John 8:1

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Chapter 8

Introduction:

1. The seventh chapter ended with an internal discussion by our Lord's enemies about Him.
2. This chapter opens with a contested passage not in many Bibles, the Pericope Adulterae.
3. Our Lord's exchanges with the Jews will expose their rebellion and resistance to any truth.
4. Though some will even believe on Him in some way of mental assent, He will expose them.
5. The chapter will end with them taking up stones to kill Him for His declarations of truth.

Outline:

1-11 The woman taken in adultery

12-20 Jesus is light of the world

21-29 Ruin of unbelievers for sin

30-37 Liberty or bondage to sin

38-47 God or Satan as Jews' father

48-50 Response to Jews' blasphemy

51-59 Abraham was a true believer

Simple Summary of the Pericope Adulterae Controversy

A. *Introduction to the controversy.*
   1. Read John 8:1-11 and consider the story that most scholars consider to be a late addition, with them varying on whether John wrote, whether it ever occurred, or whether it is right.
   2. Do you love? – *Master, this woman was taken in adultery, in the very act.*
   3. Do you love? – *But Jesus stooped down, and with his finger wrote on the ground.*
   4. Do you love? – *He that is without sin among you, let him first cast a stone at her.*
   5. Do you love? – *Being convicted by their own conscience, went out one by one.*
   6. Do you love? – *Woman, where are those thine accusers? hath no man condemned thee?*
   7. Do you love? – *Neither do I condemn thee: go, and sin no more.*
   8. If we cannot trust John 7:53-8:11, then what can we trust? If we doubt, what do we have?
   9. Man shall live by every word of God (Luke 4:4). He protects such believers (Pr 30:5-6).
   10. We have a more sure word of prophecy that we ought to take heed to (II Peter 1:16-21).

B. *What is the controversy?*
   1. The Latin phrase was used by Jerome, and it means the passage of the adulterous woman
   2. Most scholars and textual critics deny John 7:53 – 8:11 is inspired scripture of the Bible
   3. The author of the verses, depending on the scholar or critic, was the apostle John or not.
   4. The event of these verses, depending on the scholar or critic, either happened or did not.
   5. Therefore, most modern English versions identify the verses as questionable or spurious
   6. Therefore, to preach the verses authoritatively is considered imprudent by many pastors
   7. This is in stark contrast to the English Hexapla, in which all six translations included it.
   8. Before all English translations included it, 85% of Greek and most Latin manuscripts did.

C. *Why the controversy?*
   1. The main reason is because their favorite Greek manuscripts, **B** and *Aleph*, do not have it.
   2. No one read Vaticanus until Tischendorf in 1843; he did not find Sinaiticus until
   3. Dean Burgon saw the two manuscripts as false witnesses of a fabricated text (Mat 26:60)
   4. Another reason is because they and/or some of the church fathers did not understand it.
   5. Other minor reasons are an interruption to John's flow and the language is too unique.
   6. They adore Greek manuscripts where it is often missing and ignore other evidence for it
   7. Dean Burgon had a great explanation based on the old church's lectionary for Pentecost.
   8. Oldest does not mean best in light of II Cor 2:17 and II Thess 2:2 or the Pope's library.

D. *What do Greek versions do?*
   1. The *Textus Receptus* (Stephens, 1550) has it complete without question or comment.
   2. The *Traditional, Majority, Byzantine, Ecclesiastical, Constantinople, Antiocheian, Syrian,* or majority text has it complete without question or comment (appreciate names).
   3. The adored Greek Alexandrian manuscripts, **B** (1843) and *Aleph* (1859), do not have
   4. Westcott and Hort (1881) put the passage in double brackets, very strongly criticizing
   5. Nestle-Aland 23rd (1957) omitted the passage totally without brackets or double brackets.
   6. Bible Society's 3rd (1976) put the passage in double brackets, very strongly criticizing it
   7. Very brief explanation of Greek versions … https://en.wikipedia.org/wiki/Greek_New_Testament.

E. *What do other English translations do?*
   1. English Revised Version (1881) … bracketed without meaning of them or explanation.
   2. American Standard Version (1901) … bracketed with footnote, *"Most of the ancient …."*
   3. Revised Standard Version (1952) … footnote, *"The most ancient authorities omit …."*
   4. New American Standard (1960) … bracketed with footnote, *"7:53–8:11 is not found …."*
   5. New American Standard (1960) … bracketed with footnote, *"Later mss add the …."*
   6. New World Translation (1961) … omitted in text, but in footnote, *"Manuscripts …."*
   7. Good News Bible or TEV (1966) … bracketed with footnote, *"Many manuscripts …."*
   8. The Jerusalem Bible (1966; Catholic) … footnote, *"The author of this passage is not …."*

