

## The Gospel According to John

3-4-2020

1. Last week I taught Joh 8:21-30 by way of the *Doctrine of Sin*. When the clock tolled 7:45 P.M. we were about to begin an analysis of Joh 8:31-38.
2. Before we continue that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. I want to review some of that learned and then we will begin new material at point nine on page three.
4. If you want to hear an audio presentation of this lesson please go to *westbankbiblechurch.com* and click on *streaming audio of services*. You may also click on *Pastor Merritt's Study Books* where you can select any number of categorical studies compiled from the Bible. There are more than 250 such subjects taught.

NIV

Joh 8:21 Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."

Joh 8:22 This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

Joh 8:23 But he continued, "You are from below; I am from above. You are of this world; I am not of this world.

Joh 8:24 I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins."

Joh 8:25 "Who are you?" they asked. "Just what I have been claiming all along," Jesus replied.

Joh 8:26 "I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."

Joh 8:27 They did not understand that he was telling them about his Father.

Joh 8:28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.

Joh 8:29 The one who sent me is with me; he has not left me alone, for I always do what pleases him."

Joh 8:30 Even as he spoke, many put their faith in him.

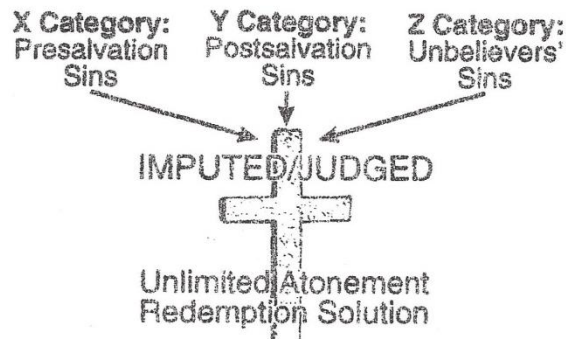
## The Doctrine of Sin

1. Many liberal theologians have downplayed the reality and universality of sin. The early Church was soon split over the subject resulting in three divergent views.

- The Calvinists
- The Arminians
- The Pelagians

2. Not being reconciled to the fact of sin—not recognizing it and refusing to deal with it—produces all manner of disasters in life.

3. Man is born with an inexorable tendency toward sin and evil and to deny the tendency is to close ones eyes to that which is patently visible. A simple chart will help explain the total depravity of man and God's redemption solution.



4. Most definitions of sin are too restrictive. Sin is lawlessness declares 1Jo 3:4-5, but this is usually understood in too narrow a sense.

4.1 The law against which sin is measured not simply the Mosaic law, but every revelation, protocol and precept of God throughout history. 1Jo 3:4-5

4.2 This includes specific biblical commandments (both negative and positive), biblical principles of conduct, and laws not specifically mentioned in the Bible but in the sense of directives given by God's appointed leaders. 1Co 10:31-33; Eph 6:1-3; Heb 13:17; Rom 13:1

5. Sin, therefore, is not only anything contrary to what God has said man should not do, but it is also anything contrary to what God would not want man to do on the basis of revealed principles. Thus, a completely inclusive definition of sin would be: "Sin is anything contrary to the character of God."

5.1 Since God's glory is the revelation of His character, sin is a coming short of the glory or character of God. Rom 3:23

5.2 The Westminster Shorter Catechism defines sin "any want of conformity to or transgression of the laws of God." God is nowhere said to be the author or responsible originator of sin. He tempts no one to do evil. Jam 1:13

6.1 When God says, "I create evil" in Isa 45:7, He is speaking of woe or calamity. No view is acceptable which in any way makes God the author of sin, even in the sense that He is unable to prevent its occurrence or appearance.

6.2 Instead, the Bible indicates that sin originated with Satan in his revolt against God. The entire Old Testament suggests Satan was responsible for the angelic revolt when one-third of the angelic population "fell."

6.3 Iniquity was found in the evident figure of the devil. In his pride he sought to make himself like the Most High. Isa 14:23; Eze 38:15-19

7. In human experience sin originated in the temptation of Adam and Eve in Eden when they rebelled against God by heeding the voice of the Satan indwelt serpent. Gen 3:1-7

7.1 The effect of Adam's sin on the life of his descendants is the cause of differing viewpoints. These differences resulted in the Calvinist, Arminian and Pelagian positions earlier mentioned.

8. The Bible teaches the fact and universality of sin. 1Ki 8:46

9. Now let's see what we can learn from Joh 8:31-38.

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Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 8:32 And ye shall know the truth, and the truth shall make you free.

