

## GOSPEL OF YOHANAN

### Chapter 8

I don't know if you have ever heard a conversation where one of the parties has no idea what the other is saying. Such is the conversation we read here in chapter 8 of John.

On one side Yeshua utters some of the greatest spiritual truths we find in this Gospel. On the other side, there is a complete disregard for these things, with a mounting frustration where they simply could not make sense of the Words of the Messiah. For instance, at some point, when Yeshua told them that the Father bears witness of Him, they asked Him in **John 8:19**  
*Then they said to Him, "Where is Your Father?" ...*

Later when Yeshua tells them *You are from beneath; I am from above*, they asked him in **John 8:25**  
*... .. "Who are You?" ...*

It is as if something had happened and they did not remember all the testimonies that Yeshua brought to them. Just a little before, Jesus told them in **verse 21**:  
*... .. "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."*

This is what they answered Him in **verse 22**:  
*So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"*

Even when Yeshua said later on that *the truth shall make you free*, they said to Him in **verse 33**  
*... .. "We are Abraham's descendants, and have never been in bondage to anyone. How can you say, 'You will be made free'?"*

When you read the account, you might be surprised that this conversation goes on for a good while. As one party became increasingly aggravated, Yeshua kept on giving great gems, until you realize that a very deep chasm had been formed between Yeshua and the people—between Yeshua and the religious leaders of the time.

The sad reality is that the Son of God and these people could not be together anymore. These people had dug this chasm with their mounting unbelief. By this time, the Messiah seems to be no longer reachable to them.

By reading and rereading the account, you have a growing impression that the Messiah was not really speaking to them but to the believers that were present, as little as they were. You have the growing impression that He is speaking to you...the believer! Because if you peel off the attacks and the disrespectful attitude of these people, you are left with such encouraging words from the mouth of the Son of Man—words that even reveal more about the very nature of God.

Also, you realize something else; that which is so uplifting and precious for you has become a great offense for others. The difference is staggering. Something that is so precious for some has become so vile for others.

**John 8** is in fact the practical rendering of what Paul spoke about in **Romans 1:18-19** where he showed that men are able to bring themselves the point where they...

*...suppress the truth in unrighteousness because what may be known of God is manifest in them, for God has shown it to them.*

But the difference here is enormous because it is not speaking of the witness of the creation as in **Romans 1**, but of the very presence of the Son of God Himself—of the Word that was made flesh. What we are seeing here is the final stage of the rejection of God. If one keeps on rejecting God, he will come to a point where God will not be God anymore. He will become nothing to them. He will become an offense and they will not be able to hear His Words anymore. They will not be capable of being indifferent to it either.

In **John 8**, we see the natural outcome of the constant disregarded warnings, given through the prophets of God. We can hear the echoes of the words of Micah the prophet, to whom I believe it was given to see this situation and its outcome at this point in time.

This is what we read in **Micah 1:8, 9**

*Therefore I will wail and howl, I will go stripped and naked; I will make a wailing like the jackals And a mourning like the ostriches,*

*For her wounds are incurable. For it has come to Judah; It has come to the gate of My people—  
To Jerusalem.*

While Micah spoke about their condition before the Babylonian Diaspora, the conditions of the heart of man in **John** was similar, just before the Diaspora that was brought about by the Romans. It was not long after this conversation in **John 8**, that the people lost their country and went into captivity. The prophets had seen this time and they mourned over it.

But the religious leaders have brought themselves, as well as the people they shepherd, to the point of numbness toward the Words of the Almighty and His presence.

**John 8** is a bitter sweet chapter. At some point you are touched by the great words of the Messiah and at another your heart goes out for the Messiah, as His mistreatment began and He started to be ..... *despised and rejected by men, A Man of sorrows and acquainted with grief.* (**Isaiah 53:3**).

Throughout all this conversation we realize that this rejection was because they did not abide by the word of God. The answer is simple but true. See **John 8:37**

*I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you.*

Again in **John 8:43**:

*Why do you not understand My speech? Because you are not able to listen to My word.*

Later, in **John 8:47**, He links the knowledge of God with the knowledge of His Word.  
*He who is of God hears God's words; therefore you do not hear, because you are not of God.*

It is my prayer that we will, one more time, be touched by the Words of our God contained in this chapter. This is not an easy chapter, as it contains many hard sayings, but it is nevertheless a blessing to study it.