9. The Living Bible (1971) … footnote, *"Most ancient manuscripts omit John 7:53-8:11."*
10. New International Version (1978) … separated by lines with footnote, *"The earliest …."*
11. New Revised Standard (1989) … double bracketed with footnote, *"The most ancient …."*
12. English Standard Version (2001) … bracketed with footnote, *"Some manuscripts …."*
13. Holman Christian Standard (2004) … bracketed with footnote, *"Other mss omit …."*
14. Hermie & Friends (2004) … footnote, *"Some early Greek manuscripts do not …."*
15. Original Scofield Bible (1917) … footnote, *"John 7.53-8.11 is not found in some of …."*
16. Confraternity New Testament (1941; Catholic) … footnote, *"Ver. 53-11. This …."*
17. New Scofield Reference Bible (1967) … footnote, *"(7:53) Although 7:53-8:11 is …."*

F. *What do we do with the controversy?*
1. We believe we have God's inspired words preserved in the King James Version, which we prove to our total satisfaction with four internal spiritual arguments of the Bible itself, and this confidence by itself is enough to make the entire controversy a moot point for us.
2. We reject any men and their efforts to cast doubts or questions about scripture (Gen 3:1).
3. We reason, as God providentially confirmed the 66-book canon, so He confirmed its text.
4. We ignore the pericope controversy, or we laugh about it, depending on knowledge of it
5. We trust John 7:53 – 8:11 as much as we trust Genesis 1:1; John 1:1; or any other verse.
6. We see how scholars, textual critics, and translators hate truth and are ignorant of the Bible by I Sam 13:1; II Sam 21:19; II Chr 22:2; Mark 1:2; Gal 3:16; I Pet 3:21; etc., etc.
7. We hold absolute trust in word-level preservation like Jesus and Paul used the scriptures.
8. We trust believing scholars over faithless skeptics g. Burgon, Hills, Waite, Jones, etc.
9. We trust the KJV by scriptural evidence … https://letgodbetrue.com/pdf/proving-the-kjv.pdf.
10. Textual proof … http://standardbearers.net/uploads/Which_Version_is_the_Bible_Dr_Floyd_Nolen_Jones_PhD_ThD.pdf.
11. Word-level trust by one-word arguments … https://letgodbetrue.com/pdf/one-word-arguments-titus.pdf.

G. *Is there external evidence for the passage?*
1. The *Textus Receptus* (Stephens, 1550) has it complete without question or comment.
2. The Traditional, Majority, Byzantine, Ecclesiastical, Constantinople, Antiocheian, Syrian, or majority text has it complete without question or comment (appreciate names).
3. Remember that "most ancient" to textual critics is merely fourth century for B and Aleph
4. 100's … it was in The Harmonies of Tatian (about 160) and Ammonius (about 230)
5. 200's … an instruction manual for bishops referred to the Lord's example of clemency.
6. 300's … Jerome put it in the Latin Vulgate from "many Greek and Latin manuscripts."
7. 400's … Augustine used the passage extensively and referred to others using it as well.

8. The pericope was well known, confirmed as scripture and read on St. Pelagia's day, October 8 in the lectionary of the ancient Greek church, the guardians of Koine
9. Some early manuscripts g. L and Delta have a distinct blank space where it belongs.
10. 1998 … a recent comparison of all Greek manuscripts show it in 81% (1350 out of 1665).
11. Wikipedia … says that 1495 include it and 267 do not, which is an inclusion rate of 85%.
12. For more early evidence … https://en.wikipedia.org/wiki/Jesus_and_the_woman_taken_in_adultery.

H. *Is there internal evidence for the passage?*
1. Without these twelve verses, what is the transition from 7:52 to 8:12? It is very awkward, for it would have Jesus address the Jews again that were in an angry private conference.
2. Why would a corrupter insert a spurious passage in the middle of a Pentecostal section, which was known by any with minimal religious knowledge to extend from 7:37 to 8:12? There would have been a great outcry over such an insertion into a well known passage.

I. *Is there external explanation for its removal?*
1. Recall I Sam 13:1 and II Chr 22:2 where critics alter or remove text they cannot explain.
2. Augustine wrote, "Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if he who had said, Sin no more, had granted permission to sin."
3. Very early, quite fitting, John 7:37–8:12 was read on Pentecost, excluding 7:53-8:11, which might detract from a Pentecostal reading, thus the passage was preached without the pericope, which Burgon considered the conclusive reason for any mss. missing it.
4. Manuscripts were thus marked before 7:53 and after 8:12 to not read it for Pentecost.
5. Yet the story of the adulteress was well known, confirmed as scripture and read on St. Pelagia's day, October 8, of the ancient Greek church, the guardians of Koine Greek.
6. Vaticanus and Sinaiticus were likely taken from Origen's Hexapla by direction of Eusebius to fulfill a commission from Constantine for fifty Bibles, which if Origen had a hand in the New Testament, twisted as he was of things sexual, might lead to its removal.
7. Fenton Hort in 1886 gave the concluding work against the passage up to that time.
8. Corrupting I Samuel 13:1 … https://letgodbetrue.com/bible/scripture/bible-babel.php.
9. Corrupting Ahaziah's age.
10. Proverbs Babel by modern translators … https://letgodbetrue.com/pdf/proverbs-babel-2.pdf.

