

## John - Lesson 8

John Chapter 8

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Memory verse for this week: *Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

**Introduction:** Last week we saw Jesus teaching in the temple after he attended the Feast of Tabernacles in Jerusalem. He told the throngs of people that he was the water of life which was the way unto eternal life. This greatly upset the religious leaders and Sanhedrin council. They plotted to take the Lord's life.

*Overview of John 8:* The chapter begins with the attempted entrapment of Jesus by confronting Him with the woman taken in adultery. It is followed by His proclamation of being the light of the world. He thereupon defends Himself against the hostile questions of the Pharisees and rabbis of the Temple. The confrontation between Jesus and the Jewish hierarchy in the Temple escalates into a showdown. In fact by the time it is over, they attempt to stone Him to death. Yet, His hour was not yet come and He departed.

### I. The Woman Taken in Adultery

*John 8:1 Jesus went unto the mount of Olives.*

*John 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.*

*John 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

*John 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.*

The events described evidently took place following Jesus' observance of the Feast of Tabernacles at Jerusalem. His going to the Mount of Olives thereafter may imply He spent the night there. It may be also He stayed at the home of Mary, Martha, and Lazarus who lived adjacent to the Mount of Olives.

In any event, early the next day, He returned to the Temple. The throngs once again assembled to hear Him teach. He therefore sat down and taught them. It is noteworthy the word translated as people (laos *laos*) is a reference to the general population (i.e., the common people). In distinction, Jesus would spend much of His day disputing not with them, who evidently heard Him willingly, but with the hostile Jewish leadership in the Pharisees and scribes.

The Pharisees were constantly looking for a way to condemn Jesus. This account is not found in all versions of the Bible. In the corrupt texts of Westcott and Hort they omit this out of Chapter 8 completely, but add it to the end of the Gospel of John. It was said that it was omitted since it might encourage people to commit the sin of adultery. If you study this out, you do not find any acceptance by Jesus of the sin, but he shows that by grace sin can be forgiven. In the end of dealing with the woman, he told her to go and sin no more. God had reasons for penning the story, and we can learn from the Lord. The scribes and Pharisees find this woman committing one of the most horrible of sins, and they bring her to him. Jesus had earlier made some statements about adultery.

*Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

*Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

*Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:*

*Mat 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

We can see that if anything, Jesus had made the act of adultery even greater in the offense and the ease of which one could be found guilty of it without actually partaking of the physical sexual act. So they knew that if he let the woman off, then they would have a reason to find fault with the Lord. Paul commented on adultery in I Corinthians Chapter 7.

*1 Cor 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:*

*1 Cor 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.*

*1 Cor 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.*

*1 Cor 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.*

*1 Cor 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*

*1 Cor 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.*

Today, we find many churches not taking biblical stands on the issue of adultery and remarriage. God's plan has always been for a man and woman to marry and

to stay married to the first mate. There are some exceptions where divorce is allowed, but in limited cases.

In verse 3, the Pharisees and scribes therefore brought before Him a woman caught in the very act of adultery. (It is noteworthy the charge is adultery versus fornication.) Adultery implies marital infidelity and is a far worse sin than fornication. The woman apparently was married and was cheating on her husband. Or, it may be she was a harlot having an inappropriate relationship with a married man. It is of further significance that the exhibition of this immoral, philandering woman was unlawful. There was a court for such a case.

It will become increasingly clear that the motive of the Pharisees and scribes was to entrap Jesus. They all wanted to hear what Jesus would say about such a sinner. They knew He was prone to forgive.

*John 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*

*John 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*

The Pharisees knew the law, and they accurately said that the law commanded such caught in this act to be stoned.

*Lev 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*

*Deu 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.*

We can see that the law was very strict, and the punishment for sin was quick and very hard. I doubt if many today would live long if we were all put back under the penalty of the law. But remember that God still judges sin just as seriously as before and hates it very much. Only by the blood of Jesus can we approach the throne of God and be justified.

The Pharisees quickly reminded Jesus that the Law of Moses commanded stoning for such sin. Notice their question to Jesus in this regard. "But what sayest thou?" In effect they said, Moses said thus and thus, now what do *you* say? Their whole point was to entrap Jesus. They cared little about the adulterous woman or her violation of the Law. Their attempt to entrap Jesus is verified in the statement, "This they said, tempting him, that they might have to accuse him." Their purpose was to ensnare Jesus.

They put Jesus on the spot *in order that* they could find a cause to accuse *Him*. *He* was the target of their bogus indignation. Jesus' response was basically to ignore them. Rather, he "stooped down, and with his finger wrote on the ground, as though he heard them not." What he wrote, we certainly are not told. It may be He wrote out the charges. It may be He wrote out the names of the pompous accusers. It may be He wrote out Scripture. We will never know until we get to glory. It has been assumed that Jesus wrote in the soil or sand and indeed the word translated as ground (*gh ghay*) would seem to so indicate. However, this event took place, if not in the Temple itself, certainly in its courts. Most if not all of the Temple had paving stones. Conceivably, Jesus wrote invisibly upon the pavement of the temple making what he wrote all the more unknowable.