Joh 8:33 They answered him, We be Abraham's seed, and were never in **bondage** to any man: how sayest thou, Ye shall be made free?

Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the **servant** of sin.

Joh 8:35 And the **servant** abideth not in the house for ever: but the Son abideth ever.

Joh 8:36 If the Son therefore shall make you **free**, ye shall be **free indeed**.

Joh 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

Joh 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

NIV

Joh 8:31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples.

Joh 8:32 Then you will know the truth, and the truth will set you **free**."

Joh 8:33 They answered him, "We are Abraham's descendants and have never been **slaves** of anyone. How can you say that we shall be **set free**?"

Joh 8:34 Jesus replied, "I tell you the truth, everyone who sins is a **slave** to sin.

Joh 8:35 Now a **slave** has no permanent place in the family, but a son belongs to it forever.

Joh 8:36 So if the Son sets you **free**, you will be **free** indeed.

Joh 8:37 I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word.

Joh 8:38 I am telling you what I have seen in the Father's presence, and you do what you have heard from your father."

10. I think the best way to study this verse is to review the *Doctrine of Slavery*.

## **Doctrine of Slavery**

### **Preface**

1. The terms "service" and "servant" in the Bible are used in the sense of both servitude and ministry.

2. We need to know and apply principles from the *Doctrine of Slavery* since slavery is often mentioned in the Bible. For example:

Tit 2:9 Teach "**slaves**" to be subject to their masters in everything, to try to please them, not to talk back to them,

Tit 2:10 and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

3. This doctrine will deal only with servitude.

## **Introduction**

1. Slavery is certainly a social evil and contrary to the first of four divine institutions: Volition, Marriage, Family and Nationalism.

2. Slavery was pervasive in the ancient world.

3. There are evidences of slavery even in our twenty-first century.

3.1 Cases have recently been documented where young men and women have been captured in the sub-Saharan and sold in various Arab countries. Mauritania and Sudan in particular have become infamous for their slave trade.

4. The United States permitted slave trading until January of 1863 when Abraham Lincoln issued the emancipation proclamation.

4.1 This was almost two years after the beginning of the Civil War in fulfillment of a threat to release all slaves by proclamation should the southern states not return to the union.

4.2 The threat was issued by President Lincoln in September 1862 and fulfilled on January 1, 1863.

## **Slavery in Antiquity**

1. Slavery, bondage, or enforced service is attested from the earliest times throughout the ancient Near East and Far East. In antiquity, slave labor was utilized mainly by wealthy families and in royal building projects, such as the construction of the pyramids in Egypt, and pharaoh's store cities.

2. The Jews were enslaved in Egypt for more than 400 years.

3. In Palestine and Syria the slave was usually a domestic servant rather than an agricultural or industrial worker.
4. In the Alalakh Tablets (discovered in Syria) the highest number of slaves belonging to one master was said to be three.
5. The big landowners, like those of Babylonia and Assyria, seem to have preferred free tenants to slave labor. Tenant farming on the halves or thirds seemed to work better.

## Hebrew Etymology

1. The most frequent Hebrew verb translated "serve" is **Abad**. It means "to work" or "to labor."

Exo 20:9 Six days shalt thou "**labor**," and do all thy work:

Exo 5:17 Pharaoh said ...

Exo 5:18 Now get "**to work**." You will not be given any straw, yet you must produce your full quota of bricks."

Exo 5:19 The Israelite foremen realized they were in trouble when they were told, "You are not to reduce the number of bricks required of you for each day."

Exo 5:20 When they left Pharaoh, they found Moses and Aaron waiting to meet them,

- 1.1 It was also often used to mean "to serve a master as a slave," but the noun **Ebed**, in addition to "slave," had a variety of meanings. Notice how it is used in Exo 21:5.

