

# Who's Your Daddy?

*John 8:37-59*

<sup>37</sup> I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.

<sup>38</sup> I speak of what I have seen with my Father, and you do what you have heard from your father."

<sup>39</sup> They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing the works Abraham did,

<sup>40</sup> but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.

<sup>41</sup> You are doing the works your father did." They said to him, "We were not born of sexual immorality. We have one Father-- even God."

<sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.

<sup>43</sup> Why do you not understand what I say? It is because you cannot bear to hear my word.

<sup>44</sup> You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

<sup>45</sup> But because I tell the truth, you do not believe me.

<sup>46</sup> Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

<sup>47</sup> Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."

## A New Attack

Last week I introduced you to a debate between **Martin Luther** and **Desiderius Erasmus**. The debate was over what Erasmus dubbed “free-choice” and Luther countered as “the bondage of the will.” This exchange took place in the years 1524-25. In one way, you could say that this debate was really between the Roman Catholic church and those who became known as the Protestants, which included Lutherans, Presbyterians, Anglicans, and Reformed Christians (including Reformed Baptists, though they came along later). As it regarded this issue, all of these Protestants were in agreement on this issue at the time of the Reformation.

Today I want to introduce you the debate as it sprang up almost 100 years later in the years 1618-19. Unfortunately, this changed the way Protestants have come to view their own history. But let me back up. When Luther wrote *The Bondage of the Will*, a young man around the age of 15 was attending the Collège de la Marche, in Paris where he studied Latin and

philosophy. At age 16, his father pulled him out and enrolled him in University of Orléans to study law. You know this young protégé as **John Calvin**. Upon his conversion, Calvin's view of the will became exactly the same as Luther's, and this view prevailed as the universal view of the Protestants for many decades after Luther's death in 1546.

Calvin died at age 55 in 1564, 18 years after Luther. Four years before his death in the year 1560, a baby was born to Dutch parents. This baby grew into a man and became a professor of theology at the University of Leiden in 1603 until his death at the age of 49 in 1609. His name was **Jacobus Arminius**. Arminius' views on the nature of the will as well as a few other foundational doctrines of the Protestants were out of step with the movement's 85 year history. From his writings he gained a following; a movement that became known as **the Remonstrants**. In Latin, "**remonstrant**" means "**demonstrating**." So, the Remonstrants were vigorously objecting or opposing something. In this case, they were **opposing the theology of John Calvin**, though really, on the

issue of the will and the issue we will look at today, they were opposing every first generation Protestant—every single one.

In 1610, the Remonstrants presented [five articles of disagreement](#) with Calvinism to the States of Holland and Friesland. For eight years these articles were discussed and debated. Then, in the year 1618 a general synod of the churches of Holland was called to finish the debate. This ecumenical council of the Reformed churches would gather together in response to the Remonstrance, voting and responding together on the orthodoxy of their petitions. Among the delegates were 27 representatives from Switzerland, France, and Britain, all areas where the Reformed (Calvinist) side of the Reformation had spread.

The result of this two year synod is the [Canons of Dort](#) (named after the city Dordrecht where they synod was held; a canon means a “rule” or “law”). You know these canons popularly as the [Five Points of Calvinism](#), though that is a gross simplification of this amazing piece of theological acumen (insight). One of the points the Remonstrance

brought against the Reformation was its view of **freewill**. We looked at that last week in relation to Jesus' discussion of freedom vs. slavery to sin. Today, I want to focus more on the underpinning doctrine that causes people to believe, as Erasmus, Arminius, and many others have believed, that people have freewill (as is usually defined). We are going to focus on the difficult subject of **sin and depravity**, a theme we find more than once in John's Gospel.

Why are we sinners? How bad is this sinful nature we carry around with us? What terminology is used in our passage to describe it? How does it impact faith? What are the implications of it for the gospel of Jesus Christ?

