

A True Son - John 8:25-40

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[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Good morning, everybody. Welcome to Calvary Chapel Charlotte. Didn't rain too bad, huh? Not too bad, praise God. You know, it's funny, we've needed rain.

It's been forever since we had it. It's like the first day, it's like, oh, this is great. Rain, it's cloudy.

Second day, by the third day, it's like, where's the sun? I don't think I'm going to make it. You get used to that sunshine.

But praise the Lord. He makes the rain to fall on the just and the unjust. God is gracious. So let's dive into the word. You can open to John chapter 8 if you're not there already.

As we continue through the book of John, line by line, verse by verse. Line by line, verse by verse is so wonderful. Because you don't have to figure out what's next.

[1:36] You just read what's next. And then the Lord just brings out the topics that are in there. He brings it out of the text. And then it's just to faithfully talk about them. Some of them aren't easy, like at the beginning of chapter 8, with a woman caught in adultery and going through just the way that sin and the fall has wrecked people and bound them up in an area where God had meant to be a blessing.

Identity of one's gender, sexuality, it should be a blessing. Not easy always to talk about. We want to do it discreetly in the same way the Bible does. I love the Bible. It can talk about the craziest of topics, but it does it in a way that you're never defiled.

It always, always cleanses and always edifies. And then we've got down to verse 20. What did we get down to? Looks like we got down to verse 25.

We ended in verse 24. Jesus had responded to them after the woman caught in adultery, after she leaves and goes her way. Jesus then turns back to the people and he says to them, I am the light of the world, in verse 12.

He that follows me shall not walk in darkness, but shall have the light of life. And we looked at how it would have been the day after the last day of the Feast of Tabernacles. And so they would have put out these four huge pillars, these four lanterns, essentially, these columns that would have been on fire giving light to the whole area.

[2:59] They would have put those out. And Jesus is now saying, I am the light of the world. It would have been so fresh in their minds as they're there in the court of the women, in what's called the treasury, as Jesus was teaching.

And we saw how the light of the world, we broke down the rest of the book of John. That would be a lot longer. The rest of the chapter, chapter 8, as Jesus is going to expound on what it is to be the light of the world as he goes back and forth with the Pharisees.

He says, the light of the world illuminates a true witness, a true way. That's what we looked at last week. A true work, a true word, a true freedom, a true father, a true follower, a true life, and a true legacy.

And Lord willing, we will look today at a true word, true freedom, and a true father. Jesus speaks the hard truth. The hard truth of the reality of my darkness.

Right? That's what Jesus speaks. He speaks the reality of the hard truth of darkness. That's what the light does. The light declares that there's darkness. You can't have darkness without light.

[4:03] You can't have light without darkness. But darkness is just the absence of light. But you have to first know what light is. Right? So C.S. Lewis said, You can't know the line is crooked unless you first know what a straight one is.

We know because God's written it upon our conscience. We know the moral law that we are fallen. We know that we are in darkness. And so the light comes and Jesus speaks these hard truths. And he spoke the truth that the people were in the dark.

Their origin was dark. Their world was dark. Their destination was dark. Their way dark. And their witness dark. And so the light comes and says what? You need to flip that. That if you believe in me, your origin, and to Jesus, your origin will be light.

Your world will be light. Your destination, your way, and your witness, light. Jesus in John chapter 12, verse 36, will expound a little more on this idea of him being the light.

And he will say, while you have light, believe in the light. You may be the children of the light. So Jesus would say that as long as he is in the world, he is the light of the world. But soon it will be dark.

[5:05] Guys, we're not in the day. We are children of the day, but we live in a dark world. And we're told to go out as lights in this world. And Jesus says that when you have the opportunity, believe in the light.

We're the opportunity for this world. We go out and we shine our light and say you have the opportunity. Before it's too late, do not let your destination be darkness. We are the children of light. A true son of God is what? A son of the light. And that's what we're going to look at today. Jesus is going to expound upon this idea of being a son, of who his parent is, of his parentage.

And we're going to look at today a true son. So what is a true son? Well, what is the truth? The truth is something that stands alone. The truth is something that is there whether we believe it or not, whether we accept it or not.

I don't mean just the facts of something. Something that is, well, it's true that it rained this morning. Whether you believe it or not, it did. Yes, that's a true fact. But I mean the truth. I mean that as Jesus declares something that exists outside of this creation that has always been.

[6:10] The truth is not something that needs to be defended. Well, shouldn't we defend the truth? Shouldn't I defend my faith? It doesn't need to be defended. It doesn't need to be proved. It needs to be proclaimed.

And as we've gone through these chapters with Jesus in the book of John, I can't help but notice over and over and over, they're repeating the same thing to him. Who's your father? What are you doing?

And why are you doing it? And Jesus again and again says, this is who my father is. My words are true. My witness is true. Because the father witnesses with me. He doesn't need to prove it. Well, let me tell you how I know it's really the father.

And how you can know too. Paul writes to Timothy in 1 Timothy chapter 6. And he says, oh, Timothy, keep that which is committed to your trust, avoiding profane and vain babblings.

Anybody have any vain babblings this week? And oppositions of science falsely so-called. Boy, there's a lot of things that are science falsely so-called. The origin of man has much science falsely so-called.

[7:12] I remember one time I was on one of the construction sites I was on. A couple of these guys were talking. And they're like, well, you know, which came first, the chicken or the egg? And we were going right at that time through Genesis.

