

3/16/25

John 8

The last day of the Feast of Tabernacles has ended, the eighth day and Jesus remains in the area of Jerusalem and the opposition continues to grow against Him.

Jesus continues to deal with who He is and declared His righteous judgment that can be seen as far back as chapter five, so chapter 8 is the day after the last or 8th day of Tabernacles, making it the ninth day. Jn. 5:14, 18; 6:41; 7:24; 8:15-16, 46

* Chapter 8 is a very hostile chapter against Jesus!

8:1-11 **The woman taken in adultery.**

7:53 The better division of this verse.

- 1) Chapter divisions, primarily is credited to Stephen Langton in the 13th century, were followed by verse divisions, with Robert Estienne publishing the first numbered verses in the New Testament in 1551 and in the Hebrew Bible in 1553.
- 2) The first Bible to feature both chapter and verse divisions as we know them today was the Geneva Bible published in 1560. This English translation was a collaborative effort by Protestant scholars who had fled to

Geneva, Switzerland, to escape religious persecution in England.

- 1) Chapter and verse divisions came centuries after to facilitate finding of Scripture and verse and most part the division are good.
- 2) But there are some or a few that clearly can be improved like in our present text.
- 3) Some make the division of chapter 7 at verse 52, making verse 53 of chapter 7 the first verse of chapter 8.
- 4) Examining it more closely, I believe the better and more natural division is to make verse 1 of chapter 8 to be the last verse of chapter 7 because it is the conclusion of the eighth day of the Feast of Tabernacles, but either one is better than the present division.

8:1 The departure of Jesus at the end of the Feast of Tabernacles.

- 1) The Lord Jesus retired for the day, “But Jesus went to the Mount of Olives.”
 - a) The gospels reveal that the Mount of Olives was a favorite place for Jesus and His disciples to spend time and the night, Judas knew the place and led the officers to arrest Jesus. Jn. 18:2
 - b) The Garden of Gethsemane is where Jesus prayed to the Father before going to the cross, it was on the Mount of Olives. Matt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46

- 2) This verse is in sharp contrast to verse 53, everyone went to his own house, but Jesus went to the Mount of Olives. Jn. 7:53; 8:1
- a) Jesus being the Creator of the world had no material things to call His own, not even a place to lay His head. Lk. 9:58
 - b) There is not mention in the gospels that Jesus ever spent a night in the city of Jerusalem!

8:2 The return of Jesus to the temple.

- 1) The time of his return is stated, “Now early in the morning He came again into the temple.” vs. 1a
 - a) The Temple was His Father’s house.
 - b) The people were the children of Abraham.
- 2) The people were drawn to Jesus, “and all the people came to Him.” vs. 2b
 - a) The people were drawn by the love and compassion of Jesus.
 - b) The people were drawn by the example of Jesus and His intimate relation with God, His Father.
- 3) The purpose of Jesus is also stated, “and He sat down and taught them.” vs. 1c
 - a) This was the greatest need of the people, to know the word of God.
 - b) To bring them into a personal relationship through repentance.

- c) There is a marked difference between a person who has a relationship with God and His people and those who do not.
- d) Those who have a passion for God and the things of God come hungering to be taught the word of God.
- e) They are growing spiritually serve in the church and God’s people all the time and not just on religious holidays.

8:3-5 The woman caught in adultery.

- 1) The accusers are identified, “Then the scribes and Pharisees brought to Him a woman caught in adultery.” vs. 3a
 - * The scribes and Pharisees were the religious leader, interpreters of the law.
- 2) The accusers humiliate the woman before the people and Jesus, “And when they had set her in the midst.” vs. 3b
 - a) They have no real concern over the woman, they are after Jesus.
 - b) They have no compassion to deal discretely with the matter and woman.
- 3) The accusers formally charged her with her crime to Jesus, “they said to Him, “Teacher, this woman was caught in adultery, in the very act.” vs. 4
 - a) If they caught the woman in the very act of adultery!
 - b) If so, where was the man?