*John 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

*John 8:8 And again he stooped down, and wrote on the ground.*

As Jesus ignored them, they pressed Him all the more for an answer. Jesus chose to draw their attention to their hypocrisy by ignoring their charges and writing mysteriously on the ground. Jesus rose up and said, "He that is without sin among you, let him first cast a stone at her."

Who notably is absent is the man who was caught in the act of adultery with her. He obviously was known. Yet, they chose only to make an example of this hapless adulterous woman. That may have a bearing on how Jesus answered them.

Jesus appointed the chief executioner in the case—he that is without sin. They all knew themselves guilty generally. What may be implied in this context is an allusion to sexual immorality. It may be these pious, pompous Pharisees and scribes themselves were themselves guilty of such sin. It may even be that if what Jesus wrote was visible upon the ground, He had written their names and the names of their adulterous partners. If the woman were a prostitute, this whole matter may have been specifically set up to entrap Jesus. Moreover, implicit is that some of Jesus' antagonists may have been involved with this woman or other prostitutes. What Jesus wrote may have her list of clients which included some of the big shots of the Temple.

As mentioned earlier, a couple of things struck me as being wrong with this story and the action of these men. The first that bothered me is that both the man and woman caught in the act were to be put to death. Where was the man who was involved in the adultery. We see almost a partial justice being sought that they decided who would die. Perhaps they knew the man and did not wish to see him put to death. I don't know if they did or not, but it certainly seemed one-sided and wrong to only accuse the woman. And I have always wondered what the Lord wrote on the ground. When missionaries come and stay in my home, I always ask them two questions. And one of them is what did Jesus write on the

ground. Man speculate that Jesus wrote the 10 commandments from the first to the last.

I personally believe that Jesus may have written down each man's name, and the sins he had committed below their name. Jesus was God, and He knew all things. That meant he knew not only who they were, and what they had done wrong. And the bible clearly teaches that there are none righteous, no not one. All have sinned and come short of the glory of God.

The finger of God had written to man before.

*Exo 8:18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.  
Exo 8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*

God gave the 10 commandments to Moses written on tables of stone.

*Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

*Deu 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*

The hand of God wrote when he condemned the wicked King Belshazzar.

*Dan 5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.*

It is important to remember that sinful man refused to hear God's first commandments, and Moses broke them in his anger. God had to write the commandments a second time on the stone tablets.

*Exo 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.  
Exo 34:2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.  
Exo 34:3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.*

*Exo 34:4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.*

*John 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*

*John 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?*

*John 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

It is interesting how that man runs from God and His righteousness. That is man's way, but God seeks for us to turn from our sin, confess it, and turn to Jesus for forgiveness.

*Gen 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?*

*Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

*Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*

*Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*

*Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*

*Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;*

*Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

*Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?*

I praise the Lord that Jesus will forgive us if we will come to Him with repentance and faith. The woman said to the Lord that there was no man who stood and accused her. Jesus said "Neither do I condemn thee.. go and sin no more." It is important that only Jesus was righteous enough to condemn her, but he did not. I praise the Lord for the dispensation of Grace that we now live under today. Jesus will forgive all sins.

*Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

*Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:*

*1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

*1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

*1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

One by one, the hypocritical accusers drifted away, “being convicted by their own conscience.” These hard-hearted religious leaders were pricked in their heart by their own consciences. Whether it was their own general sinfulness or Jesus’ prospect of uncovering them, we do not know. What is clear is that they were convicted and slipped away. Only Jesus and the woman were left standing in the Temple court.

When Jesus asked her if there were any left to accuse her, she could only admit there were none. Jesus, knowing the context of which she had been made an example, simply said, “Neither do I condemn thee: go, and sin no more.” His charge was reminiscent of what he told the impotent man at the pool of Bethesda after healing him: “sin no more.” Jesus, in sending away this immoral woman, did not wink at her sin nor tacitly condone it. He understood that she was a pawn used to entrap Him. It is noteworthy though Jesus condemned sexual sin, He often was far more harsh in His condemnation of sins of the spirit such as pride, unbelief, hypocrisy, and hardness of heart.

In Jesus’ eight-fold condemnation of sin in Matthew 23, not one of the eight woes was of sexual sin. They all were of spiritual sin. So often to this day we are willing to condemn one who has entered into sexual sin and ignore those who practice the less visible sins of the heart and spirit. Both are wrong, but the evidence of the New Testament is that God views spiritual sins as the worse. That certainly was the case for Old Testament Israel in their spiritual adultery. It was idolatry, primarily, which sent them into captivity.