I love the way this chapter starts. It begins with an event that prepares the reader with what is about to come in the rest of the chapter. Here, in the first verses, we read of an adulterous woman who was caught in the act and brought to Jesus for judgment. This occasion presents like a prologue—like an introductory passage before the main action of the story begins. Let's read the first six verses and then try to figure out why this was given to us as an introduction.

**John 8:1-6**

*But Jesus went to the Mount of Olives.*

*Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.*

*Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,*

*they said to Him, "Teacher, this woman was caught in adultery, in the very act.*

*Now Moses, in the law, commanded us that such should be stoned. But what do You say?"*

*This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.*

For one thing, this is the first time that the scribes and Pharisees tried to corner Yeshua based on the Mosaic Law. Before, it was always a discussion based on the *tradition of the elders* or on their own traditions, as opposed to being on the Mosaic Law. Here, as one last stroke, they wanted to be able to discredit Yeshua's claims that He kept the Mosaic Law and to have a basis for accusing Him before the masses. So this time, they raised the issue of the Law of Moses and not of the Pharisaic law. They pointed out that it was the Law of Moses that commanded the stoning of such people. But then they turned to Jesus and asked Him: ... *But what do You say?*

The Greek is far more emphatic. The way the Greek text reads in the original is something like this: "The Law of Moses said so-and-so but YOU, what do YOU say?"

In other words, "in contrast to the Mosaic Law, YOU, what do YOU say we should do to this adulterous woman?"

**Verse 6a** states:

*This they said, testing Him, that they might have something of which to accuse Him.*

They said this so that they would have a basis to accuse Him, not in violation of Pharisaic law but the Mosaic Law. They were obviously trying to corner the Messiah. They were trying, this

time, to dishonor Him by using the Scriptures. Therefore, they confronted Him with a situation to which He could offer no genuinely acceptable response.

If he said not to stone her, He would have gone against the Mosaic Law; this is what these scribes and Pharisees tried to achieve, so that they could discredit Him in front of the people. However, if He said to go ahead and stone her, He would have gone against the Roman law that had taken away the right of capital punishment from the Jews as we see in **John 18:31**.

But Yeshua refused to give them any reply at all! Many questions are asked just to corner the people; we ought to make a distinction between a sincere question and a manipulated one.

But as you read this account, there is something here that is missing. They said that she was caught in adultery; if this is so, then where is the man? Where then is the other party? Why bring only the woman and let the man go? The law states in **Leviticus 20:10**:

*The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.*

Not just one, but both. Yet, these scribes and Pharisees were not unintelligent and they were surely aware of this law. What is stunning is how they came to the point of thinking they were going to get away with such an obvious plot. Did not this people study all the time? What happened that caused them to bring such a weak argument?

I believe that here we are given a glimpse on how far their reasoning had gone away from God's Words. At this time, after their theology was fully developed, when the tradition of the elders was almost fully completed, the Word of God had become for them a matter of interpretation. It reached the point where what it actually says could be turned to whatever they wanted it to say, given the proper mind gymnastics.

It is possible that they wanted Yeshua to argue with them, but He did not! The Word is not negotiable. The problem is that, by this time, they had lost all respect for the Word of God and thought they could manipulate it at will.

That gives us a further glimpse of the mind of those who love to use the Word of God to discredit the Messiah, such as the many anti-missionary organizations and their counterparts in the liberal theologians' milieu. These also, like the scribes and Pharisees of **John 8**, treat the Word of God as elastic or better yet as Play-Doh—you know, that kind of paste the kids play with and give it some very awkward forms. Because they think that we are like them, in manipulating the Word of God to prove that Jesus is the Messiah, they give themselves full right to do it as well. Thus, they imitate these scribes and Pharisees who brought the adulterous woman to Yeshua.

That reminds me of an illustration I read the other day:

The captain of the ship looked into the dark night and saw faint lights in the distance. Immediately he told his signalman to send a message: "Alter your course 10 degrees south." Promptly a return message was received: it says "Alter your course 10 degrees north."

The captain was angered; his command had been ignored.

So he sent a second message: "Alter your course 10 degrees south--I am the captain!" Soon another message was received: "Alter your course 10 degrees north--I am a seaman third class Jones."

Immediately the captain sent a third message, knowing the fear it would evoke: "Alter your course 10 degrees south--I am a battleship."