J. *Is there is a related controversy?*
1. The last 12 verses of Mark's gospel are also denied to be inspired scripture of the Bible.
2. There are about 50 verses missing in modern versions, with these two places totaling 24.
3. The explanation for attacking, questioning, or removing the verses is the same as in John.
4. Of the 3,119 Greek manuscripts in existence today, none of which is complete, over 1800 have this section of Mark, with only three lacking the verses (B and Aleph, of course)!

5. However, it is known by all that B (Vaticanus) has a very unusual space for the passage
6. Further external evidence of all kinds is overwhelming with great weight for the verses.
7. The internal evidence is as simple as quick reflection on the gospel ending with 16:8!
8. For much more detail about Mark 16:9-20 … http://bibletranslation.ws/down/snappmark.pdf.
9. For more detail on Mark 16:9-20 … http://www.apologeticspress.org/apcontent.aspx?category=13&article=704.
10. More detail … http://www.baptistbiblebelievers.com/LinkClick.aspx?fileticket=oKWGSz-B75w%3D&tabid=321&mid=1053
11. For the gap in B … http://www.kjvtoday.com/home/should-the-longer-ending-of-mark-mark-169-20-be-in-the-bible.

K. *For further study of the Pericope Adulterae*
1. About the controversy … https://en.wikipedia.org/wiki/Jesus_and_the_woman_taken_in_adultery.
2. Short intro … http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/john-acts/jn-753-811-does-this-belong-in-the-bible/.
3. John Burgon in favor … http://textualcriticism.scienceontheweb.net/TEXT/Burgon.html.
4. Edward F. Hills in favor … http://www.bible-researcher.com/adult-hills.html.
5. More … http://www.truthinmydays.com/a-call-for-serious-evangelical-apologetics-the-authenticity-of-john-753-811-as-a-case-study/
6. More detail defending the KJV … http://brandplucked.webs.com/john753811.htm.
7. In favor of the passage with many linked documents … http://pericopedeadultera.org/.

1 Jesus went unto the mount of Olives.

Jesus went.

A. The chief priests and Pharisees went to their houses after a meeting (7:40-53).
B. Rather than go to His house, since He lived in Galilee, He went outside the city.

Unto the mount of Olives.

A. The Mount of Olives was 1-2 miles outside the city, where Jesus often resorted.
B. We find Him there at other times as well (Matt 24:3; 26:30; Luke 21:37; 22:39).
C. We do not know where He spent the night, but He did refer to foxes (Mat 8:20).
D. At other times the Lord Jesus continued in prayer all night to God (Luke 6:12).

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.

And early in the morning.

A. Our Lord did not hit the snooze button often, because of His Father's business.
B. We want to follow His holy example of energetic zeal for the kingdom of God.
C. Though He had been teaching the previous day and rejected, He returned again.
D. He was instant in season and out of season, just as He required (II Timothy 4:2).
E. They that seek me early shall find me (Pr 8:17); Lady Wisdom is always there.

He came again into the temple.

A. He came again to the temple, after the intervening time at the Mount of Olives.
B. The temple was the house of God – the one we may refer to as the fourth house.
    1. Jacob called a place Bethel – house of God – for God appeared to him there.
    2. Moses built God a house – the tabernacle – but it was only a temporary tent.
    3. David and Solomon built God a great palace that Nebuchadnezzar destroyed.
    4. Zerubbabel, and Herod, built the latter temple/house that Rome destroyed.
    5. The local church is also the house of God – the fifth one and greatest of all.

And all the people came unto him.

A. Should we, like Arminians, assume that this is all the people in world history?
    1. We understand *all the people* to be limited to those in Jerusalem at this time.
    2. We know *all the people* to be limited to those willing to hear Jesus preach.
    3. We know *all the people* cannot include scribes and Pharisees soon to appear.
B. Like Mary, they came to hear Jesus, by the details that follow (Luke 10:38-42).
    1. We have a mutual eagerness here similar to the days of Ezra (Neh 8:1-12).
    2. The feast officially ended the previous day (7:37); this shows some desire.
    3. Though Jesus will soon expose most of them as carnal hearers (Jn 8:30-34).
    4. It is helpful to remember that seed in poor ground may spring up with joy.

And he sat down.

A. The liberty of preaching different ways should free us from traditional bondage.
B. The only pulpit in the Bible was a platform for Ezra to stand upon (Neh 8:4).
C. His posture indicated His authority to teach and intention to be at it for a while!

And taught them.

A. Jesus healed, multiplied lunches, and calmed storms, but He primarily taught.
B. A great part of New Testament religion is understanding truth (I Cor 14:15).

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

And the scribes and Pharisees.