*John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

*John 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.*

Jesus is truly the light of the world. He declares that if we follow him we will not walk in darkness but have the light of life. Many question the salvation of others when they do not walk in the light. I believe if we are truly saved, our desires of the heart will change. We will want to be like Jesus, and when we are like Him, we will walk in the light.

*John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

*John 9:5 As long as I am in the world, I am the light of the world.*

*John 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.*

*John 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

We see that the Pharisees said that Jesus' record was not true because he bore record of himself. But many, many other bore record of Jesus than just himself. The scriptures foretold of His coming by the prophets, and John the Baptist came as the voice in the wilderness proclaiming that Jesus was about to come upon the scene.

Jesus presents Himself as the light of the world. The word translated as then (oun *oun*) has more of a sense of *logical* sequence than of *chronological* sequence. In any event, Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Twice already in John's gospel, Jesus had been presented as the true light of God (John 1:4-9 and 3:19-21). In Psalm 27:1, Jehovah is presented as light as well as in Isaiah 60:1-3, 19-20.

***Psa 27:1 A Psalm of David.** The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?*

***Isa 60:1** Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*

***Isa 60:2** For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.*

***Isa 60:3** And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

During the Feast of Tabernacles just past, there was a brilliant candelabra in the Temple court, commemorating the pillar of cloud by day and the pillar of fire by night. In John's gospel, Jesus had already presented Himself as the (1) water of life and the (2) bread of life. Now, He presents Himself as the (3) light of the



world. He is the antithesis and antidote to the darkness of this world. To follow Him is the essence of being a disciple. The closer we follow after Him, the greater His light is to our pathway.

The issues of life are fundamentally spiritual. In following, Jesus Christ becomes the light of life spiritually which gives guidance, encouragement, and dispels fear.

In verse 13, the reassembled Pharisees promptly took issue with Jesus. They pled minor technicalities of the law that only in the mouth of two or three witnesses was credibility established.

*John 8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*

*John 8:15 Ye judge after the flesh; I judge no man.*

*John 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.*

*John 8:17 It is also written in your law, that the testimony of two men is true.*

*John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.*

*John 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.*

Jesus claimed deity, and it was true. Jesus is one of the parts of the three part God Head. (Father, Son, and Holy Spirit.) Christ was the light of the world, and he was God manifested in the flesh.

*John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*John 1:2 The same was in the beginning with God.*

*John 1:3 All things were made by him; and without him was not any thing made that was made.*

*John 1:4 In him was life; and the life was the light of men.*

*John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

If you and I are walking in the Will of the Lord and doing those things pleasing in His sight, we will be showing forth our light. Like the moon has no power in itself to put forth light, but reflects light from the sun, you and I of ourselves have no great light in us. But because of Jesus living inside us, the light goes forth from us to the glory of God the Father.

*Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.*

*Mat 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

*Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Jesus' response was essentially that His Father also bore witness of Him. He knew where He came from, why He was there, and where He was going. They knew none of the above.

Jesus' comment to judging after the flesh may be a lingering reference to the recent hypocritical exhibition of the adulterous woman. Jesus' basic response was that had He passed judgment on no one, yet if He did decide to judge, His judgment would be true. The reason was the Father bore witness with Him. Therefore, He met the criteria of the law in that "the testimony of two men is true." Jesus, as in John 5:37, once again pointed out that the Father bore witness of Him as well as Jesus Himself.

The Pharisees then challenged Him with the question, "Where is thy Father?" Not only was there a hint of sarcasm present, but also unbelief. What may be implied is, 'Well, if your Father is a witness, where is He?' What even may be implied is a coarse allusion to Jesus' parenthood. They may have picked up on that Joseph was not His biological father and therefore were implying He was illegitimate, or at least illegitimately conceived. Both ideas may have been dancing in their hostile minds. Jesus' answer was that their basic problem with Him lay in that they did not know His Father.

John Gill had this to say about verse 19:

### **John 8:19**

**Then said they unto him, where is thy Father?....** The Persic version adds, "show *him* unto us": produce this witness boasted of, let us see him; this they said in a sneering, taunting, and insulting manner; where is thy Father? what! he is in Galilee; fetch him from thence; it is Joseph the carpenter you mean; a goodly witness indeed!

**Jesus answered, ye neither know me nor my Father; if ye had known me, ye should have known my Father also;** they did not know the divine original of Christ, that he was the Son of God, and that God was his Father; they greatly boasted of their knowledge of God, but they knew him not; their ignorance of Christ showed it: the knowledge of both go together, and which is life eternal; nor can any truly know the one, without the other: and where the one is known, the other will be also; Christ is the brightness of his Father's glory, and the express image of his person: so that he that has seen the one, must know the other; and indeed, no one can know the Father, but he to whom the Son reveals him: this was a severe mortification to these men of knowledge.