And I'm like, the chicken? He was created on day. And I can't remember when birds were created. Three, I think. And they said something like, well, we all came from monkeys. I'm like, I didn't. I said, I came from Adam. God created me.

I said, maybe you came from a monkey. But I didn't. That is science falsely so-called. Which some professing have erred concerning the faith. See, the Bible doesn't need defending.

It needs declaring. You say, well, aren't we supposed to give an answer? Doesn't Peter tell us that we should give an answer to every man for the reason of the hope that is in us? Yeah, we should. You should be ready to give an answer.

But the thing is, you cannot defend or explain light to those that are blind. How are you going to do that? How are you going to explain the light to someone who's blind? You know, we could be at the beach.

[8:10] We could be at the shore. And the sun is coming up. And the wind's blowing. And you can see the water's rippling. And the light's shining on the water. And the grass, the seagrass, you know, it's waving there on the beach or whatever.

We could be there with someone who's blind. They're in the same place we are. Experiencing the exact same things as us. And yet, who has a greater experience in that moment of the life around them?

Those who can see. We can't defend or explain light. How are you going to explain to him that, well, light is doing. What is light? I don't believe you. I'm in the same place you are. I'm experiencing the exact same thing you are.

You're just making that up. You're not seeing anything. Romans 1 tells us the condition that people are in when they refuse to accept what the scripture says is they are without excuse.

That the heavens declare the existence of God. Creation declares it. Because that when they knew God, they glorified him not as God. Neither were thankful. You see, the scripture says everyone knew there's a God.

[9:10] Everyone knows they're a God. To say otherwise is just to be a liar like everybody else. They glorified him not as God. Neither were thankful. Thankful for what? That God had made them.

That he'd given them breath. That he had given them an opportunity to be redeemed. But they became vain in their imaginations. And what happened next? Their foolish heart was darkened. Professing themselves to be wise, they became fools. How are you going to defend or explain the light to someone who's a fool? To someone who's blind? How do you do that?

Guys, the word is our only hope for the spiritually blind. Psalm 119, 130 says, the entrance of your word gives light. It gives understanding to the simple. You see, the word of God, it cuts past the mind and it gets to the heart and to the conscience.

The word of God opens the eyes of the blind. The word is our only hope for the spiritually blind. I don't need to defend it. I just need to declare it. I don't need to prove it.

[10:10] I need to proclaim it. It doesn't mean we don't have an answer for someone who says, well, okay, I understand you believe that, but why? Well, let me show you why. Let me show you how I can know that there is a creator because of what he's written on our hearts and our consciences.

Because of what we can see around us. Romans says again that the invisible things of creation are known because they're declared by the visible things of creation. Listen, only a fool, only a fool would believe in evolution.

Only a fool would believe that there is not a creator to everything we have around us. And when they do that, their minds are darkened. So I say all that as we get into this next section with Jesus where he is, he's declared himself the light of the world.

But the problem is what? Oh, he's just not making enough sense. They can't understand him. No, they're blind. Their eyes are closed. The spiritual eyes of their hearts. So verse 23, and he said unto them, you are from above.

You're from beneath. I'm sorry. I am from above. You are of this world. I'm not of this world. The way, Jesus is declaring there are two ways to exit this life.

[11:18] And I said, therefore, unto you that you shall die in your sins. For if you believe not that I am, one of Jesus's I am statements, you shall die in your sins.

Is the issue there. They don't understand. That's what they won't believe. And then verse 25, and this is where we left off and we're going to pick up today.

Then said they unto him, well, who are you? And Jesus said unto them, even the same that I said unto you from the beginning. See, even Jesus recognizes. Guys, we've been talking about the same thing from the start.

I was here last year at the feast and we talked about this. Here we are again in Jerusalem. Who are you? Who are you? Who's your father?

Where do you come from? And we're going to see that true parentage, true parentage is spiritual parentage, Jesus will say. But here he is saying, even I that is from the beginning.

[12:14] And I think that's a pretty cool statement. Hebrews 13 tells us Jesus Christ, the same yesterday, today, and forever. The same word, the same light, and the same work right in the beginning.

And God said, let there be light. And there was light. And God saw the light that it was good. And God divided the light from the darkness. The same word, the same light, the same work from the beginning.

And here Jesus, the light of the world, is witnessing forth the same work of separating light from the darkness. He's like, guys, I've been doing this from the start. I'm still doing it right now. Isaiah 60, verse 2.

For behold, the darkness shall cover the earth. And the gross darkness, the people. I don't know. Gross darkness sounds really bad if it's gross. It means extreme darkness.

To the max. But the Lord shall arise upon thee. And his glory shall be seen upon thee. Jesus says, I am the same from the beginning. And I have many things to say unto you, in verse 26.

[13:14] And to judge of you. But he that sent me is true. And I speak to the world those things which I have heard of him. So here we see Jesus. He's declared. He's the true light of the world.

Declaring a true witness. A true way. And now a true work. What is his work? The true work of God is to manifest for us the word of God. That's his work.

I have many things to say of you. And to judge you. There will be a day. Where Jesus will speak judgment. But that day is not yet. What does he say he's here to do? But he that sent me is true. I speak to the world the things I've heard of him.

There will be a day. But it's not yet. See the true work of God. Is to speak to the world the Father's true words of judgment. On sinners. What is God's judgment to sinners?

Luke 19:10. For the Son of Man has come to seek and to save that which is lost. Jesus has come to represent God's judgment against sinners.