- 4) The accusers declared to Jesus what Moses taught about adultery, “Now Moses, in the law, commanded us that such should be stoned. But what do You say?” vs. 5
- a) They knew that the punishment was stoning for such a person. vs. 5a-c
 * Ex. 20:14; Lev. 20:10; Deut. 22:22; 24:1-4; Matt. 5:32; 19:1-10
- b) So they asked Jesus for His judgment, “what do You say.” vs. 5d
- 1)) The Mishnah prescribed strangulation and the manner.
- 2)) If He pardoned her, He would break the law.
- 3)) If He condemned her, he would drive sinners away.
- 4)) Jesus would violate Roman law, not having the power of death. Jn. 18:31

8:6 The true intent of the Scribes and Pharisees.

- 1) The commentary of John reveals the reason they asked Jesus for His judgment, “This they said, testing Him, that they might have something of which to accuse Him.” vs. 6a-c
 * The word testing “peirazo” means to test Him maliciously, in an evil way to discredit Jesus in order to accuse Him.
- 2) The silent response of Jesus, “But Jesus stooped down and wrote on the ground with

His finger, as though He did not hear.” vs. 6d-e

- a) Jesus remained silent at their accusations.
- 2) The Lord Jesus wrote on the ground with His finger as if He did not hear them.
- a) The two tables were written with the finger of God. Ex. 31:18
- b) God wrote on the wall declaring Belshazzar’s judgment. Dan. 5:5, 25

8:7 The confrontation of the Pharisees and scribes about their own sins.

- 1) The woman’s accuser would not let up, “So when they continued asking Him. vs. 7a
- a) They were steadfast on trapping and accusing Jesus.
- b) They really wanted to stone Jesus, not the woman.
- 2) The Lord Jesus asked all of them one question, “He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.” vs. 7b-d
- a) Instead of calling for the first witness that saw her in the very act of adultery, then the rest of them. Deut. 17:7
- b) Jesus told them the requirement to stone her and stopped them dead in their tracks, perfection is the word He used, has not and cannot sin, sinless, having no desire or capacity, appearing only this one time in the New Testament!

8:8-9 The Pharisees and Scribes were convicted about their own sinfulness.

- 1) The Lord Jesus wrote again, "And again He stooped down and wrote on the ground." vs. 8
- 2) The woman's accusers could not stand before the woman in their self-righteousness having heard the question of Jesus, "Then those who **heard it**, being convicted by their conscience, went out one by one, beginning with the oldest even to the last." vs. 9a-d
- 3) The only One left is the One that had no sin, Jesus, "And Jesus was left alone, and the woman standing in the midst." vs. 9e-f
 * A good cross reference. Jer. 17:13

8:10-11 The assurance of the woman's forgiveness for her adultery and no accusers.

- 1) The Lord Jesus looks at her for the first time treating her with respect and no condemnation, "When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" vs. 10
 * To give judgment against her!
- 2) The Lord Jesus told her He also did not condemn her. vs. 11

* "She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

- a) The forgiveness of her sins are implied, therefore it precludes her repentance.
- b) The result of the new life with the ability to not to live habitually in sin any longer.

8:12-59 The Lord Jesus continued to teach the people in temple.

8:12-20 *The validity of Jesus about His witness.*

8:12 The light of the world is Jesus.

- 1) The Lord Jesus declared the reason for what He had just done, "Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."
 a) This is the second "I Am", the first is "I Am the bread of life". Jn. 6:48
- b) He sees and knows all things and nothing is hidden. Jn. 1:4-5, 9; 3:20
- c) Jesus is the light to the Gentiles. Is. 46:6; Lk. 2:32
- 2) This provides the effect as a result of what He did, a person does not walk in darkness any longer for Jesus becomes his or her light of life, as the adulterous woman. 1Jn. 1:5-10
- 3) Remember that at the first day of the Feast of Tabernacles the ceremony was called

Illumination of the temple. (Ardershim) and it took place in court of women. vs. 20

- a) In center were four great candelabras.
- b) When it turned dark, they lit them and they burned all night till morning, while holiest men of Israel danced before the Lord all night.
- c) The word light “phos” means to shine or make manifest, light serves as a guide, to attract, to illuminates but it also blinds, and life can not exist without light.
- d) Some declared the Messiah’s name was light.
 - 1)) “I the Lord shall be to you an everlasting light.” Is. 60:19
 - 2)) ”I will give you for a light to the Gentiles.” Is. 42:6; 49:6
 - 3)) God is said to be Spirit, love and light.