## II. Jesus Continues to Teach in the Temple

*John 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.*

*John 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.*

*John 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.*

*John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*

*John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

Jesus taught in the temple, I am sure to the dislike of the religious leaders. Jesus was not shy in calling sin what it was, and you and I should not hesitate to declare the truth to the world. As Jesus said, unless they come to Jesus for salvation, they will die in their sins. And after this life, there is no hope for the sinner.

*Luke 13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.*

*Luke 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?*

*Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

*Luke 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?*

*Luke 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

All of these events (chapter 8) took place at the Temple treasury which was located near the court of the women. There, thirteen chests shaped like trumpets standing upon their bells were located. They were so placed in the most conspicuous place of the temple complex for both the voluntary offerings of the people as well as the mandatory tithes and Temple tax due each year.

“no man laid hands on him; for his hour was not yet come.” It was not the time as yet for His arrest and crucifixion. Therefore, God providentially prevented Jesus from being arrested. John’s gospel, there are seven places recorded where Jesus alluded to *His hour* (John 2:4, 7:30, 8:20, 12:23, 13:1, 16:32, 17:1). In each case, it is a reference to the time of His death.

In verse 21, this mysterious discourse by Jesus between Himself and His

antagonists parallels that of John 7:33-36, uttered several days earlier. It may be that Jesus' thought was though he would go His way, they would continue to blindly seek the Messiah and die in their sins oblivious to the truth the Messiah had been in their midst. Jesus further baffled His enemies by intimating where He was going they could not come. Their thought was perhaps that He was talking about suicide this time and was on His way to Gehena whence they, of course, thought they were above.

Jesus' reversed their perverse thought upon them. Not only were they from beneath in so far as the earth was concerned, they in fact were as the children of the devil (8:44). The reference to being "from beneath" alludes to how they were ultimately from hell. His comment to being from above literally has the sense of being from on high. Jesus is not of this world. He was not then. He is not today.

In verse 24, Jesus reiterated what He said in verse 21, "Ye shall die in your sins."

That was true of the professional religionists with which He was debating. It remains true for all who reject Christ to this day.. The following phrase, "that I am he," is full of meaning. Throughout the Lords ministry, particularly as recorded in John, Jesus said, "*I am* the bread of life" (John 6:35). "*I am* the light of the world" (John 8:12). "*I am* the door" (John 10:9). "*I am* the good shepherd" (John 10:11). "*I am* the way, the truth, and the life" (John 14:6). And, "*I am* the true vine" (John 15:1). He ultimately is the great *I am* in John 8:58 which is a thinly-veiled equation to Jehovah God. Unless and until they would believe He is the great "I am," they would perish in their sin.

*John 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.*

*John 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.*

*John 8:27 They understood not that he spake to them of the Father.*

*John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

*John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

*John 8:30 As he spake these words, many believed on him.*

Jesus declared that he was the one who was from the very beginning. Before Abraham was, Jesus was. As in many of His teachings, the people did not understand what He was teaching. But as it says in verse 30, some did believe. When we present the Gospel with accuracy, not everyone we witness to will be saved. But there will always be a few who will come to the knowledge of the truth.

Jesus had already claimed to be the Messiah as well as equal with God. They now ask Him directly who He was that they might charge Him with blasphemy. Jesus deflected their question by answering, "Even the same that I said unto you from the beginning". Jesus continued that He had much to say further even to pass judgment upon them. Yet, all He said or did were of His Father. They did not get it, because they did not know the Father (vs. 19). Jesus' reference to the lifting up of the Son of man, no doubt, alludes to the cross. Throughout John's account, Jesus so referred to Calvary as Him being "lifted up" (3:14, 8:28, 12:32,34).

Their coming to the realization of that would be only after it was too late. Men entering into eternity without Christ certainly come to realize who He was and what He did. But for them it is too late. Again Jesus reiterated how He did or spake nothing of Himself, but only of and through His Father.

In verse 29, Jesus bore testimony to the help and assistance of His heavenly Father. He likewise has promised to never leave us alone

*Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

As Jesus did always "those things that please him," an example likewise remains for us. Many believed on Him as He spake these words. Evidently, not many of the Pharisees or scribes so believed.

### **III. The Truth Makes Men Free**

*John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;  
John 8:32 And ye shall know the truth, and the truth shall make you free.*

What a great truth that Jesus reveals to us in these verses. If we truly believe in the Lord, and follow the commandments of God, God will reveal total truth to us and we will be set free from the bondage of sin. And coming to the truth means coming to grip with our sinful and lost condition before a Holy and Righteous God, repenting of our sins, and accepting Jesus Christ as our Personal Savior. When we gain this truth, we are truly free. The world is constantly seeking freedom.