[14:16] And God's judgment is to declare them righteous. If only they would allow him to separate their sin from him. He sent his son to judge sin. Not sinners.

Paul would say Christ Jesus came into the world to judge sin. He said I am the chief of sinners. John 14:46-48.

I am come a light into the world. That whoever believes on me should not abide in darkness. Did he come to judge people in darkness? He said you are so dark. You're lost.

You're going to go to hell. And that's all that's going to happen to you. No. He says listen. I have come a light into the world to do what? To reveal that you are in darkness. But if you believe on me you will not abide in darkness.

If any man hear my words and believe not. I judge him not. I came not to judge the world but to save the world. He that rejects me and receives not my words has one that judges him.

[15:16] The true word. The word that I have spoken. The same shall judge him in the last day. There will be a day to speak judgment. But the word that's being spoken now is grace.

Grace. I'm sorry I misquoted that verse. As Paul says Christ Jesus came into the world to save sinners. Of whom I am chief. They understood not that he spake to them of his father.

They did not understand Jesus. Why? Because they didn't understand God. The Pharisees understanding of God was not according to God's true work. Which is what? Grace. Their understanding of God was not according to grace.

They didn't understand who Jesus was because Jesus came presenting the father's heart. Which is grace? What about law? What about judgment? What about all the time I've put into being a really, really good person?

Doesn't that count for anything? No, it doesn't, actually. All it does is reveal the fact that I'm not in the light. Because if I was in the light, I'd understand that it's not by works of righteousness that we have done.

[16:16] Isaiah 30, 18. Even in the Old Testament, we see this idea. Right from the start, it was the same work and the same word and the same witness.

Isaiah 30, 18. And therefore, will the Lord wait, speaking to a rebellious Israel, that he may be gracious unto you. And therefore, will he be exalted, that he may have mercy upon you.

For the Lord is a God of judgment. And what is he doing with that judgment? I want to judge you, one who receives grace. I want to judge you worthy to receive mercy.

Blessed are all they that wait for him. And we see in the New Testament, obviously, God's grace. But in Colossians, I think it speaks this idea really well. And you being dead in your sins and the uncircumcision of your flesh, has he quickened together with him?

There's no natural state that we can be in. Our sins testify against us. Whether we have a heritage of God's people Israel or we're outside of that.

[17:20] He has quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us.

He took it out of the way, nailing it to the cross. As Isaiah said, the Lord is a God of judgment. And where did he display that judgment? How did he display that judgment? To the people that were in the dark.

And he nailed it to the cross. He said, your judgment is nailed to the cross. To speak of the Father is to speak of God's judgment against sin, not sinners.

God has not come, sent his Son to judge sinners, except to judge them righteous. The true work of God gives sinners the opportunity to separate themselves from God's judgment against sin.

Those who will be judged as those who are in the dark. It will not be because they're sinners. It will be because they did not choose to allow God to separate out their sin from them.

[18:23] It's like, no, I don't want to come into the light. I don't want to accept God's judgment against sin. I'm going to maintain my position in sin. I'm going to continue to identify with sin.

And God essentially says, but sin is under judgment. And if you stay with sin, you are under judgment. Come into the light. Let me separate that out. Let me separate you from the sin that I can judge you righteous according to grace.

They couldn't get this. They can't grasp this. To them, this is blowing their minds. Who are you, Jesus? Because they don't understand God. Because they don't understand his word.

And Jesus then said unto them, when you have lifted up the son of man, lifted him up on the cross, as we just read about in Colossians, then shall you know that I am, that I do nothing of myself.

But as my father has taught me, I speak these things. The two work together to accomplish this true work. The father and the son are working together to accomplish the true work of God. We see then that the true judgment of God, when the son is raised up, the true judgment of God on the cross will show the true God, that I am, that Jesus is God.

[19:33] And it will be known that Jesus has accomplished the true work of God. Well, how is that known? Many men went to the cross, didn't they? What separated Jesus out? Was it that it was darkness for the space of three hours?

I mean, the veil was rent from top to bottom. That's something. In Matthew, it tells us that many who had died in the graves rose again and they were seen walking about in the towns. And then Matthew just moves on, doesn't tell us anything more about that.

Okay. What was it that set Jesus apart from all other men who were crucified? Acts 2, verses 23 through 24, as Peter is preaching on the day of Pentecost, he said, speaking of Jesus, says that he was delivered by the determinant counsel and foreknowledge of God, and that you have taken and by wicked hands have crucified and slain him, whom God has raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

And Jesus says, when I am lifted up, then shall you know that I am, because I'm not going to stay dead. The resurrection proves the true God and the true work of God.

Jesus has the credentials to back up and say, yes, the true work of God is grace, not judgment for our sin. There's no doubt as to the reality of who Jesus is.

[20:54] That's what he's saying here. There's no doubt to who I am. You will know this as well. And they did, didn't they? They realized it, but they wanted to hush the whole thing up. There's no doubt as to the reality of who Jesus is or to the work he's accomplished.

There's no doubt to the heart of God that Jesus displays either. There is no doubt, but there is what? Unbelief.

It's not that there wasn't enough evidence, enough proof. It was that their hearts were hard. Their hearts were blind. They would not believe. You and I have something that we take into the world, which is more valid and more real than anything else in existence.

It doesn't matter what someone brings to back up something or bring proof or evidence of, well, look how much evidence there is for this or of this religion or for Muhammad or for a Buddha or for whatever.