A. Scribes were employed to maintain and explain the law, so also called lawyers.
    1. Herod gathered scribes and chief priests for our Lord's birthplace (Mat 2:4).
    2. The scribes were teachers, because the people found Jesus better (Mat 7:29).
    3. It was scribes that interpreted and applied scripture about Elijah (Mat 17:10).
    4. Jesus gave scribes authority from Moses that was to be obeyed (Matt 23:2).
    5. As teachers of scripture, they hindered men and fleeced men (Mat 23:13-15).

B. Pharisees were the straitest, most conservative, of the Jewish sects (Acts 26:5).
    1. The Pharisees were a constant thorn in the side of Jesus during His ministry.
    2. They were a further thorn, even after conversion, to the apostles (Acts 15:5).
    3. It is an equal or worse sin against truth to be conservative rather than liberal.
    4. For more about Pharisees, see the extensive notes at John 3:1 of these notes.

C. Frustrated by lack of success the day before, they used a new tactic (7:40-53).

D. Note how they would not enter the kingdom and hindered others (Luke 11:52).

Brought unto him a woman taken in adultery.

A. Consider the event of bringing a woman taken in adultery into a public forum.

B. Since adultery, the very act of it, is intercourse, was she clothed or not here?

C. Many questions arise as to what woman, what kind of woman, was she hired, was she seduced, was she a believer, was she one of their wives, what man, where was the man, was the man one of them, why bring only one, etc., etc.
    1. We trust the mind and will of God and His every word, so we go no further.
    2. Catholics say her name was Susanna, espoused to an old decrepit man Manasseh, and she died a saint in Spain, where she had followed James!

D. We thank God for a clear statement by the Spirit and John of their evil (Jn 8:6).
    1. There was no honest or sincere inquiry about righteousness, truth, wisdom.
    2. Therefore, Jesus' response should be understood carefully, only in this light.
    3. This scene is a trap – the woman did not seek help; Jesus did not seek her.
    4. Jesus did not happen or choose to view capital punishment from a false trial.
    5. This scene is a trap – it is not a debate or sermon about private sexual sins.
    6. Issues at stake are legal matters of due process involving Moses and Rome.

And when they had set her in the midst.

A. Putting the woman before Jesus and His hearers was the setting for a challenge.

B. They truly did not care about the woman, righteousness, or the Law of Moses.

C. This woman was a pawn (thus no man) to see if they could checkmate the King!

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

They say unto him, Master.

A. Flattering titles may ruin men by praise, but not Jesus (Job 32:21-22; Pr 27:21).
   1. Master, or Rabbi, was a title Jesus condemned for His men (Matt 23:5-12).
   2. Thus, we avoid all such titles today as Reverend, Father, and even Pastor.
   3. We do not reject the titles in other roles, and we do not reject the nouns.
   4. Complimentary or flattering titles may corrupt some, but not the Lord Christ.

B. They did not respect Him as a Master, Rabbi, or Teacher, for they hated Him.
   1. This flattering title was part of feigning themselves just men (Luke 20:20).
   2. They did not come to learn – they came to trap Him in order to destroy Him.
   3. Their allegiance was not to Moses or his law, but rather their jobs (Jn 11:48).
   4. Before the chapter ends, they will call Him a Samaritan with a devil (8:48)!

C. Wise men learn very quickly to discern whether a man wants to learn or not.
   1. Men that do not want to learn are always fools, and they may be scorners.
   2. Fools and scorners are to be rejected, for they waste time and are dangerous.
   3. Solomon, Jesus, and Paul warned (Pr 23:9; 26:4; Matt 7:6; II Tim 2:23; etc.).

This woman was taken in adultery.

A. Adultery is sexual intercourse, or by extension, other sexual intimate acts reserved for spouses, in which one or both of the persons is married to another.

B. Therefore, either the woman was married, or the man was married, or both.

C. Even before Moses, this sin was heinous and judged (Job 31:9-11; Gen 38:24).

In the very act.

A. The language here means they took the woman during intercourse with a man.
   1. How convenient they happened on such a thing while going to Jesus! Not!
   2. There is every reason by motive and circumstances for it to be a conspiracy.

B. Adulterers do all they can to hide their sin, especially the act, especially then.
   1. Job and Solomon described the use of night for cover (Job 24:15; Prov 7:9).
   2. More about sin at night … https://letgodbetrue.com/proverbs/commentaries/07_09.php.

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

Now Moses in the law commanded us.

A. These men did not care about Moses any more than they cared about Caesar.
   1. The Holy Spirit will declare in plain terms their plan to accuse Him (8:6).
   2. They had a well-formed plan to trap Jesus, but He by wisdom defeated them.
   3. Jesus had already told them to search Moses, for he wrote of me (Jn 5:39).

B. They appealed to the highest authority in Israel – the word of God by Moses.

1. As Jews, they heard it read, memorized it, and wore it over outer garments!
2. They refer to Moses almost as God, though the Son of God was before them.
3. Keep in mind that this event occurred under the old covenant of Moses' law.