Our forefathers in America came to this land seeking a place to be free. But no man or woman will ever be truly free without Jesus as their Savior. There is a void in our heart that no man or possession can fill. But Jesus can fill us with His Joy, and it is a result of being free from the bondage of sin.

*John 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

*John 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?*

These self-righteous Jews could not believe that they were in bondage to any man. They were born of Abraham's seed, and in their mind, they were the special people of God. And Israel truly was the chosen nation of God. But by obeying the traditions of man rather than the commands of God, they were lost and far from God. Our heritage may make us something special on paper or in someone's long genealogy list, but without Jesus we are simply aliens from God. The first prayer we must pray to God is to be merciful to us, a sinner far from the Lord.

*Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*

Jesus now makes the distinction between being a believer and a disciple. Simple faith in Him is all that is necessary to convey salvation. However, discipleship requires *continuing* in His Word. The word translated as continue (menw *meno*) is often translated as 'remain.' The word translated indeed (alhywv *alethos*) is a direct derivative of (alhyeia) *aleithia* which is the basic word for 'truth.' The former has the sense of 'truly' or 'in fact.' Salvation is a gift, whereas being a disciple requires work from the believer.

*Luk 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

*Luk 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

In verse 32, Jesus set forth an eternal principle which His Jewish antagonists immediately misinterpreted. There are several Greek words which are translated as 'know.' However here, the word (ginwskw *ginosko*) has the sense of experiential knowledge. That is, knowing the truth from personal experience.

The word translated as make free (eleuyerow *eleutheroo*) is a reference to being 'set free from slavery.' The slavery to which Jesus referred is made clear in verse 34. It is sin.

The temperature of the debate rises. Jesus' Jewish antagonists belligerently proclaim that they were Abraham's descendants and had never been in bondage (slavery) to any man. They did not understand where Jesus was going with this truth. But in the heat of the controversy, their response was obviously incorrect. They conveniently forgot that the Jewish people had been slaves in Egypt, not to mention the fact they presently were under bondage to Rome. Nor did they

recall the Babylonians, Persians, Greeks, and numerous other nations down through history. The proud Pharisees may have had in mind how they were the descendants of Sarah the free-woman rather than Hagar the bond-woman.

*John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*

*John 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.*

*John 8:36 If the Son therefore shall make you free, ye shall be free indeed.*

Jesus uses present tense in verse 34. He is saying that is we abide in sin we are the servants of sin. We know the teaching where Jesus said we have to decide who we will serve, the Devil with our sin, or God with our sins forgiven by Christ. There is no middle ground. People who claim to be Christians and walk in darkness are either not truly saved or extremely carnal. And we will never grow in the Lord until we obey His Word and study His word. If we will truly come in pure heart to the Lord, he will make us free. And it won't be a false shallow freedom or a turning over of a new leaf, it will be a life changing freedom where we will never be the same as we once were.

*Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

*Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

Jesus' reply makes His point. "Whosoever committeth sin is the servant of sin." Jesus in effect taught, one who continually does sin becomes a slave thereto. This is true whether in reference to a specific sin or generically to sin in general. Sin enslaves. Knowing and doing the truth, by contrast, is what emancipates from sin's bondage.

Jesus used a little illustration commonly understood in a culture in which slavery was still an accepted and widely practiced institution. In a household employing slaves, the son of the master held permanent status. He was part of the family. Slaves came and went and held little or no authority in the household. One slave could not free another. However, if the son of the lord emancipated a slave, he was freed indeed.

Jesus is developing the truth that it is the Son of God which has the power and prerogative to liberate from sin. No mere man or human institution (religious or otherwise) holds such authority.

John Gill said this about Verse 36.

### **John 8:36**

**If the Son therefore shall make you free,....** Alluding to the custom of adoption by the sons or brethren in the family, which obtained in Greece, "the adoption of brethren", as Grotius, and others have observed; or rather to a custom among the Romans, of a son's making free after his Father's death, such as were born slaves in his house. Such a case as this is supposed (h);

"a man having a son or a daughter by his maidservant, that which is born of her, since of a servant, is without doubt a servant: wherefore if he (the son) should say, this is my natural brother or my natural sister; for since my father had children by his maidservant, "whom he did not make free"; and he dying the law has made me lord of these, "I have made these free", because of their natural kindred."

#### **IV. The True Father of these Jews**

*John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.*

*John 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.*

*John 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

Jesus lets these men know that they be the physical seed of Abraham, but they are certainly not the spiritual seed of him in their current state. Jesus says that if they were of the spiritual seed of Abraham, they would be doing the works of God.

John Calvin had this to say about these verses:

"Abraham is our father." This argument shows quite clearly how proudly and fiercely they despised all of Christ's reproofs. They keep on claiming to be Abraham's children, not just meaning that they are descended from Abraham, but that they are a holy race, God's heritage and children. And yet they are still placing their confidence in human nature. But unspiritual descent without faith is mere hypocrisy. We can now see what blinded them and made Christ of no interest them, even though he was armed with deadly thunder.

