

The Full Meaning of John 8:31-36 with Rom 6:1-11

Let's first read the passage in John.

John 8:31 *So Jesus was saying to those Jews who had believed Him, "If you remain in My word (logos), then you are truly disciples of Mine;*

John 8:32 *and you will know the truth, and the truth will make you free."*

John 8:33 *They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?"*

John 8:34 *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.*

John 8:35 *"The slave does not remain in the house forever; the son does remain forever.*

John 8:36 *"So if the Son makes you free, you will be free indeed.*

Most church goers have heard verses 31 and 32 quoted many times by pastors but very few have heard or taken the trouble to read the rest of what Jesus is saying in these verses. I guess we are all guilty of quoting a verse we like, especially if we can tie it to some experience we may have had. I have heard of many who have been born again, who relate how they were set free from some addiction or a particular sin and these testimonies are true and real, but that is only the beginning of the change which the God wants to make in us as these John verses tell us. There is much more from which we need to be set free.

Hear these words of Jesus:

Truly, truly, I say to you, everyone who commits (does/enacts) sin is the slave of sin.

Jesus starts this verse with *Truly, truly* which means He is highlighting its importance and telling us to pay special attention. Next, the word "commits" in this verse is sometimes translated "practices" thus implying that one might occasionally sin but one doesn't make a *practice* of it. However, the Greek word here is *πολεω* meaning *to do* or *to enact* and so denies the application of the idea behind the word "practice". To make it very clear, we should put the word "does" or "enacts" here in place of "commits".

Jesus is plainly telling us that, **if we sin, we are the slave of sin**. Jesus was not talking to us about physical slavery as those Jews who were with Him were thinking, but rather He is talking about the slavery of the sin-nature itself. Once we grasp this, we then have to grapple with what Jesus tells us is the consequence for us of being a slave of sin.

Jesus continues, saying:

*The slave does **not remain in the house** forever; the son does remain forever.*

Before discussing this verse we need to clear up a wrong translation. The single word, "forever", is actually three separate words in the Greek, *εις τον αιωνα*, for which the literal translation is "into the age". So these words of Jesus should be translated as follows: *The slave does not remain in the house into the age; the son does remain into the age*. Correctly translated, we then notice in this verse that there is an age coming into which it is possible to enter. Thus the age we are currently in, is about to pass away and there will be a change in going from one age to the next age. The age to come being talked about here, into which it is possible to enter, is the 1000 year reign of Christ (and those with Him) on earth, commonly called the Millennium and also called in scripture the kingdom of the God. Paul talks about this change in **1Cor 15.52-54** ... *Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.*

We also see this change of age spoken about in **Matthew 13:40-43**, and we will come back to this Matthew passage in a moment.

For now we have to ask, what is meant by “*not remain in the house*”? What house is being spoken about here? Fortunately, **Hebrews 3:2-6**¹ talks to us about Moses’ house and Jesus’ house. So Jesus is talking to us about His house, but what is His house? **Matthew 13:40-43** plainly tells us the house being referred to is the kingdom of the Son of man. Let’s read **Matt. 13:40-43**:

“So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. “The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. “Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.

Jesus’ house is His kingdom, which scripture shows is the Kingdom of Heaven (correctly translated *Kingdom of the Heavens*). If you want further understanding of the differences between the Kingdom of Heaven and the Kingdom of God, read: <https://www.the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>. In this pdf, one will see that the Kingdom of Heaven is the Kingdom of the Son of Man, and so the house being spoken about in **John 8:35** is the Kingdom of Heaven.

In this **Mat 13:40-43** passage, it is clear that there is a cleaning out of Jesus’ kingdom at the end of the age, when the Father sends the Christ back into the earth. The stumbling blocks and lawless ones are cast out into the furnace of fire where there is weeping and gnashing of teeth. Thus, these stumbling blocks and lawless ones, do not remain in the house into the next age. Only the sons, those who are no longer slaves to sin, i.e. **those who do not sin**, are righteous, and it is these righteous ones who go into the next age, which, in **Mat 13: 43**, is called the Kingdom of their Father.