Then the reply came: "Alter your course 10 degrees north--I am a lighthouse."

In the midst of our dark and foggy times, all sorts of voices are shouting orders into the night, telling us what to do, how to adjust our lives. Out of the darkness, one voice signals something quite opposite to the rest--something almost absurd. But the voice happens to be the Light of the World, and we ignore it at our peril.

See how, after they press the Messiah, He answers their question. He actually refers back to the Word of God, without any arguments. See **verse 7**

*So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."*

Why did He give them this answer? First, what Jesus was **not** teaching here is: "If you are sinlessly perfect, then throw the first stone at her." No one is sinless.

Since no one is sinless, it would have been impossible to execute anyone, under the Law of Moses. Yet the Law of Moses clearly taught that it was mandatory to execute people for certain capital offenses. If Jesus was teaching that only if one is sinlessly perfect is he to cast the first stone, He would be teaching something that would contradict the Law of Moses. But, that was not His point!

The point He was making was this: If you are going to judge this woman on the basis of the Law of Moses; then you must take into account everything the law of Moses said concerning this sin and concerning the execution of the one guilty of this sin.

According to the Mosaic Law a person can be condemned to death only at the mouth of two or three witnesses. So, because they said they caught this woman *in the very act*, they had to produce the two or three witnesses which the Law demanded. The law further required that these witnesses were the ones required to throw the first stone.

See what **Deuteronomy 17:6, 7** says:

*Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.*

*The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you.*

So where were these witnesses? Jesus was not about to play these games with them.

We read in **verse 9**:

*Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.*

They were convicted. This conviction must have been very strong. The word *convicted* means *rebuked, reprovved*.

I believe that they were filled with fear because the event stops abruptly; they left. After all they were in front of the Messiah; they were taunting God. There is only so much you can argue with God. The elders were the first ones to leave. The very instigators started to leave.

The phrase from the mouth of the Messiah “*He who is without sin among you, let him throw a stone at her first.*” is being used by a gay activist to promote their cause. The implication is that since we are all sinners, we are not allowed to judge others. But this reasoning brings in another implication, that now all sin is permissible; everything is now free.

Some other people use this quote against capital punishment. One can disagree with capital punishment, but this is not a passage to use. Their implication is that since no one is sinless, then no one is allowed to bring a judgment of capital punishment. But this quote has nothing to do with that. All that Jesus was saying is that if you want to quote the Mosaic Law then go all the way with it. What He was telling them is to produce the witnesses and then they could ask that the law be applied. But they could not.

But beyond all that, there is something quite intriguing. What did Jesus write on the ground?

I have to say that this is one thing we could ask Him when we get to heaven, because the text simply does not tell us! However, we are not left completely in the void. There are a few things we can see from the rest of the Scriptures that can, at least, keep us going until we meet Him. There are two, even three passages in the Old Testament that we can bring as a light to this mystery. The first one is found in **Jeremiah 17**. First, one will notice that this chapter speaks very much of the same subject that we see here in **chapters 5-8** of **John**. It speaks of the people’s rejection of their God. And the people were in the same condition there as in **John 8**, that is before the Diaspora. For example we read in **Jeremiah 17:4**  
*And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in My anger which shall burn forever.”*

Here, as it was in Micah, we find ourselves prior to the start of the Times of the Gentiles—that is the Babylonian Diaspora—a similar situation prevailed in and around 25 A.D. See what the Lord says of those who rejected the Messiah, in **verse 13**; something that reminds us of what the Messiah does in **John**.

**Jeremiah 17:13**

*O LORD, the hope of Israel, All who forsake You shall be ashamed. “Those who depart from Me Shall be written in the earth , Because they have forsaken the LORD, The fountain of living waters.”*

The context is the same. If this passage is related to **John 8**, then was the Messiah writing the names of those who accused the adulteress woman? Or was He writing this passage of **Jeremiah** on the ground?

The second passage is in **Deuteronomy 4:26**- see what it says:

*I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed.*

Was Yeshua calling on heaven and earth as witnesses now as in **Deuteronomy 4**, just before the Diaspora? This could be further sustained when one considers that in **John 8**, the word *lift up* could also be translated *look up* as it is in **Luke 21:28** where we see this word, out of the four times it is mentioned.

**Luke 21:28**

*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.*

*Look up* is the same word as lifting up.