Christ distinguishes more clearly in verse 39 between illegitimate and legitimate children of Abraham and takes away the name from all who are unlike Abraham. It is true that children often do not reflect in their behavior the father they sprung from. But Christ is not discussing physical descent here, but only affirms that people who do not by faith keep the grace of adoption are not to be reckoned among Abraham's children before God. Since the Lord promised to Abraham's descendants that he would be their God (Genesis 17:7), all unbelievers exclude themselves from Abraham's family when they reject this promise. "



*Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

We see that if we are Christ's, then we are a true descendant of Abraham. We as Gentiles have been grafted into the perfect line.

Jesus knew they were Abraham's descendants. But uncharacteristic of Abraham, they had in mind to kill Him because His Word had no place in them. They would not receive either Him (John 1:11-12) or His Word. That condemnation remains to this day.

Jesus begins to draw the distinction between who the Pharisees' real father was and His Father. He made it clear they did not share the same spiritual father.

*John 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

What did Abraham do as a man in serving the Lord? Let's look at a few verses that speak of Abraham's works.

#### 1. Abraham was a believer

*Gen 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*

*Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.*

*Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

*Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

*Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.*

#### 2. Abraham was a Separationist

*Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:*

*Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

*Gen 12:3 And I will bless them that bless thee, and curse him that curseth*

*thee: and in thee shall all families of the earth be blessed.*

*Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.*

### 3. Abraham was a tither

*Gen 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

*Gen 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

*Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

*Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

*Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.*

*Gen 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*

*Gen 14:23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:*

### 4. Abraham was no trouble maker, but rather a peacemaker

*Gen 13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.*

*Gen 13:9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*

### 5. Abraham was a man that made a sacrifice

*Gen 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*

*Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

A man who was willing to put his own son to death if that was what God wanted. But it was a test only. God provided the sacrifice with a ram in the bush rather than Isaac.

### 6. Abraham lived by faith.

*Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

7. Abraham did not limit the power of God

*Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

*Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.*

Were these men living like Abraham? Not at all, and Jesus was revealing their sinful condition to them. The pompous Pharisees promptly retorted, "Abraham is our father." To which Jesus replied, "If ye were Abraham's children, ye would do the works of Abraham." In other words, if they were true descendants of Abraham spiritually, they would exemplify the spiritual character of Abraham. Moreover, Abraham never sought to kill others as they did Him.

## **V. Jesus Identifies the Jew's Father as Satan**

*John 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*

*John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

These Jews did not like what Jesus was revealing about their false position before God. We see that by the statement "We are not born of fornication" that they are inferring that Jesus was born as an illegitimate son of Mary. They claim that their father is God, but Jesus knew that was not true. And God was the Father of the only begotten son of God which was Jesus. They knew nothing of what they spoke. Jesus tells them that if they truly loved God, they would love him since he proceeded from God. He explains that he was not coming on his own accord, but because he was sent as the Savior to the world by God.

*1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

*1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

*1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

Jesus added, "Ye do the works of your father." He already had insinuated they were not of Abraham, implying another spiritual lineage. As they shot back, the heat of the debate further escalated. Their insinuation that Jesus was illegitimate

very may well be a reference that they were aware Joseph that was not His real father or that (in their minds) He had been illegitimately conceived.

As is often the case, when an unrighteous antagonist cannot prevail on the substance of debate, he will resort to attacking the character of his opponent. The Pharisees, perhaps in exasperation, nevertheless took this cheap shot at Jesus. They then piously announced that they had only one Father which was God.

*John 8:43 Why do ye not understand my speech? even because ye cannot hear my word.*

*John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

*John 8:45 And because I tell you the truth, ye believe me not.*

It was as if their ears were clogged and they could not understand the words that the Savior spoke. Jesus really lays it on the line when he tells them that they are serving their truth father which was Satan himself. He tells them that they have no truth in them because they will not hear the Word of the Lord. When someone says "I don't care what the Bible says, I'm doing it my way.", you can be sure that the love of God does not dwell in that person.

When we are saved, we get the mind of Christ, and His heartbeat was to do the very will of the Father. Sometimes the truth hurts. When the pastor preaches the Word and I'm convicted of my sin, many times I get uncomfortable. But that is God's way of using the Holy Spirit to correct us and bring us back to the path of righteousness. These men are told that they do not believe Jesus even though He spoke the truth to them. Many will not hear today. They would rather believe a lie than the truth of God.

*2 Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

*2 Tim 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*

*2 Tim 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.*

There is a day coming soon when the Anti-Christ will deceive virtually the whole world with his false teachings.

