

Outline—“Who’s Your Daddy”

Sets the terms (31–32)

- If you are truly my disciples, questioning their legitimacy?
- You will abide in my word
- My word is true
- And you will be free.

Challenges the self-satisfaction by identifying the problem (33–47)

- His listeners try to obfuscate and confuse:
 - His listeners lied. Never been enslaved? How about the Babylonians, the Assyrians, and the Romans?
 - They also purposely ignore the point of Jesus’ words, referring to Abraham 5 times in these few verses. We are the chosen people; we are better than everyone else. Don’t try to convict us of anything!
- Jesus refers to basic Sunday school stuff:
 - Sin is slavery, therefore sinners are slaves
 - Slaves can be cast out of the house (implying Hagar, the concubine of Abraham?), sons remain (Isaac, child of promise?)
- I am the true Son and can change your status from slave to child
- By the way, if you aren’t slaves to sin, why are you planning to commit murder (John 5:18; 7:1, 19–20, 25)? Or any of the 10 commandments? And lying about it?
- That proves that you aren’t really of the line of Abraham, you come from another lineage ... the devil (38, 41, 44).
- 39–47: you are fundamentally broken, murderers and liars, you *cannot* even hear or bear my words, never mind keep and abide in them. “So if the Son sets you free, you will be free indeed.” (John 8:36)

Defines the standard (48–50)

Here’s what freedom from sin looks like:

- Glorifying the Father (also 41–42), “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”¹

¹ Matthew 5:16.

- Doing the deeds of the Father (also 39).

Promises the outcome (51–52)

Freedom from sin means freedom from death. “I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living.”²

Establishes his authority (53–59)

Having said:

- I am the bread of life (6:35, 41, 48, 51),
- I am living water (4:10, 13–14; 7:36),
- I am the light of the world (8:12, 9:5),
- [I come from God and, in fact,] I am [God] (8:58, see Exodus 3:14).

Conclusion

The fall of man in Adam and Eve was many things, including the denial of God’s exclusive authority and our final responsibility. And that’s what we see here.

As I have said many times before, the danger in looking at such texts as this one is that we turn the conversation and the events into abstractions. It’s understandable! Different times, different cultures – it makes it hard for us to relate.

But how different are we, really? Do you think of yourself as a slave? Do you understand that you need freedom? Do you understand your dependence on Christ Jesus?

In what ways do you struggle to be independent from God? Are you self satisfied with your life? Do you essentially believe that everything is just fine the way it is?

Dependence looks like abiding in God’s word. What does God’s word mean to you? We have been commanding, insisting, begging, and pleading with you to read your Bible and to pray. Have you been?

To what sins are you closely attached, perhaps to the extent that you like them and don’t wish to be parted from them?

Where are your thoughts this morning regarding worship? Are you paying attention to the clock or to the text? Where is your mind right now? Where is it when we sing, pray, or read Scripture? Is your goal to glorify your father?

Jesus challenged those who had believed in him. Notice the tense of the word “had believed”. That was in the past. Perhaps it was the bread, perhaps it was Jesus’ ability to make the Pharisees look foolish. Nevertheless, starting with

chapter 6, Jesus begins to demand from them that which they cannot attain for themselves.

If you want freedom, only the son can give it to you.

So—"Who is your daddy?"