## Children of Wrath

The Canons of Dort are lengthy, much longer than the downgraded TULIP theology of today.<sup>1</sup> But one of those

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<sup>1</sup> I choose the word "downgrade" to evoke the "Downgrade Controversy" of Spurgeon's day. People often ask what happened to Calvinism if it was so ubiquitous centuries ago. The answer is that all of the Protestants created rich, lengthy theological confessions of faith. Over time, these confessions were chopped and hacked into smaller and smaller pieces, until today you have the common 12 point statements of faith (some even 7, 6, or 3) that consist of a small paragraph each. This gutting of the Reformed tradition in favor of what is "really" "essential" is where we lost our way. Unfortunately there is much blindness on the part of Reformed people in the parallel we see in our own tradition as TULIP theology has eclipsed the richness and theological precision of the Canons of Dort. If we want to truly

canons (Art. 3-4.3) sounds very much like the first point of the TULIP (Total Depravity). “Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.” This sentence has three remarkable parallels with **John 8:31-55**. The first, as we saw last week is the “**slavery to sin**” language of **vv. 31-36**. In fact, John 8 is cited as a proof-text in this canon.

The second is this idea of “**children of wrath**.” I want to look at this now. To be a child of wrath is to be depraved, but it teaches depravity through the idea of origins. This language comes from **Ephesians 2:3**. Paul, speaking to the Ephesian church says, “... among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind,

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Reform our churches back to the original Protestant traditions, we must recover the precision and nuances available in Dort, which are greatly lacking in the TULIP, and have in no small way contributed to the rise of hyper-Calvinism by those not acquainted with the canons.

and were by nature children of wrath, like the rest of mankind.” This idea comes from the OT, when God speaks about his wrath upon Israel, his chosen people. “But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths. ‘Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness’” (Ezek 20:21). If God does this to his own chosen son, how much more those who are only generally speaking his children through Adam (Luke 3:38; Acts 17:28)?

### Physical Descendants of Abraham but Children of the Devil

Ezekiel and Paul’s “children of wrath” is put a different way by Jesus. Jesus refers to these children as children of the devil. “You are of your father the devil,” he says in John 8:44. This is a remarkable and an extremely flammable teaching. Now then, every Jew knew that in the OT; God had chosen them from among all the nations of the earth to be his son.

“Israel is my firstborn son,” says the LORD in [Exodus 4:22](#).

Moses had also taught them that this choosing of Israel out of all the nations of the earth had an antithesis.

While Israel was chosen as God’s son, the other nations were given over to the rule of fallen heavenly beings. *“Beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven”* ([Deut 4:19](#) NAS). This would mean that in some sense, these heavenly beings could be considered the “fathers” of those nations. So Israel is God’s son, and the other nations belong to fallen heavenly beings. Jews understood this.

This choice of Israel went back farther than Moses, farther than Jacob (who became Israel), all the way to Abraham.<sup>2</sup> The promise to Abraham was, *“I will make you into a great nation”* ([Gen 12:2](#)). Put two and two together and you come up with the inescapable conclusion that anyone

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<sup>2</sup> Although I would argue the promise goes back all the way to Noah’s son Shem ([Gen 9:26-27](#)).



descended from Abraham is therefore a child of the heavenly father. This was the thinking of these Jews,<sup>3</sup> and it is the root of their argument throughout our passage today.

Abraham is a central figure in our text today. Notice that Abraham comes up in the first verse of our passage (*vs. 37*). This goes back to *vs. 33* where they say, “We are offspring of Abraham and have never been enslaved to anyone.” Jesus had been telling them that they would know the truth and the truth would set them free. This was their response. It is kind of a strange response, because from the physical point of view, of course, they had been enslaved, not just once, but time and time again, first to the Egyptians, then to the Philistines (in Judges), then to the Assyrians, then to the Babylonians, and so on. From the physical point of view, the response is ridiculous.