*2 Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

*2 Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,  
2 Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.  
2 Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:  
2 Th 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

Jesus replied that if God were their Father, they would love Him for He was of God and from God. The word translated as proceeded forth (*exercomai exerchomai*) denotes whence He came—from God. Indeed, when one is truly born of God, he will love those also who likewise are of God (see I John 5:1).

Jesus plainly stated, God had in fact sent Him. He then asked a rhetorical question and proceeded to answer it. “Why do ye not understand my speech.”

What Jesus implied is that they could not understand what He had to say, because they were not conversant of His heavenly language nor of heavenly things. He was from on high. They were not.

His answer, “even because ye cannot hear my word,” is of note. They could, of course, physically hear Him speak. However, they were deaf spiritually. Quite possibly, just below the surface in Jesus mind was what He had said in Matthew 13:14 which is a quotation from Isaiah 6:9, “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.” The reason was they were of a different lineage spiritually now to be uncovered.

In verse 44, Jesus makes it clear that the leadership of official Israel in fact were of their father the devil. In exposing the spiritual lineage of His enemies, Jesus revealed a broad spectrum of spiritual truth. Not only was unbelieving Israel descended spiritually of the devil, in fact all unsaved people are. Though all mankind are descended of God in that He created the human race, spiritually, they have been ceded to Satan through the entrance of sin in Adam. Therefore, all unregenerate humanity is of the devil spiritually. This is why the new birth is a necessity to see heaven. A new nature spiritually must be born within.

Moreover, insight is given by our Lord here of the perverse character of Satan. It was Satan who urged Cain to murder his brother Abel. If there is a trait characteristic of Satan, it is that he is a pathological liar. His entire kingdom is built upon deceit. Throughout the book of Revelation, he is on seven occasions referred to as a deceiver. He deceived himself as recorded in Isaiah 14:12-14 in thinking he could be like God. He lied to Eve in the Garden of Eden in convincing her she would not surely die. He lied to Jesus in the wilderness in offering all the

kingdoms of the world to Jesus. They were not his to give. The devil is not only a liar, he is the father of all lies. That should give pause for concern when we are tempted to lie. It reveals the ultimate source of all dishonesty.

John Gill said this about verse 43:

### **John 8:43**

**Why do ye not understand my speech?....** Language, idiom, dialect, and form of speaking, in a figurative way; for they did not know what he meant by liberty, and bondage, and by having another father than Abraham, or by his own procession and coming forth from God:

**even because ye cannot hear my word;** as they had no spiritual discerning and understanding of the doctrine of Christ, which showed them to be carnal, and natural men, and not regenerate ones, and the children of God; so they had an aversion to it, and could not bear to hear it.

*John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

*John 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

Jesus further indicted His assailants. Because *He* told them the truth, they refused to believe Him. They had hung their own selves. Because He was of God, they wanted nothing to do with Him. They silently revealed of whose kingdom they had allegiance. Jesus furthermore asked them, “Which of you convinceth me of sin?”

The word translated as convinceth (elegcw *elecho*) has the sense of to ‘refute’ or ‘convict.’ In this context, Jesus essentially asked, if I am lying, which of you can refute it. In other words, Jesus said, if I have sinned by lying to you, which of you can convict me of that?

The question was rhetorical. The answer was obvious. They could not because He spoke the truth. Then He added, “And if I say the truth, why do ye not believe me?” He had them coming and going. They could not refute what He said, yet they refused to believe Him.

Those who are of God understand the language of heaven. For those who are not, though they may hear the Word of God physically, it does not register with them spiritually. The reason is they are not of God.

## **VI. The Jews Accuse Christ**

*John 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*

*John 8:49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.*

*John 8:50 And I seek not mine own glory: there is one that seeketh and judgeth.*

*John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*

The men now shift gears and accuse Christ of being a Samaritan. We know clearly that Jesus was a Jew from not only His birth, but from the encounter he had with the woman at the well who was a Samaritan. This woman accused Jesus of being a Jew, while these men accuse Christ of having a devil

*John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

As Jesus' foes were further infuriated, they threw the basest of insults at Him. They knew He was not a Samaritan, but to an observant Jew, it was the ultimate insult to be so likened. Moreover, they added the charge the He had a devil—literally a demon.

Jesus continued that He of course did not have a devil (demon). He ignored the allegation of being a Samaritan as not worthy of response. He sought to honor His Father while they sought to dishonor Him.

He was not seeking His own glory. However, there indeed is One seeking glory who in fact is judge. That One of course is God the Father. Jesus replied, "If a man keep my saying, he shall never see death." The word here translated as keep (threw *tereo*) has the sense of 'observe.' And indeed, as men will take heed to the gospel of Jesus Christ, they in fact will pass from death unto life. See John 5:24 and John 11:25-26.