8:13 The Pharisee attacked Jesus for His witness of righteousness.

- 1) They refuted His self-witness, “The Pharisees therefore said to Him, “You bear witness of Yourself.” vs. 13a-b
* The hostility continues to build against Jesus!
- 2) They concluded His witness was not valid, “Your witness is not true.” vs. 13c
* The law required two witnesses and Jesus knew that. Jn. 5:31; Deut. 17:6

8:14 The witness of Jesus is true based on what he knows.

- 1) The affirmation of what Jesus said is truth is based on His own person, “Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true.” vs. 14:a-b
* Jesus is simply to the truthfulness of his words!
- 2) The confirmation of what is true is based on the truth Jesus knows, “for I know where I came from and where I am going; but you do not know where I come from and where I am going.” vs. 14c-d
 - a) Jesus knew He came from heaven.
 - b) Jesus knew He was going back to heaven.
 - c) The Parisees and Scribes did not know or believe this truth Jesus had told them repeatedly.

8:15 The Pharisees were natural religious men.

- 1) Their judgment was according to what they could see, hear, touch and conclude with their natural mind of depraved sinners, “You judge according to the flesh.” vs. 15a
* They were not competent witnesses about Jesus, in fact it disqualified them to be able to judge Jesus. 1Cor. 2:14
- 2) The judgment of Jesus about anyone was not according to the flesh, this is the context, “I judge no one.” vs. 15b

* Jesus knew what was in all men. Jn. 2:24-25

8:16-18 The witness of the Father confirmed the witness of Jesus about Himself.

- 1) The Lord Jesus called His Father as His second witness, “And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me.”
 - a) The judgment of Jesus is perfect without error, perfect.
 - b) Both being identically Divine.
 - c) Twenty-five times Jesus asserts that the Father sent “pempo” Him in the Gospel and 18 times “apostello”, a total of 43 times, it is a key word.
- 2) The Lord Jesus called attention to fulfilling the requirements of the law, “It is also written in your law that the testimony of two men is true. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.” vs. 17-18

* Deut. 17:6; 19:15; Num. 35:30

 - a) The Father and Son stand as independent witnesses and stand as two persons.
 - b) Jesus has already stated all this. Jn. 5:16-47; 6:32-36

8:19 The Pharisees mocked the birth of Jesus.

- 1) Insenscised by the words of Jesus that God was His Father they mocked and ridiculed

Him, “Then they said to Him, “Where is Your Father?” vs. 19a-b

- a) This is the first sign they never believed Jesus was conceived by the Holy Spirit.
- b) They believe Jesus was born out of wedlock through an immoral relationship of fornication. Jn. 8:41
- 2) The Lord Jesus reproof them for their spiritual blindness, “Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.” vs. 19c-f
 - a) The two were one, yet two separate persons of the Godhead.
 - b) Jesus said, “If you have seen Me, you have seen the Father also, I and the Father are one,” He told Philip, “He who has seen Me has seen the Father. Jn. 10:30; 14:9e

8:20 The location in the temple Jesus was teaching.

- 1) The identification of the locality, “These words Jesus spoke in the treasury, as He taught in the temple.” vs. 20a-
 - a) Jesus was in the woman's court teaching where the candelabras were placed to give light.
 - b) The word is used to describe the apartments constructed in the courts of the temple, in which not only the sacred

offerings and the things needful for the service were kept, but in which the priest dwelt: Neh. 13:7 of the sacred treasury in which not only treasure but also public records were stored, and the property of widows and orphans was deposited.

Josephus speaks of treasuries in the women's court of Herod's temple. In the New Testament near the treasury seems to be used of that receptacle mentioned by the rabbis to which were fitted thirteen chests or boxes, i.e. trumpets, so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor.

- c) Remember that at the first day of the Feast of Tabernacles, the ceremony was called Illumination of the temple in court of women. vs. 20 (Andershim)
- d) In center were four great candelabras.
- e) When it turned dark, they lit them and they burned all night till morning while holiest men of Israel danced before the Lord all night.
- f) Light serves as a guide, to attract, to illuminate but it also blinds and life can not exist without it.

- 2) The Divine protection of Jesus, "and no one laid hands on Him, for His hour had not yet come." vs. 20b

* His hour is key to John's gospel speaking of his orders from the Father and the ultimate time of the cross!