We have the truth and it needs to be proclaimed. And it's not about, I don't know, there's so much doubt about God's word. There's no doubt about God's word, but there's a lot of unbelief about God's word.

[22:04] And Jesus says in verse 29, and he that sent me is with me. The father's not left me alone for I do always those things that please him. Prove it, Jesus. He says, I don't need to prove it because it's true.

He's with me. See, Jesus has accomplished the true work of the father. And because he has accomplished it, at this time he's saying I am accomplishing it. And because he has accomplished it, what does that mean for you and I?

We can now partake in that. You and I can, in a sense, like Jesus say that, well, the father sent me. He's not left me alone. And I do those things that please him.

And maybe if you're like me, you're thinking, well, I didn't do a lot of things that pleased him. I did a few things that didn't please him this week. Oh, no. Remember in John 6 when they said, what is the work of God that we might do it?

How can we please God? Give us the process to do this. And Jesus said what? This is the work of God that you believe on him whom he has sent.

[23:04] So you and I, because of Jesus' accomplished work of the cross, we can now do the thing that pleases the father, which is what? Faith. Belief. That's what pleases him.

Everything then comes out of that. Right? Paul says, only that which is of faith pleases God.

Everything else has no merit or standing because it's in our own effort.

Even in the Old Testament, we see here in Micah 6, 8, he has shown the old man, what is good?

What does the Lord require of you? Keep the law. Don't ever make any mistakes. No, do justly.

Love mercy. Walk humbly with your God. And if I was to ask you, church, how do you do that? How do you do justly? How do you love mercy? And how do you walk humbly with your God? You'd say what?

By faith. That's the only way I'm going to do that. I do justly because Jesus has justified me. I love mercy because he's been merciful to me. And I walk humbly with my God because he has humbled himself, took upon him the form of a servant, became obedient unto death, even the death of the cross.

[24:09] The true work of God. John 17, 21. You see, when we allow ourselves to respond to God in faith, we put ourselves in a position to do what?

To speak the truth to the world that they might believe. It's not about defending it or proving it or trying to convince. There's a place for that in proclaiming.

Right? We want to give the understanding. We don't just want to say, we don't just go out and say, Jesus, or Jesus loves you. Believe and be saved. Jesus didn't do that. But he proclaimed the truth. He said, you need to believe it.

The true light, what does it do? It witnesses to the true way and the true work, doesn't it? We're going to see now in verse 30, it witnesses to a true word. Jesus says, my true work, he has said, is to do what?

To do the true work of the Father. A work of grace. And he spake these words as he spake them. Many believed on him. What words? True words.

[25:22] A true word. So the true work of God, it does what? The true work of God presents the true word of God. That's the work that God has given us. Jesus' words, they exhibit to the world the life of the Father, the heart of the Father, and the judgment of the Father, don't they?

Jesus says, I speak the words that my Father has spoken to me. They speak the life of the Father, the heart of the Father, the judgment of the Father. The Pharisees, in their mind, that was what?

That was law. That was exclusion. That was death. Psalm 103, 11, he has not dealt with us after our sins, nor rewarded us according to our iniquities.

What is the heart of the Father? That. What is the life of the Father for sinners? That. And what is the judgment of the Father against sinners? That.

He's not rewarded us according to our iniquities. See, the people believe that the Father sent the Son, or would send the Son, to be the judge of sinners.

[26:27] Under condemnation. But these people, hearing Jesus' words, they respond, and they believe what? That the Father sent the Son to judge sinners righteous.

They believed it. They believed the light's true witness. True way. True work. True word. And true word. That witness to the fact that the Father would send the Son to judge sinners righteous.

That was revolutionary to them. That blew their minds. It blew our minds. That's why we came to Christ. And it's blowing minds and changing hearts today over and over and over that the Father sent his Son to judge sinners righteous.

Undeservingly. Jesus is displaying a reality that the Pharisees completely lacked. Now, the Pharisees respond here in verse 31 when it says they.

We're going to go back into a discussion again with the Pharisees. The people believed on him. Jesus then responds. I'm sorry. Jesus is speaking to them. It's not the Pharisees yet. My bad. The Pharisees will speak to him and respond to him.

[27:33] But Jesus first responds here to the people which believed on him. In verse 31. Then said Jesus to those Jews which believed on him. If you continue in my word, then are you my disciples indeed.

And then we all know this scripture. I'm sure you've heard this before. And you shall know the truth. And how does it end? And the truth shall make you free. Literally in the Greek. And the truth shall free you free.

Beautiful. You shall know the truth. Gnosko. You shall experience the truth in a real life-changing way. And the truth shall free you free. I mean, if free is good enough.

Think what free you free is. It's even better. To continue here. Continue means to remain in a state already entered into. You're already there if you're continuing in it. To endure.

To not cease. So Jesus says, if you remain in this state. If you endure. If you do not cease in my word. Being in his word means among, with, alongside, not just a passing interest.

[28:40] Then are you my disciples indeed. Then are you a true disciple. So what is a true disciple? It's one who continues to dwell among the truths, teachings, and light of God's word.

One who's received the light of life. They will continue in the light for life. Won't they? And I've received the light of life. And now I have the blessing and the gift and the privilege and the responsibility of continuing in the light for life.

A disciple indeed is one who walks in the light. A true word equals what? A true walk. To be a disciple.

If we receive the true word, it should result in my life then as a true walk. It's not something that's a passing interest. It's not something that is just, well, that's interesting.