But the last one is even stronger. There was another thing that was written by the finger of God—The Tablets of the Law—The Ten Commandments.

**Exodus 31:18**

*And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.*

The connection is strong. These are the only instances when God and His Son wrote something. Was Jesus writing the commandment, perhaps knowing that the guilty man was present?

In both cases, the writing was done twice. In Exodus, the second time was after the Lord forgave Israel for the sin of the golden calf.

**Exodus 31:18**

*And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.*

**Exodus 34:1**

*And the LORD said to Moses, “Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke.*

**John 8:6**

*This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.*

**John 8:8**

*And again He stooped down and wrote on the ground.*

If there is any connection here, I would love to believe that Yeshua wrote a second time on the ground here also, in **verses 6 and 8**, to show us that amidst their unbelief, He will also eventually forgive them as God says at the end of Jeremiah’s account, where we read in

## **Jeremiah 17:25**

*then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever.*

It is very possible that these three passages are connected. Speaking of tablets, we find this same word back in **Jeremiah 17**. This is how the account starts in **verse 1** where we read:  
*The sin of Judah is written with a pen of iron; With the point of a diamond it is engraved On the tablet of their heart, And on the horns of your altars,*

Yes, there are many passages in the Scriptures for which we have to wait until we meet the author to fully understand them.

It is what the Messiah tells the woman caught in adultery that brought many to question this entire passage. Some have completely omitted the entire account from **John 7:53-8:11**; others have placed it at the end of the Gospel as a kind of postscript.

Why do you think it was questioned? See what Jesus tells the adulteress in **verse 10**. When Jesus saw that everyone left, He said to her:  
*Woman, where are those accusers of yours? Has no one condemned you?"*

Some have seen lenience toward adultery in these words and believed that it could have been misinterpreted by many, so they took it out. But, if we remove all those passages that could be misinterpreted, then we will have only the translators' notes left in our Bibles.

So one more time, it is the case where a passage is taken away or altered because of lack of understanding. Remember the passage at the pool of Siloam in **John 9**? They could not understand how angels could stir the waters and some be healed, so they took out the passage.

But in **John 8**, Yeshua was saying that, according to the Mosaic Law, there was no ground for accusation, because the other party was not there. He did not condemn her because there was no ground for condemnation. The accusers were liars and we cannot base judgments on liars.

By the way, if Yeshua did not judge these people who mishandled the Mosaic Law and who wanted to kill Him, why would He judge the prostitute—what is the difference?

I believe the accusers were guiltier than the woman they accused; they carried the greater sin. But, Jesus has not come as a judge, but as a prophet. He says so in **John 12:47**  
*... ..for I did not come to judge the world but to save the world.*

However, when He comes back, at the Second Coming, He will. We read in **Revelation 19:11**  
*Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.*

Again, the picture of the woman is the picture of every person. When it comes to sin and

judgment, every person stands alone before the Messiah. There are no accusers, not among men. No man can condemn the woman or anyone else. Right now Yeshua came to save, but what will happen afterwards?

Before we leave this section about the adulterous woman, we might further ask: why did not anybody voice a complaint when they brought the woman without bringing the man? Were the people completely under the influence of their leaders to allow themselves to be blinded?

This shows you not only how low their view was of women, but also of other human beings. Originally the Mosaic Law was written so that man and woman were put back right where they belonged, as a creation in the image of God. The Mosaic Law brought respect to every human being. It limited the damages with the concept of *eye for eye* and *tooth for tooth*. No more was the person to be abused. The punishments were made fair and they were to be decided by the authorities, not the people. Vengeance was no more a personal matter. Even a bill of divorcement was introduced to limit the abuse of women so that they will not be put out of their house with nothing, for they did not have protection.

Here in **John**, we are shown how these religious leaders reverted back in their thinking. Their sense of equality and justice were far gone because they had not kept the Word they received from God. By then they had developed a spirit of self-righteousness that lacked forgiveness. They had a spirit of judgment that lacked compassion and a spirit of punishment that lacked restoration; all that the Mosaic Law wanted to avoid. This is the result of forsaking the Word. This is the result of forsaking the study of the Word of God.

It is sad that after this, the Messiah was very far from the people even though He was still in Israel. He was very far from their reach. He even announces His imminent departure.

**John 8:21**

*Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."*

They could not understand what He was saying. Little did they know that they were about to crucify Him.