8:21-30 *The revelation of Jesus about His death.*

8:21 The declaration of Jesus about returning to heaven.

- 1) The words of Jesus refer to His going back to heaven, "Then Jesus said to them again, "I am going away, and you will seek Me." vs. 21a-c

* The Pharisees are clueless, from verse 21 the end of the chapter it grows in hostility!

- 2) The horrible truth Jesus declared to the Jews was that they will not repent, but be condemned and perish, "and will die in your sin." vs. 21d
- 3) The tragic truth Jesus told them was they would not enter heaven since they do not know the Father, "Where I go you cannot come." vs. 21e

8:22 The Jews thought He was talking about committing suicide.

- 1) The vicious response, “So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come’?”
- 2) The reason being Jesus said, “Where I go you cannot come”, the repetition of the words was a sneer poking fun at Jesus.

8:23 The distinct difference between Jesus and these Jews.

- 1) The origin of the Jews was of the earth, “And He said to them, “You are from beneath.” vs. 23a
- 2) The origin of Jesus was from heaven, “I am from above.” vs. 23b
- 3) The nature of the Jews was of this evil world, fallen and temporal, “You are of this world.” vs. 23c
- 4) The nature of Jesus was heaven, holy and eternal, “I am not of this world.” vs. 23d

8:24 The declaration about their horrible spiritual lost condition.

- 1) The proclamation of Jesus, “Therefore I said to you that you will die in your sins.” vs. 24a
 * “For I have no pleasure in the death of one who dies,” says the Lord GOD.
 “Therefore turn and live!” Ezk. 18:32
- 2) The explanation for His proclamation, “for if you do not believe that I am He, you will die in your sins.” vs. 24b

* This is the consequence and only reason any person perishes eternally! Jn. 3:17-21

8:25-30 The identification by Jesus that He is the Messiah.

- 1) The Jews asked Jesus another question, “Then they said to Him, “Who are You?” vs. 25a-b
 * Jesus will answer their question in vs. 28.
- 2) The response of Jesus to them, “Just what I have been saying to you from the beginning.” vs. 25c
 * Jesus reminded them of His constant message from the beginning of His ministry. Jn. 1:1, 14, 5:19-47
- 3) There were many other things Jesus had to declare to them from His Father. vs. 26
 - a) Jesus would have more things to say about their evil, “I have many things to say and to judge concerning you.” vs. 26a
 - b) Jesus was sent by His Father who cannot lie, “but He who sent Me is true.” vs. 26b
 - c) Jesus only spoke the words given to Him by His Father, “and I speak to the world those things which I heard from Him.” vs. 26c
- 4) The Jews were oblivious to what he meant. vs. 27

- a) The Jews by their natural mind and evil heart could not connect the dots, “They did not understand that He spoke to them of the Father.”
 - b) The word understand “ginosko”, means to percieve or comprehend.
 - c) That God was His Father was foolishness to their natural mind. 1Cor. 2:14
- 5) The Jews were told plainly He was their Messiah by way of His crusifixion. vs. 28
- a) At the time they would crucify Him, “Then Jesus said to them, “When you lift up the Son of Man.” vs. 28a-b
 - 1)) To lift up refers to the cross. Jn. 3:14-15
 - 2)) The expression “Son of Man” was a title for the Messiah by the Incarnation. Jn. 1:1, 14
 - b) Through the event during the crucifixion, “then you will know that I am He.” vs. 28c
 - 1)) The thief on the cross who repented and the centurion.
 - 2)) The Jews rejecting Jesus would realize at their own divine judgment for all Jesus told and warned them about.
 - 3)) Not all Jews but some, like Nicodemus and Joseph of Aramethea claimed and embalmed the body of

Jesus and some other priests. Jn. 19:38-40; Acts

- c) Jesus was on His mission from the Father, soing always the will of the Father, “and that I do nothing of Myself; but as My Father taught Me, I speak these things.” vs. 28d-f
* Jesus had already told them. Jn. 5:19-47
- 6) The ongoing fellowship of Jesus with His Father. vs. 29
- a) Since the Incarnation for His mission of redeeming sinful man, “And He who sent Me is with Me.” vs. 29a
 - b) The Father had been with Jesus for His entire mission as the Savior of the world, “The Father has not left Me alone.” vs. 29b
 - c) The reason is given by Jesus, “for I always do those things that please Him.” vs 29c
- 7) The one who believed in Jesus, “As He spoke these words, many believed in Him.” vs. 30
* Many in the present crowd of Jews believed the words of. Jesus, not miracles or food, genuine believers!.