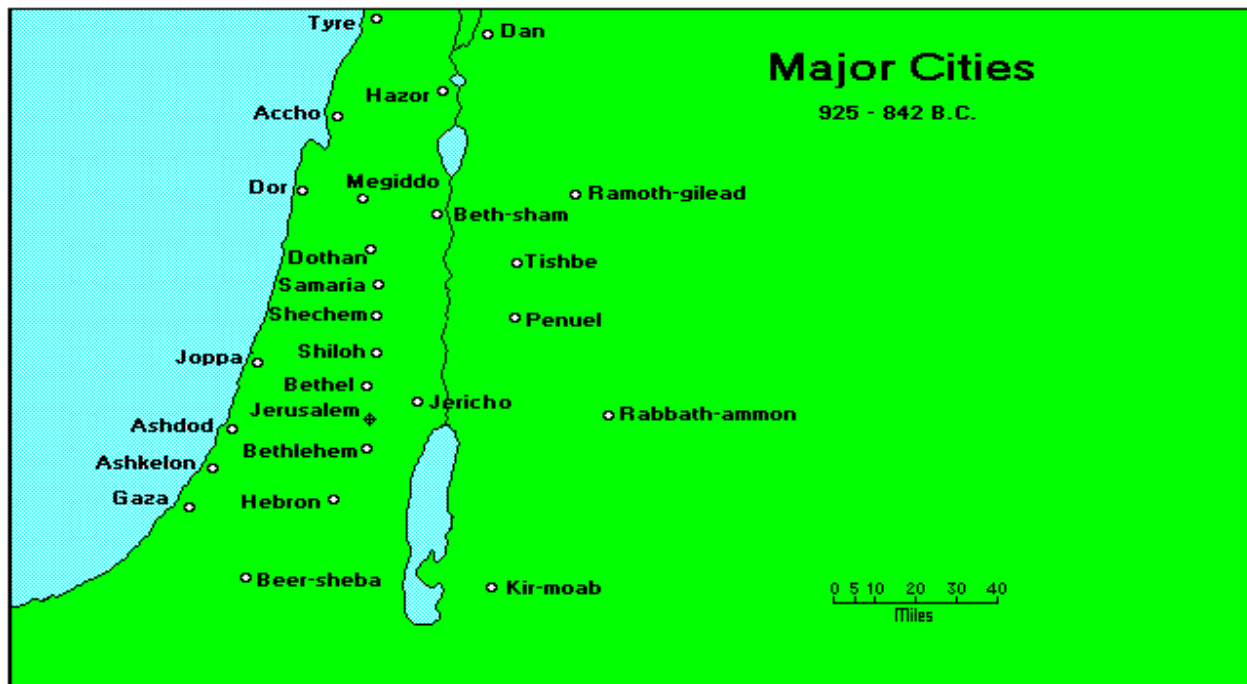
Exo 21:5 And if the "**servant**" shall plainly say, I love my master, my wife, and my children; I will not go out free:

- 1.2 In 2Sa 9:2 Ziba was said to be Saul's "**servant**" but was seemingly a ranch foreman and in verse 2b and 11 "**thy servant**" is a polite expression of humility. In verse 10, Ziba's 20 "**servants**," were *male slaves*.

2Sa 9:2 And there was of the house of Saul a "**servant**" (foreman) whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, "**Thy servant**" (loyal subject) is he.

2Sa 9:3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

2Sa 9:4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar  
*See map below.*



2Sa 9:5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

2Sa 9:6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

2Sa 9:7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

2Sa 9:8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

2Sa 9:9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

2Sa 9:10 Thou therefore, and thy sons, and thy "**servants**", (slaves) shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty "**servants**" (slaves).

2Sa 9:11 Then said Ziba unto the king, According to all that my lord the king hath commanded his "**servant**", (loyal subject) so shall "**thy servant**" (loyal subject) do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

2Sa 9:12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

2Sa 9:13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet ...

2Sa 19:24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

2Sa 19:25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

2Sa 19:26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

2Sa 19:27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

2Sa 19:28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

2Sa 19:29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

1.3 In deference to the office of the king of Israel, the word **Ebed** also meant "the king's subjects," especially his mercenaries, officers, and ministers, like for example David to Saul and Joab to David.

1Sa 17:32 And David said to Saul, Let no man's heart fail because of him; thy "**servant**" will go and fight with this Philistine.



1Sa 17:33 And Saul said to David, Thou art not able to go against this Philistine

1Sa 17:34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

1Sa 17:35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

2Sa 14:19 The king asked, "Isn't the hand of Joab with you in all this?" The woman answered, "As surely as you live, my lord the king, no one can turn to the right or to the left from anything my lord the king says. Yes, it was your "**servant**" Joab who instructed me to do this and who put all these words into the mouth of your "**servant**."

**Footnote: A short review of what Joab told the lady to say:**

2Sa 14:5 The king asked her, "What is troubling you?" She said, "I am indeed a widow; my husband is dead.

2Sa 14:6 I your servant had two sons. They got into a fight with each other in the field, and no one was there to separate them. One struck the other and killed him.