You know, I've heard that. And I kind of found it interesting. But now I'm doing something else. No, we endure. We do not cease. We continue. And that is also not a work of our own effort or flesh.

[29:43] It's a work of grace. A work of our responding in faith to the work that he's already done. What does the lack of the word bring? Well, Jesus says here, you shall know the truth in response to the word.

And the truth will make you free. So that means the lack of the word in my life equals a lack of freedom. Equals a lack of a true disciple. One who knows the word will continue in the word.

One who continues in the word knows the truth. And the one who knows the truth is truly free. You see, one who knows the truth, they will experience the liberty of that truth.

And what is that? Well, Jesus is actually going to go on to explain it for us. But it's having the evil removed and the darkness rolled back from our lives. The liberty that the truth brings, the evil is removed and the darkness is rolled back.

We are now in the light. So what is it to continue? Jesus here says to continue in his word. All right, we know what it is to continue. We know what it is to be in his word. We understand what a true disciple is.

[30:51] We see the result is freedom. But what is his word? Continue in my word. What does that mean? What it is not is to continue in man's ideas, man's philosophies, or man's presuppositions about the word.

It's to continue in his word. Quite plainly, to continue in the word is to let the word continue to speak for itself.

And Paul would say to the Galatians, Oh, foolish Galatians, who has bewitched you? Having begun in the spirit, according to faith, are you now made perfect by the flesh? We came to the simple truths of the gospel, and they changed our lives.

They gave us light. God did not give us something that could not be understood, and its grammar and its context in which it was written. You know, I think I've probably read hundreds of books in my life.

I don't think I've read a thousand books. And I don't keep a list. My daughter does. Lily keeps a list. I thought, man, I should have done that. A list of all my books. I'm too late now. I've read a lot of books.

[32:00] I've read good fiction books. I've read kids' books. I've read books on theology, on doctrine, on Christian living. You know, and there's some good, like the classics, right?

Robert Louis Stevenson's Treasure Island, right? Spawned a whole genre of pirates. Good, rich texts in there. Daniel Defoe's Robinson Crusoe.

Long book. But his redemption story in there. A man alone on an island, reading his Bible in despair. And the description of him coming to Christ is like, oh, it's worth just find that chapter and read it.

So good. But you know why those books are so good? And why I've enjoyed every book I've read. Well, I haven't enjoyed every book I've read. But the reason I can understand those books and enjoy them is because they're meant to be understood.

I'm not reading it and going, you know, this was interesting about pirates. But I bet what it's really talking about underneath is the need for greater freedom in retail.

[33:01] Probably what it's talking about. It's probably talking about some social. No, the words mean what they mean. And yet, remarkably, we come to the Bible. People come to the scripture, the most understandably written book on the planet.

Meant to be understood. Written to be understood. John says, I write these things that you might know. And we go, I wonder if that's really what it means. And I know it says, saved by grace through faith.

But I wonder if I should do something after the fact to make God happy with me. I wonder if that's really what it means. See, any time we attempt to bring a definition to the word or redefine the word, or we attempt to allegorize the text, what are we doing?

We're removing authority. We remove authority from the word and it now rests in man. That is not how a true disciple should handle the word. I need to let it speak for itself.

But if I come to it and I say, I know it says that, but I bet it means something else. And I bring something to it. I've removed authority. John 17, 17, Jesus says, sanctify them, set them apart through your truth.

[34:08] And what did we just read the truth does? Freeze you free. Your word is truth. What's going to set us free? The word. What's going to set us apart? The word.

Proverbs 30, verses 5 and 6. Every word of God is pure. He is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove you and you be found a liar.

His word is pure. It's a shield. But I start messing with it. All of a sudden that shield, I'm pulling pieces off of it. And it's not quite what it was meant to be. His word.

His true word. To continue in the word is to simply let the word to continue speaking for itself. That's what I've always loved about Calvary Chapel. That's why I've grown up in it.

I was also in Assembly of God, community churches, Baptist churches. I'm not knocking them. I'm just saying for myself, I have never found a place that just lets God's word speak like it can.

[35:08] Just for itself. Like Calvary Chapel. And for me and my house and my ministry, that's all it is. I want all of us to be able to sit here and go, yeah, that's what it said. Yeah.

If it's not, and you're like, no, that's not what it said. This guy's crazy. Well, come and talk to me.

And then you might need to find another church if I'm crazy. That's all we're here for.

It's just to let the word speak for itself. Okay. We've got a few more verses. And they answered him, we be Abraham's seed. And we're never in bondage to any man. How say you, you shall be made free.

Those who reject the true word, they are truly deceived. Was Israel, were the Pharisees in bondage at this moment? Yes, they were.

They were under Rome. They're in bondage to Rome. First John 1.8 says, if we say that we have no sin, we deceive ourselves. And the truth is not in us.

[36:04] These Pharisees were blind to the true state of their spiritual captivity. Jesus wasn't talking about the fact that, oh, they're slaves to a man or to a person, where in fact, they actually were in bondage to Rome.

He's talking about the state of their spiritual captivity. And he'll explain that here in verse 34. Jesus answered them, truly, truly, I say unto you. One of those truly true words of Jesus.

Mark them down. Truly, truly, I say unto you. Whoever commits sin is the servant of sin. Commits there. It's to live in a habitual, continual state.

And essentially, it's what we just looked at where Jesus said, a disciple who continues in my word to remain in a state, to endure, to not cease. And whoever does that in response to sin is the servant of sin.