8:31-36 *The proclamation qualifying the conditions of a disciple.*

8:31-32 The two marks of true disciples.

- 1) This refers to the “many who believed”, the true evidence of a disciple is abiding in the words of Jesus, “Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.” vs. 31
 - a) Some abide in the word, some don’t!
 - b) If men die in their sins and forsake their righteousness, they die in their sins. Ezk. 3:18; 18:24
- 2) The result of abiding in the word is freedom from sin and the power of sin, “And you shall know the truth, and the truth shall make you free.” vs. 32
 - a) Christ became sin for us...that we might be made the righteousness of God in Him. 2Cor. 5:21
 - b) We abide in Christ by letting the word of Christ dwell in us richly in all wisdom. Col. 3:16a
 - c) We abide in Christ being filled with His Spirit continuously. Eph. 5:18
 - d) Jesus gives the illustration of the vine and the branches to the apostles and tells them, “If **anyone** does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.” Jn. 15:6

- e) We have been made free having been given a divine nature to escape the corruption of this world through lust. 2Pet. 1:3-4

8:33 The Jews rejected the idea of not being free revealing their belief in Jesus was not true.

- 1) Listen to their arrogant pride, “They answered Him, “We are Abraham’s descendants.” vs. 33a-b
 - a) These Jews are not the “many who believed” in Jesus. vs. 30
 - b) These Jews are the one who did not believe Jesus was the Messiah!
 - c) The proof of this is in the most scathing words of Jesus from this verse to the end of the chapter, that they want to kill Him and their father is the devil, Jesus would never say that to believers, only unbeliever!
- 2) Listen to their deception and lies, “and have never been in bondage to anyone.” vs. 33c
 - * They denied any submission to any other power even though they were in bondage to Rome and had been to Egypt, Syria and Babylon.
- 3) Listen to their rejection of the truthful words of Jesus, “How can You say, ‘You will be made free’?” vs. 33c-d
 - a) Their words are mocking Jesus!

- b) These Jews clearly reject Jesus as the Saviour!

8:34-35 The rebuke of the Jews by Jesus and repetition of the same truth.

- 1) The spiritual principle of sin nature, "Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin." vs. 34
 - a) Most assuredly "amen" mark a very important truth to pay attention to.
 - b) I say to you, indicates the highest authority, God's.
 - c) The person who commits sin as a habitual habit of life is not born again and a slave to various kinds of sin keeping him or her in bondage and destruction or turned away from Christ to the world again.
 - 1)) Jesus personifies sin as a master by the article and shows the difference between a slave and a son.
 - 2)) Socrates "How can you call a man free when his pleasures rule over him?" "Rom. 6:17-20
- 2) The spiritual principle of a slave and a son, "And a slave does not abide in the house forever, but a son abides forever." vs. 35
 - a) A slave of sin does not abide in the house forever, he will die and face the judgment of God.

* "But she who lives in pleasure is dead while she lives." 1Tim 5:6

- b) A son of God is free from the bondage of sin and when he dies he is instantly present with the Lord. 2Cor. 5:1-8

8:36 The conclusion of the matter about freedom from sin.

- 1) The absolute truth for one who is born again, "Therefore if the Son makes you free, you shall be free indeed." vs. 36
- 2) When a believer falls into sin it is because he has not taken the way of escape given by God. 1Cor. 10:13
- 3) At time it is due to believing we can do it in our own strength.

* All things are lawful but all things are not helpful, all things are lawful but I will not be brought under the power of any nor do they all edify. 1Cor. 6:12; 10:23

8:37-47 *The declaration that one can be a physical descendant of Abraham, yet not a child of Satan.*

8:37-38 The Jews had no place for the words of Jesus.