C. If they had a heart for truth, which they did not, they might have consulted Him.

That such should be stoned.

A. Moses did command capital punishment for adultery (Lev 20:10; Deut 22:22).
B. Moses did command stoning for very similar sex violations (Deut 22:21,24).
C. However, death was required for both of the parties (Lev 20:10; Deut 22:22).
D. If these accusers were exact, then the woman was betrothed, thus the stoning.
E. Rather than be distracted by a minor point, we assume either case for simplicity.
    1. The woman was betrothed only, thus her stoning was required by Moses.
    2. Or, because of the contextual setting for Deut 22:22, stoning is implied.
    3. On what basis should we leap to some other form of death for adultery?

But what sayest thou.

A. They did not want His judgment of the sin other than to trap and destroy Him.
    1. If Jesus ruled for stoning, they could report Him to the Romans (Jn 18:31).
    2. If Jesus ruled for stoning, they could charge with hypocrisy (Matt 21:31).
    3. If Jesus had acquitted her, they could have accused Him contrary to
    4. If Jesus had acquitted her, they could have charged He was changing law.
    5. If Jesus had acquitted her, they could have charged Him with lasciviousness.
    6. If Jesus had turned her over to Pilate, they could have accused Him a traitor to Israel (Rome did not then have laws of capital punishment for adultery).
    7. If all failed, Jesus deciding a case judicially, not theoretically, was a crime.
B. They were no different at all here than with Caesar's tribute (Matt 22:15-18).
    1. While they did adore Moses' law (even wearing it), they had no heart for it.
    2. They regularly asked Jesus about the legality of things (Matt 12:2,10; 19:3).
C. It is key to grasp the setting, their wicked intentions, and Jesus' knowledge of it.
    1. Jesus was under the old covenant, so His response will be the law of Moses.
    2. They were not truly asking about His opinion of the Law, so forget a lesson.
    3. Jesus did not come to destroy the Law but rather to fulfill it (Matthew 5:17).
    4. His rebukes in the Sermon on the Mount corrected their tradition, not Moses.
    5. Jesus at this time was still fully under the old covenant, the Law of Moses.
    6. Jesus was not a judge of crimes as He had no office for it, yet (Luke 12:14).
    7. There is not a lesson here that God in the New Testament is more merciful.
    8. The lesson of our Lord's wisdom is greater than any lesson of compassion.

D. Jesus avoided their dilemma directly but created another one to confound them.
    1. Like Caesar's tribute, He avoided a direct answer for *de facto* implications.
    2. Here He avoided their simplistic dilemma to press other legal requirements.

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.

This they said, tempting him.

A. We thank God for the clear statement by the Spirit and John of their evil plan.
B. There was no honest or sincere inquiry about righteousness, truth, or wisdom.
C. Therefore, Jesus' response should be understood carefully, only in this light.
D. This scene is a trap – the woman did not seek help, and Jesus did not seek her.
E. Jesus did not happen or choose to view capital punishment from a false trial.
F. This scene is a trap – it is not a discussion or sermon about private sexual sins.
G. The issues at stake are legal matters of due process involving Moses and Rome.

That they might have to accuse him.

A. They did not want His judgment of the sin other than to trap and destroy Him.
    1. If Jesus ruled for stoning, they could report Him to the Romans (Jn 18:31).
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    6. If Jesus had turned her over to Pilate, they could have accused Him a traitor to Israel (Rome did not then have laws of capital punishment for adultery).
    7. If all failed, Jesus deciding a case judicially, not theoretically, was a crime.
B. Not only did the Pharisees try Caesar's tribute, but also divorce law (Matt 19:3).
C. Luke records their desperate, diabolical desire to accuse Him (Luke 11:53-54).

But Jesus stooped down, and with his finger wrote on the ground.

A. Instead of answering them – with one of the several options – He ignored them
    1. He showed rather clearly His avoidance of any role as judge in such matters.
    2. He took away their eager anticipation of an answer by which to accuse Him.
B. Everyone wants to know what He wrote, but God did not tell us what He wrote.
C. Everyone wants to know what He wrote, but they went away by what He said.
    1. They continued asking Him, because His writing had no impact at all (8:7a).
    2. It was His speech that arrested their persistence and convicted them (8:7b).
    3. They will leave Him shortly by what they heard, not what they saw (8:9).

D. There are truly many things we could speculate that Jesus wrote on the ground.
   1. He might have written on the ground, "Where is the man?" We do not know.
   2. He might have written on the ground, Leviticus 20:10, to seek both parties.
   3. So-called great men speculated creatively e.g. Grotius, Jerome, Abrose, etc.
   4. Some mss. add stuff like, *their sins who accused her, and the sins of all men.*

E. Trusting every word of God includes denying speculation of what is not written.
   1. It is hard for ministers, some more than others, to resist a chance to entertain.
   2. It is a shame this passage of scripture has led to many creative speculations.
   3. Be careful of speculation, or you will replace glasses with spittle (Jn 9:6-7)!