That is why it must be understood that they are talking about spiritual slavery and freedom. They understand Jesus to be speaking spiritually, not physically. To be set free by the truth is to be liberated spiritually. This liberation does not

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<sup>3</sup> Rabbi Akiba said that all Israelites are kings' sons (B. *Shabbath* 128 a). The Jews saw themselves as “sons of the kingdom” (*cf.* Mt. 8:12).

come through law as they taught, but through Christ. Here is where the strangeness comes in; when they talk about being children of Abraham, they do not seem to be speaking spiritually, but physically. The idea seems to be that because they are born *physically* from Abraham's body, they can/will never be *spiritual* slaves to anyone. This is very poor thinking. It is a serious disconnect, but it is clearly their thinking that we see the whole NT has to continually correct.

It is important to know that there are **two real senses in which a person can be the offspring of Abraham**. There is the **physical** sense and there is the **spiritual** sense. A person can be a child in both senses (if they are biologically of the Jewish race), but the one does not necessarily lead to the other, *nor has it ever done so*. Let me put it another way. There are two senses in which a person can be of the "chosen race." There is the **physical** sense and there is the **spiritual** sense. The physical sense is corporate; the spiritual sense is personal and individual.

All Jews will always belong to “the chosen race” in the physical sense. This is a corporate, physical choosing of them by God. Jesus affirms this, not once, but twice in our passage. **Vs. 37, “I know that you are offspring of Abraham.” Vs. 56, “Your father Abraham.”** Jesus does not deny that there is a sense in which Abraham is their father. And for any Dispensationalists that happen to listen to this, there isn’t a Reformed Christian on the planet that denies this, or if they do, they don’t have any idea what they are talking about. In this physical sense, Gentiles are not Abraham’s offspring, nor will they ever be.

The question is, how important is the physical descent from Abraham? Paul answers that it has **some importance**. In Romans it says, **“What advantage has the Jews? ... Much in every way. To begin with, they Jews were entrusted with the oracles of God ... They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the**

worship, and the promises” (Rom 3:1-2; 9:4-5).<sup>4</sup> What is the advantage here? It is that through the physical door of Israel, one could walk through into the spiritual blessings of house of God. In fact, this is still true today, though not as most Evangelicals think. Today we still walk through the physical door of the Jews, not by befriending the State of Israel, but by being befriended by Jesus Christ, who was ... a JEW!

I recently watched a movie called *The Boy in the Striped Pajamas*. It is a WWII movie where a young German boy befriends a young Jewish boy through a fence. The Jewish boy is in a concentration camp. At one point, the father of the German boy brings in a Nazi tutor to “educate” his children. They are talking about the Jews. The boy’s sister is already brainwashed and says, “The Jew slandered us and incited our enemies. The Jew corrupted us through bad books. He mocked our literature and our music. Everywhere his influence was destructive, the eventual result of which was our nation’s

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<sup>4</sup> It can be said that everything between Romans 3:3-9:3 is a parenthetical remark. Paul takes six chapters to pick his theme back up, but it is not taking anything out of context to put these two passages together in this way.

collapse.” The boy Bruno says, “I don’t understand: a nation’s collapse is only done to this one man?” The Tutor responds, “The Jew here means the entire Jewish race. If it had been just one man, I’m sure something would have been done about him.” Bruno inquires, “There is such a thing as a nice Jew, though, isn’t there?” The Nazi responds, “I think, Bruno, if you ever found a nice Jew, you would be the best explorer in the world.” And this sister finishes, “The aim of the Jew is to become the ruler of humanity. The Jew is not creative, but destructive. He’s the enemy of culture. Thousands of Germans have been made poor by the Jew.” It makes us sick to hear such perversion, yet this is the rapidly growing mentality among people all over the planet regarding the Jews ... again. History is repeating itself; don’t be fooled. I bring this up because I wonder if any of these Lutheran Christians (for that is what all Germans would have called themselves during WWII) ever stopped to consider that Jesus Christ was a Jew? At any rate, there is importance in being a physical Jew.