The servant abides not in the house forever, but the son abides forever. If the son, therefore, shall make you free, you shall be free indeed. Indeed. Jesus gives this little picture here, this little analogy, this illustration of a household.

[37:09] And he's like, okay, you have a servant in the house, and you have a son in the house. The servant's position is not locked in for life and for forever. It's tentative, isn't it? It's essentially based on how well he serves.

The son, though, his is there forever because he's there by birth. He who lives in a continual state of sin, Jesus is saying, is under the lordship of sin.

He who the son sets free shall be free indeed. He's talking about the state of their spiritual state regarding sin. Are they in the light? Are they in the dark?

In the spiritual home and under the spiritual parentage of the father, the servant has no lasting assurance of continuance. Only the son.

Right? And in this case, the servant is on really shaky ground, isn't he? Because all of the servants who are not sons in the father's house, who are they the servants of? Sin.

[38:08] They are not faithful servants. They do not have continuance. So what's the only way for a servant to abide in the father's house? You know it, don't you?

The only way for a servant to abide in the father's spiritual house forever is for the servant to become a son. The servant must become a spiritual son. That is true freedom.

True freedom is for true sons. Romans 6, verses 6 and 8. Knowing this, that our old man is crucified with him. That the body of sin might be destroyed. The servant died.

That henceforth we should not serve sin. The servant was killed. For he that is dead is freed from sin. Now if we be dead with Christ, we believe we shall also live with him.

The servant died. The son rose. In Christ, the servant to sin dies. And the servants then become sons. For whom he did for no, he did also predestinate to be conformed to the image of his son.

[39:11] That he might be the firstborn among many brethren. Truly we are free indeed. True freedom is not in relation to our circumstances, but to our sin.

Jesus is saying. They say, well we were never in bondage. And Jesus said, well yes you are.

Because you're in bondage to your sin. And those who are in bondage to their sin, and our servants are sin, they are not sons in the father's house.

And they cannot continue. True freedom is not about being our own master. Oh, that would be truly free. But it's about choosing the right master. Continuing in Romans 6, Paul says, Do you not know that to whom you yield yourselves servants to obey, his servants you are to whom you obey.

Whether of sin unto death, or of obedience unto righteousness. But God be thanked that you were, were the servants of sin. But you have obeyed from the heart the form of doctrine which was delivered you.

Being then made free from sin, you become the servants of righteousness. See the sons of righteousness, they serve righteousness.

[40:19] Not out of obligation. Are we serving as sons out of obligation? Oh man, I don't want God to get mad at me. He might kick me out of his house. No. We serve out of origin.

Our origin now is the father. We have a spiritual parentage. So I serve, not out of obligation. Maybe God's going to get mad at me. Maybe he won't let me stay as a son.

Remember the prodigal? Right? He's off eating the pig slop. And as a Jew, that was the worst thing you could do. Non-kosher animal, eating the pig slop. Unclean.

And he kind of comes to himself and he says, Well, even the servants in my father's house have it better than me. I will go and I will rise and I will go to my father and I will say, Father, I'm not worthy to be called your son, but let me just be your servant.

If I could just serve in his house, maybe then I could be part of his house. And the father sees him walking a long way off. And he runs to him. And before, he keeps trying to get the story out.

[41:18] Father, I have put a robe on him. Put a ring on him. Kill the fatted calf. This is my son. This is my son. A son is always welcome in my home. A true disciple, then, is one who has experienced true freedom through the true work and word of the son.

A true disciple no longer serves sin because a true disciple is now a son. A son of righteousness. I know that you are Abraham's seed, Jesus says in verse 37.

But you seek to kill me. He doesn't sugarcoat it. You know, guys, I think he just got some anger issues. You know, I think you're just not seeing things right. No, you're trying to kill me.

Because my word has no place in you. You see, the Pharisees who would reject the true word, they're going to reject the true son. That just follows logically. Their actions are aligning with what? Their true parentage. We're not going to get into all that this week. Next week, we will see where Jesus is going to go into their false father, the devil. But their actions are aligning with their true parentage.

[42 : 23] Not their genetic parentage, what they're claiming, which is valid. But their spiritual parentage. And Jesus acknowledges their physical lineage. You are Abraham's seed. But he's making here the distinction through all this of spiritual parentage.

It's verse 27, verses 35 and 36 that we just saw. He says, I speak that which I have seen with my father. Now, is Jesus referencing his genetic lineage?

No, he's got a mother. He's got an adopted father. You could say that God was his genetic father. But spiritual parentage, Jesus is not referring here to his genetic heritage.

I speak that which I've seen with my father. And you do that which you've seen with your father. A true father. Spiritual parentage is determined by one's response to Jesus' word.

As we saw in the statement we made in the beginning there. Our spiritual parentage. Our standing with God is determined by a response to his word. I speak that which I've seen with my father, but you don't receive it.

[43 : 30] The sons will emulate their father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If you were Abraham's children, you would do the works of Abraham.

What were the Pharisees doing here? They're depending upon their natural heritage to give them a spiritual heritage. Well, we are Abraham's children. The promises were given to Abraham.

Clearly, if we have natural heritage, we have spiritual heritage. What does Jesus say in Matthew chapter 3? Think not to say within yourselves, we have Abraham to our father. I say unto you that God is able of these stones to raise up children unto Abraham.

What are we all created out of? Dust. He could make anything out of whatever. We're all going to go back to dust. It doesn't matter your natural heritage.