The departure of Yeshua from the hearts of the people left a great void. For one thing, today you find many different theories about the Messiah in rabbinical Judaism. Some say Messiah is a man; others reduce Him to an era. It is interesting to see that in the Encyclopedia Judaica, under the subject of "the Messiah", one finds four different headings. This shows that the idea of the Messiah changed with time.

- 1- Messiah in the 2<sup>nd</sup> temple period
- 2- Messiah in Rabbinic thought
- 3-The Messiah in the middle ages
- 4- Messiah in modern Jewish thought

How come there are so many views of the Messiah? How many Messiahs do you find in the

Bible? Only one! Jesus rightly said that no one can find Him. But the Scriptures, that are still the same, after so many years of incessant attacks, are the only place a Jew or a Gentile can find the Messiah.

It is in this chapter that we find some amazing declaration of the Messiah. In **verse 58**, Jesus comes with a staggering statement containing enough force to propel away all the tares in the church. See what He says in **John 8:58**

*Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."*

That is really an explanation of the name "Jehovah," "The eternally existing One," "I am that I am." Therefore, "I AM" is a divine title, and Jesus takes it on His lips again and again in His walk on earth. It is evident, too, that they understood this statement, because they started to throw stones at Him.

**John 8:59**

*Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.*

But Yeshua displayed the very supernatural power, which He had professed, by disappearing from their midst. He had to die on the cross as David said in **Psalms 22:16** "...they pierced my hands and my feet." He was not to die by stoning.

This statement is in reference to **Exodus 3:14** where God declared His name as "I AM." *And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"*

That is who the Messiah is.

For the Greek speaking Jew, the relation was obvious.

- First He tells them they will die in their sins. He repeated it 3 times, thus showing His authority.
- Second He tells them He is from above, and not from this earth.
- Now He tells them that He is the "I AM," showing His deity.

But such is the Messiah of the Scriptures; nothing else.

We also read in **verse 56**, concerning Abraham:

*Your father Abraham rejoiced to see My day, and he saw it and was glad.*

Yeshua was surely referring to Abraham's experience on Mount Moriah, where he was about to sacrifice His own son. It was the very same mount where Yeshua was crucified. Abraham called it "Yehovah Jireh" "God will provide" and this is what He was doing in **John 8**.

But for the believers, we should not miss another great truth here. It is in this passage that the Messiah declares that He is the Light of the world.

## **John 8:12**

*Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."*

First, this was said during the feast of Tabernacles. At that time they had giant candle sticks that lit all of Jerusalem; so much so, that the city could be seen kilometers away. It is here that Yeshua comes and says, *I am the light of the world.*

But in which sense is Yeshua the light of the world? He is so in many ways. Let me give you some examples: For one thing man cannot see into the future or into the next world. The only person that went to the next world and came back, to tell us how it is, was Yeshua.

I know that many claimed to have been there. But let's be serious. Only Yeshua is the light of the world and only He has the key to heaven. Also Yeshua is our light because, man cannot see God and He is the only one that can reveal Him. We read in **Hebrews 1:2-3** that, in these last days, God now speaks...

*..... to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;  
who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high*

No one else can take His place. Yeshua is the light of the world because man cannot see the real meaning, significance or purpose in life. Our being—our *raison d'être*—is to be found in God only and Yeshua is our path to Hashem. Therefore, man's great need is to see "the Light of the world." So the light He is talking about is a light that only He can give.

Tozer once made an insightful observation between the light of God and religion. He said: Religious instruction, however sound, is not enough by itself. It brings light, but it cannot impart sight. The assumption that light and sight are synonymous has brought spiritual tragedy to millions. The Pharisees looked straight at the Light of the World for three years, but not one ray of light reached their inner beings. Light is not enough. The inward operation of the Holy Spirit is necessary to saving faith. The gospel is light but only the Spirit can give sight.

This is very true.

See these precious Words that Yeshua further tells us in **verses 30-32**.

First He says in **John 8:30**

*As He spoke these words, many believed in Him.*

Again, amidst these unbelievers, there was always a remnant.

Then, He addresses the believers. See **John 8:31, 32**

*Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.*

*“And you shall know the truth, and the truth shall make you free.”*

The theme of abiding is now coming back and will be further developed, as we proceed in the Gospel. Yes because many left, He wants to make sure we are abiding in Him as opposed to the unbelievers. What we find here is that there are two conditions for being delivered from sin; two conditions for salvation and discipleship.