## Spiritual Descendants of Abraham and Children of God

But what is more important? It is not to have Abraham as your *biological* father, but to have him as your *spiritual* father, your father in the faith. In this sense, any Gentile *or* Jew that trusts in Christ has Abraham as their father. Paul, a biological Jew, makes this clear time and again in Romans. “But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise (in the OT Judah means “praise”) is not from man but from God” (Rom 2:29). “[Abraham is] the father of all who believe without being circumcised ... who also walk in the footsteps of the faith that our father Abraham had before he was circumcised ... that is why it depends on faith ... and [is] guaranteed to all his offspring ... [we who share] the faith of Abraham, who is the father of us all” (4:11-12, 16).

To have God as your spiritual father is the individual choice of God unto salvation, and don't ever let anyone tell you otherwise. It is not a corporate choice. This choice comes, not

through biology, but in a spiritual way, through regeneration and faith. This is not Paul who we are talking about as the teacher of this, but Jesus Christ.

The Jews should have understood God's personal choice to salvation, because it is perfectly OT. Abraham was saved by faith and faith alone ([Gen 15:6](#)). God's choice of Israel the nation was based first upon his choice of an individual, namely Abraham, whom he called from among a family of idol worshipers not seeking the LORD at all ([Josh 24:2](#)). God chose Abraham to be [his friend](#) ([2 Chron 20:7](#); [Isa 41:8](#)). This is a personal choice unto salvation, and not merely to the external blessings that would belong to the Jewish race of people as discussed a moment ago.

This background is behind Jesus saying that their father is the devil. Satan is not a physical being, though his kind have been known to take physical form from time to time. He is a spiritual being. God is likewise a spiritual being, but their confusion comes in thinking that the spiritual blessings come

through Abraham, not God and his choice. Therefore, Jesus corrects them.

He addresses the question of **what it would mean if Abraham really were a person's father**. To have Abraham as your father in this spiritual sense is to have outward and inward proofs. It would mean, first of all, that Christ's word finds a place in a person's heart (**vs. 37**). Last week we saw that this "word" is both ethical instruction that you want to follow, as well as a personal relationship with God because Christ is the Word (*logos*) for John. **I'll show you how this word gets into a person a bit later**. Let's look at these.

To have Christ's word in you means that **you have a desire to obey his ethical teachings**, which are, of course, perfectly in step with the OT's ethical teachings. Do you have a desire to obey Jesus, no matter what he teaches? Your answer teaches you who your father is. Notice in the same verse, **"You seek to kill me"** (**vs. 37**). Jesus explains more about why they seek to kill him. **"You do what you have heard from**



your father” (38). Here is where the attack and counter attack becomes tense.

## Attacking Christ, Proof His Word Has No Place In Them

They protest that Abraham is their father (39), but Jesus says if that were the case, they would do the works that Abraham did. Just to remind you of these works, please remember that they actually start with faith, not with works, and this is both Paul’s and James’ point (Rom 4:3; Gal 3:6; James 2:23). But this belief, as James is trying to point out, necessarily contains in it a desire to obey Christ’s commandments (and as I’ve shown in the past, it is indeed Christ’s commandments that Abraham is also obeying, for it is Christ who is visiting him). This includes going where he was told to go (to a mysterious and dangerous land far away); expelling the inhabitants (giants) of the land, sacrificing his only begotten son Isaac, and so on.

In a remarkable verse that Jesus may even have in mind, Genesis 26:5 says, “Abraham obeyed my voice (targum:

Memra/Word) and kept my charge, my commandments, my statutes, and my laws.” Those who think God somehow magically created the law on Mt. Sinai had better take some time to seriously contemplate this verse, as part of its point is to create continuity between what Abraham was doing and what Israel was supposed to do.<sup>5</sup> But the more basic point is simply that when Jesus tells you to do something, you do it. Questioning him is like a Private questioning a Five Star General. Disobeying is like treason to the High King. Those who have Christ’s Word in them find themselves doing what Christ commands, and that is what it truly means to have Abraham as your father.