2Sa 14:7 Now the whole clan has risen up against your servant; they say, 'Hand over the one who struck his brother down, so that we may put him to death for the life of his brother whom he killed; then we will get rid of the heir as well.' They would put out the only burning coal I have left, leaving my husband neither name nor descendant on the face of the earth."

2Sa 14:8 The king said to the woman, "Go home, and I will issue an order in your behalf."

2Sa 14:9 But the woman from Tekoa said to him, "My lord the king, let the blame rest on me and on my father's family, and let the king and his throne be without guilt."

2Sa 14:10 The king replied, "If anyone says anything to you, bring him to me, and he will not bother you again ..."

2Sa 14:12 Then the woman said, "Let your servant speak a word to my lord the king." "Speak," he replied.

2Sa 14:13 The woman said, "Why then have you devised a thing like this against the people of God? When the king says this, does he not convict himself, for the king has not brought back his banished son?"

2. The Hebrew **Naar** translated "young man," or "servant," suggests that often one's attendant was youthful.

Gen 22:3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his "**servants**" and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about ...

Gen 22:5 He said to his “**servants**,” "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

2.1 To illustrate how **Naar** is used of young men and boys. I will give you four examples.

Gen 21:12 But God said to him, "Do not be so distressed about the "**boy**" and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.

2Sa 1:5 Then David said to the "**young man**" who brought him the report, "How do you know that Saul and his son Jonathan are dead?"

2Sa 1:6 "I happened to be on Mount Gilboa," the "**young man**" said, "and there was Saul, leaning on his spear, with the chariots and riders almost upon him.

2Sa 1:7 When he turned around and saw me, he called out to me, and I said, 'What can I do?'

2Sa 1:8 "He asked me, 'Who are you?' "'An Amalekite,' I answered.

2Sa 1:9 "Then he said to me, 'Stand over me and kill me! I am in the throes of death, but I'm still alive.'

2Sa 1:10 "So I stood over him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord."

2Sa 1:11 Then David and all the men with him took hold of their clothes and tore them.

2Sa 1:12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and the house of Israel, because they had fallen by the sword.

2Sa 1:13 David said to the "**young man**" who brought him the report, "Where are you from?" "I am the son of an alien, an Amalekite," he answered.

3. The verb **Sharat** means "to minister," or serve in a personal way. For example, Joshua waited upon Moses.

Exo 24:13 And Moses rose up, and his "**minister**" Joshua: and Moses went up into the mount of God.

Exo 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his "**servant**" Joshua, the son of Nun, a young man, departed not out of the tabernacle.

4. A female slave was called a **Shipha**; her status was often that of a child-bearing concubine.

Gen 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's "**handmaid**", bare unto Abraham:

5. There were often work agreements (**Aboda**) established between two parties for a stipulated period of time. These service or work periods resembled tenures of slavery.

Gen 29:27 Fulfill her week (seven years), and we will give thee this also for the "**service**" which thou shalt serve with me yet seven other years.

Gen 29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

6. Work of the hired servant or hireling (Hebrew **Sakir**) was to be treated fairly and handled with kindness and not as a bond servant.

Job 7:1 "Does not man have hard service on earth? Are not his days like those of a "**hired man**?"

Job 7:2 Like a slave (**Ebed**) longing for the evening shadows, or a "**hired man**" waiting eagerly for his wages,

7. Jewish men often became slaves of their brethren because of poverty, i.e., they were unable to provide for either themselves or their families. The person sold the right to his labor in return for sustenance for himself and his family. The term was for seven years or until the next jubilee year. A jubilee year occurred every fiftieth year.

Lev 25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel (**Abad**) him to serve (**Aboda**) as a bondservant:

8. There were special rules with reference to Gentiles as compared with Jews. For example, in the case of a Jew:

Lev 25:41 Then (after Jubilee) he and his children are to be released, and he will go back to his own clan and to the property of his forefathers.

Lev 25:42 Because the Israelites are my **servants**, whom I brought out of Egypt, they must not be sold as **slaves**.

Lev 25:43 Do not rule over them ruthlessly, but fear your God.

9. The Gentiles on the other hand could be purchased and sold like personal property.

Lev 25:44 "Your male and female **slaves** are to come from the nations around you; from them you may buy **slaves**.

Lev 25:45 You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property.

Lev 25:46 You can will them to your children as inherited property and can make them **slaves** for life, but you must not rule over your fellow Israelites ruthlessly.

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