F. There is no harm or risk taking time to answer men, especially wicked enemies.
   1. Solomon taught wisdom for righteous men of studying to answer (Pr 15:28).
   2. Not all men or questions deserve an answer (Pr 23:9; Matt 7:6; II Tim 2:23).

As though he had not heard them.

A. His action here, recorded by the Spirit and John, was not to convey information.
   1. The language implies He wrote nothing useful, but rather ignored them all.
   2. Rather than be confounded by their trap, He ignored the woman and them.

B. He showed holy disdain in His initial response, and He used it again shortly.
   1. There was no good or profitable reason for Him to answer them, though He did.
   2. Their intention was evil, so His lack of interest or respect was appropriate.
   3. He was not a civil judge (Luke 12:14); they had Moses' power (Mat 23:1-3).
   4. This was not a theoretical or theological issue, but practical with a woman.

C. These words are not in the original, being added by our honest KJV
   1. Note the italics, which in the KJV indicates words interpolated by the Greek.
   2. What should we do? Did they have any basis to add the interpolated words?
   3. We trust their words here as much as … *the brother of* … in II Sam 21:19.

D. We trust their words here as much as … *am* … in Ex 3:6 and Matt 22:32.

E. Can you sense feelings of success? They foolishly thought – He cannot answer!

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.

So when they continued asking him.

A. Why did they continue *asking* Him? Because His writing did not answer them.
   1. Note – they did not start *answering* Him, because He did not write questions.
   2. Note – they will continue to *ask* Him until He actually speaks His response.

B. He wisely ignored a very graphic and personal situation by stooping to write.
   1. He did not grant these fools and scorners any honor for their evil dilemma.

2. He reduced the weight and threat of their dilemma by ignoring the situation.

C. Can you sense feelings of success? They foolishly thought – He cannot answer!
   1. They could have used His response to reassess their situation before disaster.
   2. Haste makes waste; these fools had not thought through their vulnerability.

D. Luke records their desperate, diabolical efforts to force Him (Luke 11:53-54).

E. We can say they were *importunate,* but the better word would be

He lifted up himself, and said unto them.

A. Having ignored them sufficiently for His purpose, He stopped writing to speak.

B. He had an answer for them, and He redirected them from His dilemma to theirs!

C. Note wisely – He did not engage at all, for even a second, about any questions.
   1. Details were irrelevant, for they were sinning at every level of this situation.
   2. You know it is a simple person, if he/she gets caught up in irrelevant details.
   3. There are usually broader, deeper, and far more important matters at stake.
   4. In an argument, it is better to cut the tap root than to prune irrelevant twigs.
   5. In debate, it is better to blow up the foundation than toss pellets at windows.
   6. They wanted to debate this matter with Him and accuse one way or another.
   7. Instead, He removed all distractions to focus instead on their qualifications.

He that is without sin among you.

A. The abuse of these words is Legion; it is our wisdom to reclaim them for truth.
   1. Effeminate Christians excuse sin by hyper-grace heresy. Think Joel Osteen.
   2. Liberals and situation ethicists love this passage to condemn strict judgment.
   3. Ignorant Christians think Jesus instituted a gentler law than Moses taught.
   4. They think that easy forgiveness is the real law of Jesus Christ and His love.
   5. Christians indiscriminately use these words to acquit and overlook any sin.
   6. Yet they viciously attack those applying scripture as legalists, Pharisees, etc.
   7. They ignorantly connect Matthew 7:1 – *Judge not, that ye be not judged.*
   8. Their new idea of no judgment uses a sinful mantra – *I'm OK, you're*
   9. They think Jesus shamed accusers by saying – *Nobody is perfect; we all sin.*
   10. Interpretations like above are confused heresy and compromise the gospel.
   11. Heresy of liberty of lifestyle.
   12. Heresy of false grace.

B. Jesus defended, explained, obeyed, and applied God's law stricter than anyone.
   1. From circumcision and dedication to a last Passover and full burial (Ga 4:4).
   2. He declared full commitment to the law and its least details (Matt 5:17-20).

3. He did not compromise the Seventh Commandment and capital punishment.
4. Jesus did not change judging others, even to death, when the sin justified it.
5. Jesus did not put a guilt trip on those that must judge others, though sinners.
6. Jesus did not restrain or restrict judgment of offenders by imperfect judges.
7. Jesus was under the old covenant, so His response will be the law of Moses.
8. In this case He wanted it done by the book and told them to get started on it.
9. Jesus under law unlike Paul.

C. The context of this situation must be fully understood and consistently applied.
1. A text without a context is a pretext, especially the abuse of these words.
2. The Jewish accusers were scribes and Pharisees – knowing the law perfectly.
3. Rome had ordinarily taken away the right of capital punishment (Jn 18:31).
4. This woman had not sought Jesus for forgiveness; Jesus had not sought her.
5. There is no sign of repentance like others (Luke 5:8; 7:37-38; 19:8; 23:42).
6. They were afraid of public exposure (Matt 21:23-27; 22:46; John 11:47-53).