The exchange now takes a brutal turn. The Pharisees says, “**We were not born of sexual immorality**” **John 8:41**). Many commentators have suggested that this is a not-so-subtle allusion to the “**irregularities**” surrounding Jesus’ birth.<sup>6</sup> In other words, John is alluding to **the virgin birth** (see also

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<sup>5</sup> Cf. John H. Sailhamer, "Genesis" In , in *The Expositor's Bible Commentary, Volume 2: Genesis, Exodus, Leviticus, Numbers*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing House, 1990), 186-87.

<sup>6</sup> Carson 1991: 352; R. Brown 1966: 357; Barrett 1978: 348; Köestenberger 2004: 265.

John 6:42). As one says, “From their perspective, [Jesus] displays considerable cheek to talk about paternity: *they* were not born of fornication (wink, wink)”.<sup>7</sup> This is one more sign that they are not, in fact, Abraham’s offspring. How did Abraham respond when Jesus came to him? He welcomed him and killed the best calf to celebrate his arrival (Gen 18:3-8).

If this is true, then the next words should be seen as an attack on Jesus’ own claims of on the heavenly Father. “We have one Father—even God” (John 8:41). In other words, you claim that God is your father, but you are a bastard (this word is certainly not too harsh), but because Abraham is our father, so also is God. Move quickly to vs. 48 and see how this thought continues.

They tell him, “Are we not right in saying that you are a Samaritan and have a demon?” Who are the Samaritans? Half-breeds! God couldn’t possibly be their father and therefore Jesus’ father. Worse, Jesus must be demon-

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<sup>7</sup> D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 352.

possessed, a claim they make regularly. This claim seems to be rooted in Jesus' absurd birth-claims, his clearly less than reputable ancestry, his claims that he comes from the heavenly Father, and now his claims that their father is the devil. "You say that we are demon possessed (i.e. 'your father is the devil'). It is you who is demon possessed." I hope you can sense the escalation in tension going on here, which will become the impetus for murdering Jesus six months from this conversation.

Let me dwell a little more on this idea of acting contrary to God's commands as a sign that a person belongs to Satan. In vs. 44 Jesus applies this not merely to actions, but to desires. It is not merely that a person commits outward sins (for even Christians do this), but that they love to do it! It is Satan's "desire" (*epithumia*), his passionate earnest longing to murder and to lie. Satan aches inside to commit such sins, much like Amnon ached to be with his sister Tamar, eventually longing so much that he raped her. He dreams about it. He obsesses over it. He loves it. He acts on it.

These are obviously two of the 10 Commandments. Jesus says Satan has been doing this [since the beginning](#). This is a clear reference to the [Garden of Eden](#) where Satan lied to Eve about the results of eating the fruit and ended up killing our first parents through their own gullibility and covetousness. Jesus, of course, takes murder and says the root of it begins with [hatred](#) in your heart (taking his cue from [Lev 19:17](#)). And lying also has many interior motives that create the outward sin—motives such as covetousness, greed, fear, jealousy, hatred, lust, anger, and so on. Thus, the focus here is not so much on committing sins, but on why you commit them?

Jesus says it is part of Satan's "character" to commit such sins ([John 8:44](#)) and to love them. If something is your character, it describes who you are at the root. People today say character doesn't matter. Jesus says exactly the opposite. [Character is all that matters](#). What is your character? What do you love to do? Do you love to obey God, though you feel conflicted by sin? Or do you simply love to sin? Do you have

no compulsion other than the threat of punishment to stop sinning? When you find yourself hating someone, do you even stop for a moment to consider that Jesus does not allow this? Does it bother you when you find yourself lying, not because you may get caught, but because you know it does not please God? Your attitude displays your character, your quality, and it teaches you who your father is.

### Who Can Believe?

Jesus is very clear that when it is your character, at the end of the day, such things do not really bother you, at least not for the right reasons. But this, he now leads into, is what causes a person [not to be able to believe his words](#). Here I come back now to the opening discussion on [depravity](#). There are some extremely difficult words that Jesus gives to the Pharisees, but which I have found are also extremely difficult for many Christians to accept.