Galatians chapter 5, Paul says, For we, through the Spirit, wait for the hope of righteousness by faith. For in Christ Jesus, or in Jesus Christ, neither circumcision avails anything, nor uncircumcision, but faith which works by love.

[44 : 37] Our standing spiritually, our spiritual standing, our standing of righteousness is by faith. Our standing in Christ Jesus is a spiritual standing according to faith.

Jesus, I don't know if you noticed here, in verse 39, he made the distinction. These last couple of verses, he's making the distinction between seed and children. He says, you are the seed of Abraham, but you're not the children.

What does that mean? Is Jesus setting aside Israel? He's saying, you are no longer Israel. Again, we must be careful to let the authority of the scripture speak for itself.

To attempt to build doctrine out of a piece of the scripture, and we could. We could say, okay, we're going to build a doctrine off this. If we attempt to build doctrine off a piece of the scripture, it's like trying to live in only a piece of a house.

It doesn't work too well. You need to put all the pieces together to make it livable, don't you?

Romans 11, Paul, writing some 20 years after Pentecost.

[45 : 40] For the first 10 years of the church's existence, it was nothing but Jews. Peter, about 10 years or so after Pentecost, preaches to Cornelius.

The gospel goes to the Gentiles. Thousands of Jews being saved. That is what most of the New Testament with Paul dealing with is the fact that you had Jewish believers thinking that Christianity is just an extension of the law.

It's not. Was it an extension of Judaism? Yes, to an extent, because it fulfilled the promises of a new covenant. So 20 years after the fact, Paul is writing in Romans 11 saying, has God cast away his people?

God forbid. I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people which he foreknew.

If you want, you can turn to Galatians 3. I'm going to read a bunch of scriptures from there. Too many to put up there. I'll put some up. What is a Jew?

[46 : 46] Well, Paul says here in Romans 11, I am an Israelite of the seed of Abraham. By definition, Israel, or Jew, is a descendant, natural descendant, of Abraham, Isaac, and Jacob.

Not just Abraham. Abraham had many descendants. He had Ishmael. He didn't want to be his descendant. He had sons under Keturah. Galatians chapter 3, let's pick up in verse 6. Even as Abraham believed God and it was accounted to him for righteousness. Know you therefore that they which are of faith, and look at the theme Paul's picking up on here as we've just been reading the Gospels.

They which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the nations through faith preached before the gospel unto Abraham saying, In you shall all nations be blessed.

So then they which be of faith are blessed with faithful Abraham. It is by faith that we receive what blessing?

[47 : 55] The gospel. That all nations shall be blessed. Galatians 3, 26 says, For you are all the children of God by faith in Christ Jesus. Are we now the genetic descendants of God?

No. It's by faith. Are we the genetic descendants of Abraham? Abraham when we believe put our faith in Christ? No. It's by faith we are the spiritual offspring. Galatians 3, 28 and 29 there is neither Jew nor Greek.

There's neither bond nor free. There's neither male nor female. Do we lose our identity in Christ? We talked about that when we went through identity. We gain identity. Are you less a man now that you're in Christ? No, you're a real man.

Are you less a female? No. You're a real woman. Are you less a Jew? Now you are a real Jew. Are you less a Gentile? No. Now I can hold my head up because I have standing.

I'm not a nobody. And if you be for all are one in Christ Jesus and if you be Christ's then are you Abraham's seed singular and heirs according to the promise singular.

[48 : 59] Jesus fulfilled the promise to Abraham as the seed who would bring the promise of the blessing of what? Of faith to all nations.

The church then here neither Paul nor Jesus are setting aside Israel or instituting a new Israel. They're not saying the church is the new spiritual Israel. It does not overtake any of the seed of Jacob's blessings or promises but the church does partake of the seed which is Jesus the seed of Abraham's spiritual blessings.

We have no authority or right and there's no place in scripture that says we as the church we overtake the seed of Jacob the blessings and promises. Israel has no standing anymore. No but it does say we get to partake.

We get to partake of the seed of Abraham's spiritual blessings. If we back up a little in Galatians verses 13 and 14 of chapter 3 it says that Christ has redeemed us from the curse of the law being made a curse for us for it is written cursed is everyone that hangs on a tree that is the work that Jesus did on our behalf as Gentiles for the whole world for Jew and Gentile alike male woman man child it doesn't matter.

Cursed is everyone that hangs on a tree. Well Jesus redeemed us from the curse of the law by being made a curse for us. What is the curse of the law? Sin. That the blessing of Abraham might come on the Gentiles through Jesus Christ.

[50 : 30] that we might receive the singular blessing. What is that blessing? Is it to be part of Israel? Does it take over their promises and covenants? What does it say it is?

That we might receive the promise of the spirit through faith. We receive the blessing that comes through Abraham's seed Jesus which is what?

We can partake of the spirit. It's not just for Israel. It's now for the whole world that we by faith enter into spiritual sons of God. Both Jesus and Paul are establishing the criteria for a true spiritual son of God.

Faith. To the Jew don't trust your heritage. It's not going to be enough to have standing with God.

To the Gentile writing Galatians don't trust your works Gentiles.

Don't think if you go back and keep the law that you'll have standing with God. The Pharisees who were 100% Abraham's physical seed if they were also his spiritual seed they would act as Abraham did.

[51 : 36] They would respond to the light to the work and to the word of the true son. But now Jesus said you seek to kill me. A man that has told you the truth which I have heard of God this did not Abraham.