- 1) The Jews were acting contrary to true sons of Abraham, "I know that you are Abraham's descendants, but you seek to kill Me,

because My word has no place in you.” vs. 37

- a) They were physical descendents of Abraham, but attemptiong to kill Jesus.
- b) The reason was they rejected the words of Jesus, thereby the words of the Father.
- 2) The Jews had a father different from Jesus, “I speak what I have seen with My Father, and you do what you have seen with your father.” vs. 38
 - a) Jesus was speaking the words of His Father.
 - b) The Jews were doing what they had see with their father and it was not God.

8:39-41a The insolant response of the Jews.

- 1) The Jews were offended by Jesus, “They answered and said to Him, “Abraham is our father.” vs. 39a-b
 - a) Israel is my first born. Ex. 4:22
 - b) Peculiar treasure. Ex. 19:5
- 2) There was no likeness of these Jews to Abraha, “Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. vs. 39c-d
- 3) The acusation of Jesus is three-fold. vs. 40
 - a) They sought to murder Him, “But now you seek to kill Me” vs. 40a
 - b) They had rejected the words from the Father Jesus gave them, “a Man who has

told you the truth which I heard from God.” vs. 40b

- c) They were were not an example of Abdraham, “ Abraham did not do this.” vs. 40c
- 4) This is the second time Jesus mentions their true father without naming him, “You do the deeds of your father.” vs. 41a

8:41b-43 The sordid response of the Jews and the reason they could not listen to His words.

- 1) The hateful and horrible remark, “Then they said to Him, “We were not born of fornication; we have one Father—God.” vs. 41b-e
 - a) Once again the Jews mention the birth of Jesus and plainly stated now that He was born of fornication unlike them, whose father was God.
 - b) They clearly did not believe in His virgin birth, they believer Jesus was an illigitmate son and were insensed that He said He was the Son of God, giving them the words of the Father.
- 2) The reproof and correction to their bad judgment according to the flesh. vs. 42
 - a) The evidence if God were their Father, “Jesus said to them, “If God were your Father, you would love Me.” vs. 42a-c
 - b) The proclamation of the origin of Jesus, “for I proceeded forth and came from

God; nor have I come of Myself, but He sent Me.” vs. 42d-f

- c) Their spiritual dead state is declared by Jesus, “Why do you not understand My speech? Because you are **not able** to listen to My word.” vs. 43

* Jesus told them they would die in their sins. vs. 21, 24

8:44-45 The revelation by Jesus who was the father of these Jews.

- 1) The plainly declaration of Jesus who their father was, “You are of your father the devil, and the desires of your father you want to do.” vs. 44a-b
- 2) The declaration of Jesus about the nature of their father, the devil, “He was a murderer from the beginning.” vs. 44c
 - a) The leader of the rebellion in heaven over 1/3 of the angels. Is. 14; Ezk. 28
 - b) The tempting of Eve to bring the fall of Adam, bringing in spiritual death to them. Gen. 3
 - c) Having Cain kill Able his brother. Gen. 4; 1Jn. 3:8
- 3) The declaration of Jesus about the deceptivness of the devil, “and does not stand in the truth, because **there is no truth in him.**” vs. 44d-e
- 4) The declaration of Jesus about Satan, the devil, that he has never spoke truth, “When

he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” vs. 44d-f

- 5) Jesus declared the evidence their father was the devil, “But because I tell the truth, you do not believe Me.” vs. 45

8:46-47 The invitation of Jesus for anyone to accuse him of sin.

- 1) The cry for an accuser, “Which of you convicts Me of sin?” vs. 46a
- 2) The implication of no accuser, “And if I tell the truth, why do you not believe Me?” vs. 46b-c
- 3) The spiritual conclusion, “He who is of God hears God’s words; therefore you do not hear, because you are not of God.” vs. 47

8:48-59 *The revelation of the pre-existence of Jesus.*

8:48 The derogatory response of the Jews. is to call Him a Samaritan that is demon possessed.

- 1) Their hatred for Jesus just increased, “Then the Jews answered and said to Him, “Do we not say rightly that You are a Samaritan.”
 - a) The Samaritans were half Jew and half gentile and considered unclean.
 - b) The resulted from the cross-polation practice of the Assyrians in 722 B.C.

