

a system without a central sun. The Christian is the only qualified critic of Christianity, and his capacity increases as he lives near the cross.

**MANY BELIEVED ON HIM**, ver. 30. His manner of speaking was so assuring, and what he said so accordant with what was known of him, that "many believed on him." Their belief was, however, more of a general confidence than a saving trust. To become "disciples indeed" they needed something more, as is evident from ver. 31. Similar believers are mentioned. John 12. 42, 43. Those who go no farther than this will not be acknowledged in the judgment, Mark 8. 38. **MY DISCIPLES INDEED**, ver. 31. True learners of Jesus continue in his word—abide, or dwell there, as one does in his home. Hence that test of Christian character given in John 14. 21, *He that hath my commandments*, etc.

... True disciples, or learners of Jesus, gain two blessed results: 1. *They know the truth*, as taught in Scripture, or as embodied in Jesus. 2. *The truth makes them free*. Christ, who is the truth, makes free from all condemnation and bondage of sin. Rom. 7. 24, 25; Rom. 8. 1; also from "the sting of death." 1 Cor. 15. 56, 57. The Bible, which is the written truth, make-free from error, superstition, etc. 2 Tim. 3. 16, 17, *All Scripture*, etc.

... Not tradition, nor theory, nor philosophy, nor edicts, nor laws, but the truth alone makes free. **I AM . . . THE TRUTH**. John 14. 6.

**ABRAHAM'S SEED**, ver. 33. They came from Abraham as seed from the parent plant, but they did not bear his character and so were not his children, but were Satan's children, as Jesus teaches. John 8. 37-44. **NEVER IN BONDAGE**. A vain boast, as at that very day heathen Rome ruled them. Men boast of a free body, whose souls are in bitter bondage to sin and Satan.

... *Bondage*. Egyptian, Exod. 1. 14-22; 2. 1-25; Babylonian, Ezra 9. 9; Physical, 2 Cor. 11. 20; Spiritual, Gal. 4. 3, 9; 2 Pet. 2. 19.

**WHOSOEVER COMMITTETH SIN**, etc. A most solemn, comprehensive and authoritative definition of true bondage. This bondage binds the present life and the future. Which pupil is held under it? Who are free from it? See Rom. 8. 14-17. **THE SERVANT ABIDETH NOT**, ver. 35. The *slave*, or *bondman*, is here meant. He is not an organic member of

the household, but may be sent forth at any time. So those who boasted themselves as Abraham's seed, were but slaves because of sin, and so liable to be banished from God at any moment. **THE SON ABIDETH EVER**. True of every son, whether the son Jesus Christ or those through him made sons. God's household has its one only-begotten Son. He can make free the bondmen, and none can then question their liberty. *And if children, then heirs; heirs of God*, etc. Rom. 8. 17.

... Notice John's meditation on the sonship of saints. 1 John 3. 1-3, *Behold what manner of love*, etc.

## 2. OUTLINES.

1. The Bondage of Sinners; 2. The Freedom of Saints. . . . 1. Bondage by Sin; 2. Freedom by Faith. . . . 1. The Bondman and their Bondage; 2. The Deliverer and his Deliverance. As illustrative of the whole case, see Rom. 6. 12-23.

## 3. LESSONS.

**THEN SAID JESUS**, ver. 28, 31. How timely were the words of Jesus. *A word fitly spoken*, etc. Prov. 25. 11. **WHEN YE HAVE LIFTED UP . . . THEN**, etc. It requires time, and the consummation of things, to make plain the greatest truths.

... Adult classes may be called on to cite proofs that Jesus is he of whom, etc. *Query*: On what grounds do the Israelites of to-day reject Jesus, and how best may their difficulties be met?

**DO ALWAYS THOSE THINGS**, etc. The complete subordination of Jesus' life to his Father's will. Jesus our model. **CONTINUE IN MY WORD, THEN**, etc. *No man having put his hand*, etc. Luke 9. 62. *He that endureth to the end shall be saved*. Matt. 10. 22. Illustrate by seeds among thorns, and in stony places. Matt. 13. 5-7. **WE BE ABRAHAM'S SEED**. How easy it is to boast of one's parentage, etc., and yet be far from God. **WHOSOEVER COMMITTETH SIN**, ver. 34. The test of freedom, or bondage. By this test shall character be determined, and doom settled at the judgment. **MANY BELIEVED ON HIM**, ver. 30. Shall any of us believe on him? See John ver. 3. 36. While he speaks in this lesson is the best time to believe.

## English Teacher's Notes.

The first three verses of this passage (vers. 28-30) give perhaps the most striking example in the Gospels of the truth of what the Jewish