John Wesley in his commentary said this about verse 51:

### **John 8:51**

*If a man keep my word - So will my Father consult my glory. We keep his doctrine by believing, his promises by hoping, his command by obeying. He shall never see death - That is, death eternal. He shall live for ever. Hereby he proves that he was no Samaritan; for the Samaritans in general were Sadducees.*

*John 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*

*John 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*

These men ask a good question... are you greater than Abraham our Father? And the answer was YES. Not only greater, but greater than any man who ever walked on the face of this earth. John the Baptist said He was so great that he, being a prophet of God, was not worthy to even loose the latches on his shoes.

*John 1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

*John 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;*

*John 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.*

This 'blew' the minds of his enemies. The intensity of the altercation not only rached up in substance, likely the pitch of his foes became virtually hysterical.

They threw at Him again the charge that He had a demon. They shouted, "Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death?" Their voices must have then risen to a frenzy, "Art thou greater than our father Abraham which is dead? And the prophets are dead: whom makest thyself?"

*John 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*

*John 8:55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.*

*John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

Jesus calmly replied, "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God." Jesus again repeated that He himself sought no honor for himself (verse 50), but again, it was His Father which honored Him. Then He added the barb, "whom ye say, that he is your God." What clearly is implied is that though they professed God, it was an empty claim. Moreover, He charged that they had not known Him.

They may have known about God, but they did not know Him. They had never met Him. (Se John 17:3.)

To the contrary, Jesus reasserted that He knew Him personally and from long association. One of the sharpest of condemnations is to publicly brand a foe as a liar. Yet, Jesus did exactly that. The truth at times will pierce like a sword.

Jesus further added, "but I know him, and keep his saying." Though the second time Jesus claimed to know God in this verse, He used a different word. Here, the word translated as know (eidw *eidō*) has the sense of 'knowing as through the eyes.' What Jesus implied is that He knew God because had seen Him. He



furthermore kept His saying—literally, ‘He observed His Word.’

As Jesus neared the climax of His dissertation, He added, “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” There was a rabbinical tradition which held that Abraham saw the whole history of his descendants in the vision of Genesis 15:1-6. Whether Jesus had this in mind is not clear. The *day* He referred unto no doubt was that of the Messiah and perhaps the Day of the Lord altogether. It may also be an allusion to how Abraham in paradise came to fully understand all that was ahead and the coming of Christ. The word translated as see and saw here (eidw *eido*) is the same word Jesus used in the preceding verse to describe how He *knew* God. Even as Jesus had seen God, Abraham had seen Jesus’ day.

*John 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

*John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

*John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*

Jesus did not come to honour himself, but the Father gave all honour to Him. We read the verses a couple of weeks ago where it says that every knee shall bow and every tongue profess that Jesus Christ is King of Kings and Lord of Lords. Jesus tells them in verse 56 that Abraham desired to see the day when Jesus would come to pay for the sins of the world.

This utterly ‘blew’ the minds of His enemies. They raged, “Thou are not yet fifty years old, and has thou seen Abraham?” Jesus, of course, was no where near fifty. He was about thirty-three years old. But fifty was the Jewish figure for full maturity of manhood. They in effect ranted, you have not even reached the pinnacle of maturity and yet you claim to have known Abraham?

Jesus calmly replies. “Before Abraham was, I am.” His pre-existent eternity is clearly in view. Notice, He did not say, ‘Before Abraham was, I was.’ Rather, in referring to Himself, He used the present tense implying continual being. The word translated as was (ginomai *ginomai*) literally has the sense to ‘become.’ What that implies is before Abraham came into existence, Jesus already was..

The Old Testament name *Jehovah* is the first person singular of the Hebrew verb ‘to be.’ This is precisely the same verb conjugation Jesus used here though recorded in Greek. Jesus in effect equated Himself with Jehovah God. His incensed enemies did not miss the significance.

In verse 59, They took up stones to stone Him. Yet, His time was not yet come. He therefore walked out of the Temple “going through the midst of them, and so

passed by.” .

It is not likely that Jesus found a place to hide in the Temple. Rather, as His enemies raged and stirred a small riot, He simply walked into the throng and departed. He is the picture of equanimity; they, the epitome of uproar. He the Prince of Peace; they, the manifestation of the heathen raging.

The Jews are really confused on this one... They say, “Thou art not 50 years old, and hast seen Abraham?” Jesus was only about 32 to 33 years of age, but he was in existence long before Abraham. As He states, “Before Abraham was, I am.” Remember how that “I AM” was one of the names of God that he told Moses to use when he went before Pharaoh.

*Exo 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

*Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

There is perhaps no clearer definition of God in relation to His eternal existence than the name I AM. He has always been, and will always be. It says in verse 59 that they were so incensed that they took up stones to cast at Jesus, but Jesus left the temple going through their midst as he had done so many times before. His time was not yet.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**