Abraham the father of faith he walked in the light of the truth that he had didn't he? He responded to that truth. How? In faith Abraham believed God and it was counted to him for righteousness. Unlike the Pharisees whose deeds proved what?

They were spiritually in the dark and they were children of the dark spiritually. What do the children of the truth do? The children of the truth receive the truth.

They recognize the father of truth and they are set free by the son of truth aren't they? What are you? Who are you? Are you a Jew resting in your heritage?

Are you a Gentile resting in your works? Heaven forbid are we sons spiritual sons of God trying to bring our works to God to please him in some way trying to establish that God I'm worthy because of what I've done or because of my heritage.

[52:47] Man my family has been Christians for this long this many generations you know. I've been in Calvary Chapel most of my life this person just started. And I love how Jesus says here a man that has told you the truth.

He didn't say I'm God believe me he said you've heard the truth from a man it's not the person who's speaking it yes Jesus is speaking these words whoa Jesus is speaking we should listen we should but I should listen when you speak the truth too because it's not about the deliverer well it is about the deliverer the one delivering the words it's about the words being delivered.

The children of truth they receive truth are you receiving truth are you putting up barriers because it's challenging your works your heritage presuppositions you bring to the scripture the children of truth they recognize the father of truth that God's heart is not judgment against sinners because he's judged sin his heart is to judge them righteous the worst person you can think of that's hurt you in your life God looks at them and says I just want to remove the sin I just want to remove the evil from their life would you intercede for them so that I can do that the children of truth they are set free by the son of truth you see Abraham he accepted the witness the way the work the word and the father that was true he accepted the light that was shown him Abraham was a true disciple a true son and truly free and in the same way you and I as true disciples can respond with the same faith of Abraham becoming then a son of Abraham by faith and having spiritual standing with God as true disciples we do what a true disciple receives the true light the true witness the true disciple receives the true way the true work the true word and the true father because a true disciple is a true what son a true son of God and a true son is free the servant abides not in the house forever but the son abides forever

Galatians 4:6 and 7 and because you are sons God has sent forth the spirit of his son into your hearts giving you something to say that you could have never said before if he didn't do that if he didn't do the work of God so that you could have standing with God to bring you into a spiritual relationship to have a spiritual father and spiritual parentage with God you would have no authority and no right to say Abba father term of endearment term of familiarity he sent his spirit into our hearts crying that wherefore you are no more what a servant no more servant but a son and if a son then an heir of God through Christ where's your heritage where's your inheritance is it here is it because oh good God's God's joined me now with this group of people this he's made me this genetic group of people no or he's put me in this church group of people is that where my inheritance is or is our inheritance we have an inheritance undefiled that fades not away reserved in heaven for us and if a son then an heir of God through Christ and if we keep reading Galatians through the remaining chapters we read stand fast therefore in the liberty wherewith Christ has made us free be not entangled again with the yoke of bondage are you free has he freed you free well I was free once and now I feel like

I've become entangled again listen we've all been children even if we don't all have children kids can get entangled in all kinds of things but are they still sons I mean when the prodigal son came home you know 30 pounds lighter smelling like pigs and with corn cobs hanging out of his mouth he was still a son from start to finish he was a son for we through the spirit we wait for the hope of righteousness by faith what's your hope what's the hope of our righteousness it's by faith we hope for what resurrection that he the first fruits the first born among many many brethren that with a shout the voice of the archangel and with a trump of God he shall descend and those who are dead will rise to meet him and we which are alive and remain shall caught up to be with them in the air and there shall we ever be with the Lord that is the hope of our righteousness for in Christ Jesus neither circumcision avails anything nor uncircumcision in Christ our standing in this world has no merit but faith which works by love the spirit righteousness faith and love that is our parentage that

is our heritage and you shall know the truth the truth shall free you free father thank you so much Lord thank you that this morning you have reminded us as sons of God you have declared to us through your word the truth and the reality of our standing with you if only we like Abraham would respond in faith to the true work the true words and the true witness and the true father and the true son and the true light

[58 : 28] Lord you will give us standing with you that's not based on our works or our heritage Lord our standing with you doesn't change the fact that you have a plan in this world you have a plan for the people of this world you have a plan for your people Israel you have promises that you will fulfill but all of that is for one purpose to point us to the person of Jesus Christ in whom we stand by faith Lord I pray for my brothers and sisters Lord that the work that you have begun in them that you've promised you will complete Lord that they would live that out in a way that's free as servants not to sin they're dead the servant has died the son has arose that they would live in the life and the light of the son of God that they'd be reminded this morning that you have not come to judge them for their sin you've judged sin so that you can judge them righteous and the work that we can do to please you is to respond in faith to the life of the spirit within us a gift a fulfillment of the promise made to Abraham that the blessing the blessing of the spirit blessing by faith that we could be sons of God we thank you and love you and in Jesus name amen don't be ashamed of the truth the gospel is the power of God unto salvation to everyone that believes the Jew first to the Gentile we preach

Christ Jesus to the Greeks foolishness to the Jews the stumbling block the Gentiles say wait we have to do all this work to be religious the Jew says I have a heritage man we preach Christ Jesus the gospel is effective stand in the truth you are sons you are free the sons shall make you free you shall be free indeed indeed and now may the Lord bless you and keep you the Lord make his face to shine upon you and be gracious unto you may the Lord lift up the light of his countenance upon you and give you peace God bless you live free indeed God bless y'all