- 2) Their hatred led to blasphemy due to their evil heart, “and have a demon?”

a) Jesus was the Son of God Incarnate. Jn. 1:1, 14

b) Demons were fallen angels from the rebellion of Lucifer, second to God in heaven. Is. 14: Ezk. 28; Rev. 12:9

8:49-51 The response of Jesus was a sharp rebuke.

- 1) The denial of Jesus refuting their dishonorable words, “Jesus answered, “I do not have a demon.” vs. 49a-b
* Jesus had the Spirit of God without measure, being God!
- 2) The charge of Jesus of dishonoring His Father by dishonoring Him, “but I honor My Father, and you dishonor Me.” vs. 49c-d
- 3) The glory was given to the Father by Jesus, the One who judged the truth of all things, “And I do not seek My own glory; there is One who seeks and judges.” vs. 50
- 4) The promise of Jesus to those keeping His word was to live eternally, “Most assuredly, I say to you, if anyone keeps My word he shall never see death.” vs. 51
 - a) Most assuredly, Verily, Verily, Truly, Truly, listen up it is very important information.
 - b) I say to you, the highest authority, the Second person of the Trinity.

- c) The word death refers to not perishing, being instantly present with God at the point of death. 2Cor. 5:1-8

8:52-53 The Jews are outraged at the words of Jesus.

- 1) The Jews totally reject His words and are only strengthened in their belief that He has a demon, “Then the Jews said to Him, “Now we know that You have a demon!” vs. 52a-b
- 2) The Jews understood death to be physical death and respond in mockery, “Abraham is dead, and the prophets; and You say, ‘If anyone keeps My word he shall never taste death.’” vs. 53a-d
- 3) The Jews deride Jesus, “Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?” vs. 53e-h

8:54-55 The Jews did not know God.

- 1) The contradiction of the Jews was pointed out by Jesus, “Jesus answered, “If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. vs. 54
* You cannot say you know God and dishonor Jesus!
- 2) The shocking revelation of Jesus to the Jews that they did not know God, “Yet you have not known Him, but I know Him. And if I

say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word." vs. 55

* They were liars Jesus said to them!

8:56-58 The declaration of Jesus that He existed before Abraham.

- 1) The revelation of Jesus to the Jews Abraham knew about His coming, "Your father Abraham rejoiced to see My day, and he saw it and was glad." vs. 56
 - a) The word see and saw is "oida" to know or percieve and he rejoiced "agilliao" to glory and exult in the aorist indicative, in fact did so.
 - b) The word see is aorist subjunctive, the "Day" of Christ First Coming, teh Day Jesus was at the present.
 - c) The word saw is aorist indicative, Abraham did in fact percieced and understood His Coming and in fact was exceedingly glad, the aorist indicative.
 - d) Where did Abraham see Jesus?
 - 1)) Some believe Melkizedeck was Jesus, a Christophany, I do not believe Melchizedeh was Jesus because he cannot be both the prophetic type and the fulfillment, Hebrews makes this clear. Gen. 14:18-20; Heb. 6:20; 7:1, 10

- 2)) Other believe it was when God and the two angels came down to Abraham to reveal the birth of Isaac that was a Christophany. Gen. 18:1-15
- 3)) Still others when Abraham offered Isaac on the Mount Moriah. Gen. 22
- 2) The Jews mocked Jesus, "Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" vs. 57

* Jesus was 33 years of age!
- 3) The revelation by Jesus to the Jews that He existed prior to Abraham. "Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." vs. 58
 - a) The proclamation is of the upmost importand, "Most assuredly" placed at the beginning of the sentence.
 - b) The authority behind the proclamation is the highest, "I say to you."
 - c) The word was "ginomai" means before Abraham "came to be" I was there already.
 - d) The spiritual revelation was that Jesus was God back with Moses on Mount Sinai, at teh burning bush, "I AM". Ex. 3:14

* He said, Abraham was for a time, temporal, but Jesus was eternal before He entered the temporal time zone by the Incarnation, Jesus hasI always existed., He is eternal. Jn. 1:1,14

8:59 The Jews were going to kill Jesus.
and once again He passes on because His time was
not yet come!

- 1) The Jew heard all they could, "Then they
took up stones to throw at Him." vs. 59a
- 2) The providential protection and time of the
Father was over Jesus, "but Jesus hid
Himself and went out of the temple, going
through the midst of them, and so passed
by."