D. Interpretation is by two steps: what a text cannot mean; then what it does mean.
1. This is seen by the first rule of Bible study – overall context (II Pet 1:20-21).
2. If Jesus' words are *general sin* – all judgment by imperfect rulers must end.
3. If Jesus' words are *sexual sin* – all judgment by imperfect rulers must end.
4. This is absurd; these men had no conscience about sin, Jesus, or the woman.
5. Once you start down this foolish path, parents could not even judge children.
6. This cannot be true or even close, because judgment is taught on every page.

E. The target of his words – *among you* – was the scribe and Pharisee accusers.
1. It is important to see His wise sentence here was for the conspirators only.
2. He already had an audience of others that had gathered early (John 8:1-2).
3. He would continue addressing them as soon as this interruption was over.
4. He did not address them to cause guilt or restraint when judging elsewhere.
5. They sat in Moses' seat, so they had the authority to judge her (Matt 23:1-3).
6. These men knew the rules, and Jesus knew they knew the rules, thus brevity.
7. If they had a case, and He granted it to them, they should do it righteously.
8. Any that had seen her in sin and could righteously accuse her should do so.

F. *He that is without sin* – is not general sinfulness, general sins, or ordinary sins.
1. There is no man without sin in general; they knew it as well as we know it.
2. If you make it sin in general, there can never be any judgment by any man.
3. This is not a discussion of original sin, total depravity, or any related subject.
4. The context requires us to think sin in a matter of accusing another for death.

5. Moses' Law carefully governed accusers and judgments for any punishmen
6. If you loosen this contextual chain, you will start down a path without truth.
7. The woman they had brought was not the result of a coincidental discovery.
8. They had her, without her adulterer, as a pawn, pressing capital punishment.

G. *He that is without sin* – is not sexual sins, actual adultery, mental adultery, etc.
1. There is no man without any sexual sins; they knew it as well as we know it.
2. If you make it sexual sins here, there cannot be any judgment by any man.
3. This is not about sexual sin, actual or fantasy, divorce and remarriage, etc.
4. The context requires us to think sin in a matter of accusing another for death.
5. Moses' Law carefully governed accusers and judgments for any punishment.
6. If you loosen this contextual chain, you will start down a path without truth.
7. The woman they had brought was not the result of a coincidental discovery.
8. They had her, without her adulterer, as a pawn, pressing capital punishment.
9. Jewish history indicates so much adultery that the test of jealousy was not followed, for guilty men were fearful to try wives under oath (Hosea 4:14).

H. *He that is without sin* – these men were sinning against the legal rules of Moses.
1. Moses' law, which they had invoked, was severe to unrighteous witnesses.
2. Their vigilantism had clear violations of what *Moses in the law commanded.*
3. Capital punishment, serious as it was and is, had clear rules to be followed.
4. Two witnesses were needed; they had not presented one (Deut 17:6; 19:15).
5. Both parties to adultery were to be killed, not one (Lev 20:10; Deut 22:22).
6. Witnesses had to be fully honest or suffer the same judgment (De 19:16-21).
7. Witnesses had to be very righteous without any conspiracy (Ex 23:1-2,7).
8. Witnesses with the above criteria had to throw first (Deut 17:6-7; 13:6-11).
9. The Jews knew this rule, for they kept it when stoning Stephen (Acts 7:58).
10. Jesus' reference to who was to throw the first stone is for legal due process.
11. They said she was caught in the act, but these accusers sinned several ways.
12. God's hatred of corrupt trials and witnesses was known (Exodus 20:16; Leviticus 19:16; Proverbs 6:16-19; 12:17; 19:5,9,28; 21:28; 24:28; 25:18).

I. *He that is without sin among you* – intends only legal sin by them for execution.
1. There is an ellipsis here to be added – He that is without sin – *in this matter* and/or *in this legal process* and/or *in this capital accusation*.
2. This is clearly the context, and we go with context above any other factors.
3. These men knew the rules, and Jesus knew they knew the rules, thus brevity.
4. Their question to Jesus was in light of Moses' law, not trends of casual sex.
5. Jesus answered regarding Moses' law, not about an increase of pornography.

6. If any other interpretation is made, then any and all judgment is weakened.
7. If any other interpretation is made, Jesus went much farther than He
8. Jesus answered questions about legality of tribute and divorce the same way, without any sentimental tickling of depraved hearts for a righteous response.
9. This is exactly how – *Neither do I condemn thee* – should be interpreted.

J. Rejoice at Jesus' incredible wisdom to avoid taking any position on the matter.
1. He avoided the law, morality, the woman, circumstances, a conspiracy, etc.
2. He turned the tables totally and neatly back on them to do their stated duty.
3. They sat in Moses' seat, so they had authority to judge her (Matt 23:1-3).
4. The result was as described in scripture – they fell in their net (Pr 9:15-17).
5. If you cannot or should not deal directly, then fetch a compass (Acts 23:6).