Remember the condition required of us in John 8 for us to be set free from sin: ...**“If you remain/abide in My word (logos)....** Remaining/abiding in His logos means we must know what His logos is and we must be obeying it if we are to remain in it.

So in summary so far, John 8 says:...

If you sin, you are the slave of sin and therefore you are NOT a son.

If you are not a son, you will be cast out into the furnace of fire.

Only sons enter the next age, the Kingdom of their Father/the kingdom of the God.

If we ponder upon this, we are left with a devastating realisation: Am I really a son?

Suddenly, Fear of Yehoveh becomes a frightening reality.

Let’s move on to another place in scripture which speaks of being a *slave of sin*. Paul talks about no longer being a slave to sin in **Rom 6:6**, and so we must bring these two sets of scriptures together to understand the fullness of what they are really saying to us. **Rom. 6:6** says: *...knowing this, that our old self was crucified with Him, in order that our **body of sin** might be done away with, so that we would **no longer be slaves to the sin....*** The very means by which we are changed so that we are no longer a slave to sin is given us in **Rom. 6:3** *...Or do you not know that all of us who have been **immersed into Christ Jesus** have been immersed into His death?...* Paul goes on to explain that being immersed into Christ Jesus causes us to no longer be a slave of sin. Consequently, we can logically deduce that being **immersed into Christ Jesus** in **Rom 6:6** means the same as **remain in My word (logos)** in **John 8:31**. English translations uses the phrase *baptised into Christ Jesus*, but, if we actually translate the Greek word (βαπτίζω) and not just transliterate it, we would have had *immersed into Christ Jesus* in our translations. Unfortunately, when we hear the word baptise/d we usually immediately associate it with water. We are far better off using the word immersed since it is used in reference to some significant

1. **Heb. 3:2-6** He was faithful to Him who appointed Him, as Moses also was in all His house. For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was *faithful* as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

experiences in scripture not at all associated with water, e.g. **Mark 10:38-39**².

Being **immersed into Christ Jesus** is therefore the same as **remaining in His logos**, and requires much more of us than being dunked in water and saying a few words over a person. **Rom 6** has nothing to do with water baptism. Sadly the vast majority of those who call themselves christian have been taught this change comes about during water baptism, that somehow being dunked in water washes me so clean that it makes me no longer a slave to sin. What DOES however, wash me clean is the logos of Jesus as He says to us in **John 15:3** ...*already ye are clean, because of the word (logos) that I have spoken to you.* But hearing the logos is not enough. The New Testament has numerous references (46 in all, read <https://the-logos.net/site-author/the-logos-of-the-deity/>) requiring us to be doers of the logos of Christ. Only by being doers of the logos of Christ can we know the way of thinking of the Father and consequently be changed in our thinking, and through this we shall know the truth and be set free from sin so that we are no longer slaves of sin.

In essence Jesus is telling us in these **John 8** and **Romans 6** verses, we need to be set free from sin completely. In our ignorance, most Christians do not think it is possible to ever be free of sin, and we must have this burden with us to the day we physically die, but scripture two times tells us otherwise:

1. 1John 3: 9 ...*No one who is born of (the) God does sin, because His seed abides in him; and **he is not able to sin**, because he is born of the God...* AND

2. 1John 5:18 ...*We know that no one who is born of (the) God sins; but He who was born of the God keeps him, and the evil one does not touch him...* AND

It will be noticed in these two verses, there is a definite article added before the word God. It has been placed here because that is what the actual Greek has. Now, if you do not know who *the God* is from a scriptural perspective, my correction will probably be meaningless to you. However, if you wish to know who scripture calls *the God*, go read <https://the-logos.net/resources/PDF's/Who-really-is-the-Deity.pdf>]

2. **Mark 10:38-39** But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized."