing cracks in the things we're trusting in, God graciously shifts our faith off of them onto His Son.
   3. Demonstrates that our salvation is *enduring* - which demonstrates we are His children *forever.*
   4. trials demonstrate that we are His children - by them He disciplines us - by these trials God causes us to abide, to persevere. He trains and shapes us to delight in what will give us the most joy eternally. To bring about the eternal weight of glory Christ purchased for us. To shape us incrementally into the likeness of His Son.
   5. Saving faith *endures* because adoption endures forever.

XVII. So what are we to do?

XVIII. God Uses *Means* to Cause His Children to Abide.

A. When God says that those who truly have faith in Christ will persevere, He's not saying that it will happen automatically, just that it will happen for sure. Just like if I'm promising your dirty car will be clean I'm not promising it will happen automatically, just that it will be done.
B. When God promises perseverance and freedom, He keeps that promise by providing *means* by which He produces perseverance and freedom in us.

XIX. Perseverance by *Discipleship*

A. Discipleship through a local church is the primary way He perseveres us:
   1. Hebrews 10:23-25
   2. Ephesians 4:11-16
   3. Hebrews 3:12-14

B. Discipleship is needed by *everyone*
   1. 2 Peter 1:5-8 - emphasis on "and are increasing"
      a) you never outgrow your need for discipleship.

C. We all need to be actively involved in discipling and seeking discipleship. The great commission commissions each of us to make disciples and *be* discipled.

D. Study God's Word and Pray and Walk with Him when you're alone, but for perseverance's sake, do not only do it alone. Seek discipling - even mutual discipling - we've got many adults doing this now and we'll set you up. And gather together each week as a whole church, to *together* have the Word wash over us, and repent, and confess with song together - to set and *keep (abide)* our eyes on Christ and to hold fast to His Gospel and to walk in the freedom He purchased with His blood. This is essential for freedom and abiding.

E. Actively engage in studying the Word of God with other people, and let people from your church family into your life who'll be able to help you see where sin might be hardening your heart in ways you're not aware - where sin might be threatening your perseverance. This is how God will keep His promise to free and persevere His adopted daughters and sons.

F. Continually have the Word wash over you and submit to whatever it says. It will be the Holy Spirit's work in you to do that.
   1. Because saving faith accepts God's Word - you have to know it to receive it. Let it change your mind.

G. We have a natural aversion to the Word of God.
   1. don't be surprised. an aversion to God's Word is not a reason to avoid it, it is all the more reason to receive it and pursue it.
   2. It takes effort - Not like television - you need to engage - whether its personal Bible study, and effort to grow through receiving the Word preached as a church.

H. Repent whenever you find yourself in contradiction to the Word of God. Whenever you're not walking in newness of life, in obedience, realize that sin is not freedom but slavery to things that will end in destruction and will rob you of joy and will rob the One who died for you of glory. "I am a daughter, not a slave"

I. walk, by the Spirit, as a daughter, or son. Not to become one, not because you're naturally one, but because Christ's death already purchased adoption for you.

J. The Father's deepest will is that His Son would be glorified for His death on the cross to every ear in your home, every corner of your daily life and every corner of the world.
   1. Walking in a way that is pleasing to Him, as an obedient child, would mean intentionally seeking to have more people know the Gospel, and those who do know it to know it more deeply and be transformed by it.

K. Love as Christ loved you. And let His Word govern what that love would look like in each relationship. That is the newness of life, the freedom from sin Christ purchased for you.

XX. This is a very serious caution - but it is also a tremendous joy.

A. If you abide in Christ's Word, you are truly His disciples, and you will know the truth, and the truth *will* set you free. Whom the Son sets free is free *indeed.*

XXI. Serious caution:

A. not all who confess Christ and believe that He is the Saviour are saved. These people weren't. So believe in Christ and the salvation He's actually offering, and walk in freedom as a son by the power of His Spirit and *abide in His Word.*

XXII. It is a serious caution, but its also a tremendous joy:

A. You are already saved. He has not simply promised to one day make you His child. You are already a son, you already belong with him, you are already a freeman, or a freewoman.

B. You can already walk in the light and not in darkness.

C. You can already walk in newness of life.

D. You can already taste of the life on the new earth.

E. You can already exercise the gifts that Christ purchased for you on the cross - freedom from sin and *an abiding* relationship with God as your Father.

F. For now you will abide in Him as you walk by faith and through trials and through the deceitfulness of sin, and that *abiding* in this life is God demonstrating that you will abide with Him in His family *forever.*

XXIII. Tell your little ones or those you're discipling:

A. They aren't born God's kids; their sin shows they're slaves of sin, a terrible master leading to death and punishment with no joy.

B. And that if they trust in Jesus, God promises to accept them as His children, treat them as His children, change their hearts to love and act like His children, *keep* them as His children, and to bring them to remain in His household *forever* as His children.