1. The first condition is belief: as we see in **verse 30**.

As the Scriptures were proclaimed, they listened. They did not slumber nor sleep, nor allow their minds to wander. They allowed no distraction whatsoever. They heard and “believed on the Messiah.” Therefore, their hearts were stirred. As a result they sensed...

- a need, a lack, an emptiness.
- a hunger, a thirst, a desire.
- a darkness, a sin, a pollution.
- a guilt, a shame, an ugliness.
- a hope, a tug, a pull.

Their hearts reached out for Jesus. They experienced the *beginning* and the *infancy* of faith. The point is this: the *very first* condition of deliverance and salvation is belief.

As He says in **John 12:46**

*“I am come as a light into the world, that whosoever believeth on me should not abide in darkness”.*

We also read in **1John 5:1** that

*Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.*

2. The second condition is a one that completes the experience of deliverance and salvation. It is that of *continuing* or *abiding* in the Lord’s Word. The idea is that of *dwelling*, just as a person dwells at home. The Word of the Lord is the believer’s dwelling place. He *continues* and *abides* in God’s Word. Very simply, what Jesus was saying is this: A person who really begins to believe will “continue” in the Lord’s Word. He will continue both to study and to do the Word.

We read in **2 Timothy 2:15**

*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

What this implies is:

- A person who does not really believe will not “continue” in the Lord’s Word.
- The proof and the evidence that a person “really believes” is that he does “continue” *and abide and dwell* in the Lord’s Word.
- The proof and the evidence that a person has made only a false or a superficial profession is that he does not “continue” in the Lord’s Word.

This is what John later says in **1John 2:6**

*He who says he abides in Him ought himself also to walk just as He walked*

And the way He walks can only be found out in His Word.

Furthermore we read in **2 John 1:9**

*Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.*

**John 8:32**

*And you shall know the truth, and the truth shall make you free.*

Here, there are two results of being delivered from sin; two results of salvation and discipleship.

1. The first result is that the true believer will know the truth.
2. The second result is that the true believer will be made free.

But free from what? Free from all the...

- prejudice and hate
- division and isolation
- hatred and bitterness
- enslavements and abuses
- emptiness and loneliness
- fear and death
- selfishness and hoarding
- hunger and sickness

This is what the Messiah will free us from. The truth He is speaking about is the knowledge and the experience of true reality as opposed to false reality. That is the truth that David spoke about in **Psalms 51:6**

*Behold, You desire truth in the inward parts, And in the hidden part You will make me to know wisdom.*

This is attained through the Messiah. Furthermore the truth sets men free from the bondages of sin. Man no longer has to grasp after the power to overcome; nor does he have to struggle against the weight of guilt.

This truth sets men free from the bondage of death. Man no longer has to be subjected to the fear of death.

This truth sets men free from the bondage of judgment and hell. The darkness of an unknown future and the apprehension of an impending judgment constantly face man. At best, man can only hope for annihilation, but Yeshua has revealed the truth. He Himself has borne the judgment and the punishment of judgment for man.

Here is an interesting illustration:

**African Spear Tests Truth**

How can you be sure someone is telling the truth?

European explorers of Africa discovered a strange but effective test. Following any serious crime, all villagers were questioned by the witch doctor. If no one confessed, then every suspect lined up to witness a spear point heated until it glowed white hot.

The test was simple: Every suspect stuck out his tongue to be touched by the hot metal. They believed that only a tongue which tells untruth would be burned. You know what usually happened? The guilty person would bolt and run into the bushes as the spear approached. Case settled.

But what if no one ran? This truth test still worked. Down the line the hot spear moved, touching tongues without effect until a guilty person screamed in pain.

Superstition? No, it was very scientific. We now know that a normal tongue has enough moisture to prevent a quick burn. Anyone under intense strain, such as guilt and apprehension, however, generally has a dry mouth and dry tongue.

Since everyone trusted the final result of the test, those innocent suspects relaxed. Their mouths and tongues were wet. But the guilty person's mouth became dryer as the spear approached. Then his own tongue betrayed him.

Actually, that's the basic principle of modern polygraph instruments, better known as lie detectors. These detectors measure blood pressure, heart rate, and other physical signs of stress.