We saw last week that if you are a slave to sin, then you are not free to break out of sin's tyranny through an act of your

will. Rather, you need God's grace to act upon you to set you free, then you will be free to obey Christ's commands. Today we see the same thing in relation to our parentage (our father).

**Verse 43** is important to get a grip on. “Why do you not understand what I say? It is because you cannot bear to hear my word.” The word “understand” is *ginosko* and means “to know, perceive, an act of the mind.” “Why do you not understand?” The ESV translates it as “Bear to hear.” This gets at the moral disdain people have for Christ when Satan is their father. It is an acceptable translation in the context. However, some translations render it, “you cannot hear” my word. This is probably a better translation given the Greek. It is literally “you are not powerful to hear this word of mine” (or my word). *Dunasthe* means a “power” or “ability.” Given what Jesus says in **vs. 47**, this power is more than moral, though it is moral. It goes to one's parentage. That is, it is an inability based on our birth into sin and Satan's captivity. Because he is our father, we do what he desires. But we desire sin because he is our Father by birth. This is inescapable.

Jesus asks, “If I tell the truth, why do you not believe me?” (John 8:46). (Remember, back in 8:30 we saw that “many believed.” This was a false belief). Now comes the difficult teaching, “Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God” (vs. 47). Rather, they are of the devil. Jesus’ teaching here is as clear as an alpine lake; yet people turn it into a pile of mud, because they don’t like what it says, because it strikes at the root of how sinful we are and where we came from with Satan as our father.

Listen carefully. Whoever is of God hears the words of God. People do not hear the words of God because they are not of God. How then do they become “of God”? It can’t be through freewill, because freewill takes hearing, understanding, and the ability to believe prior *to being of God*. It is freewill, it is said, that makes you “of God.” Therefore, the only answer, using the analogy fitting with today, is that God adopts you as his child. Then you become “of God.” Then you are brought “into Christ.” Then you believe in him. Then and only then.



Again the Jews should have known this. “For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt” (Deut 7:6-8). God’s choice is the only way a person can be taken out of one family and put into another. For, we were not merely orphans having no fathers when God found us. We were children of the devil, children of wrath. It takes a very Strong man to bind this strongman in order to take us from one family to another. It takes a King to overcome the prince. It takes the General to override the Captain.

For your sake and for the sake of those you encounter who have such problems with this, this whole discussion over

freewill and predestination arises because people simply won't take seriously enough the state of depravity they are in. They are born children of wrath, dead in sin, with original sin and very soon thereafter, actual sin. Their father is the devil, a brutal teaching that gets at the heart of our innate wickedness because of the fall.

The only way a person can be liberated from this is through the power of God through Jesus Christ through the gospel of the Son, raising them, calling them, convincing them of their rebellion and God's holiness and far short they have fallen. People can be Christians and not accept the teaching of how this occurs, but it creates spiritual pride because they fail to take seriously enough Christ's word, though it is truly in them. On the other hand, a very strange thing happens even among some who accept this teaching. Even Reformed people can get prideful over this choice of God and it floors me how this can be. Yet, I've seen time and time again arrogance in the way they talk to others, in the way they discuss the topic, in the way they even speak about themselves.

But all we have is a gift from God when it comes to salvation. It is God's glorious grace that transfers a person from one kingdom to another, from one father to another. And it happens as the gospel of Jesus' victory over sin and death is proclaimed, and his power over sin and death is made known, even as he shows it here to the Pharisees. To believe the word, you must hear the word. To hear the word, it must first have a place in your heart. For it to have a place in your heart you must first be set free. So as we saw at the end of last week, so also today. If the Son sets you free, you will be free indeed. Believe these things with your whole heart, and know that if you do, God has been pleased to change you from the inside out. Then go forth from here desiring to obey your Heavenly Father, knowing that you have been set free from the murdering lying hearts you had when your father was the Devil.