Let him first cast a stone at her.

A. He defended their use of Moses by telling them to go ahead and stone her now.
1. He did not enter into conflict with Moses, Rome, or anyone but themselves.
2. They had judicial authority from Moses, as they and He knew (Matt 23:1-3).
3. He granted their premise – she must be stoned – to find a proper executioner.
4. If she was guilty of a capital crime, let righteous witnesses execute her now.
5. He indirectly (not as clear to us as to them) appealed to rules of Moses' law.
6. In this case He wanted it done by the book and told them to get started on it.

B. *Let him first cast a stone* – these men were sinning against legal rules of Moses.
1. Moses' law, which they had invoked, was severe to unrighteous witnesses.
2. Their vigilantism had clear violations of what *Moses in the law commanded.*
3. Capital punishment, serious as it was and is, had clear rules to be followed.
4. Two witnesses were needed; they had not presented one (Deut 17:6; 19:15).
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12. God's hatred of corrupt trials and witnesses was known (Exodus 20:16; Leviticus 19:16; Proverbs 6:16-19; 12:17; 19:5,9,28; 21:28; 24:28; 25:18).

C. It is one thing to condemn with words but quite another to execute with stones.
1. If Jesus had stepped in and turned it into a debate, they could blast away.

2. But with silence and the onus back on them, they considered more carefully.

D. Did Jesus try to bring the woman to repentance and accusers to conviction? No!
   1. She did not ask or seek help, confess, repent, or reform from what is written.
   2. Jesus had not sought her or a capital trial to teach justice about private sins.

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

And again he stooped down.

A. He settled the matter in one simple sentence, so He returned to ignoring them.
   1. He was not in a position at this time as a judge over them – they could do it.
   2. He had reminded them of the terms of judgment, and they could stone her.

B. So far from their dilemma giving Him any pause or trouble, He ignored them.
   1. He did not ask a single question about the woman or the circumstances.
   2. He did not consult with His apostles about all the ramifications of the issue.
   3. He did not ask for the scriptures, since He was not learned (John 7:15).

C. His pause, far from the usual intense back-and-forth, gave them time to reflect.
   1. The fury and heat of verbal battles usually is more instinctive than reflective.
   2. Having turned Moses against them, they might fear public exposure of them.
   3. Public exposure occurred before, causing them to avoid Him (Matt 22:46).

D. They could withdraw inconspicuously from Him, though He did see each one!

And wrote on the ground.

A. Rather than worry what He wrote, concern yourself with what He said to them.
B. It was what they heard that convicted their consciences and drove them away.
C. Some manuscripts add stuff like – *the sins of every one of them.* Who knows?

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.

And they which heard it.

A. They which heard it were the woman's accusers He had exclusively addressed.
B. Jesus did not address those there to hear Him – only the accusers to trap Him.
C. It was what they heard that convicted them, not what He wrote on the ground.
D. D. Therefore, we can remove all speculation and deal directly with Jesus' speech.

Being convicted by their own conscience.

A. This is another example of a collective noun – their own conscience (singular).
B. They were convicted by our Lord's words, which turned Moses against them.
   1. They were convicted they could not kill her with so many faults in the trial.

2. They knew Moses' law better than you could, and they knew its legal terror.
3. They knew that Jesus with a couple more sentences could expose their evil.
4. They knew any Roman legality they had planned would now condemn them.
5. They were not convicted about having recently surfed the Internet for porn.
6. They were not convicted about unkindness to their children that morning.
7. Such men turn away for similar reasons (Mat 21:23-27; 22:46; John 11:48).

C. These men did not have a conscience against personal sin out of love to God.
1. They did not repent to Jesus or make any reformation; they only slunk away.
2. These men in six months will conspire, arrest, abuse, and cruelly kill Jesus.
3. These men had no compassion for a paralytic (John 5) or blind man (Jn 9).
4. These men will violently stone Stephen to death while looking like an angel.
5. Their conviction was only legal errors and risk of public exposure or death.

D. You do not have to be born again to have a strong conscience (Rom 2:12-16).
1. Thus the laws of the Gentiles throughout the world without the law of God.
2. Thus laws of nature like hair length, opposite-sex love, parental honor, etc.
3. Thus the candle of the Lord that is put in all men, per Solomon (Pr 20:27).
4. More about conscience … https://letgodbetrue.com/proverbs/commentaries/20_27.php.

E. Each man's conscience is an individual thing depending on many factors in life.
1. The oldest would ordinarily be the wisest and most prudent in the situation.
2. Once one man left, the eldest by context, conviction would be even greater.
3. As the group dwindled, each man left would have rising conviction and fear.

Went out one by one.

A. The oldest man present, more wary with the wisdom of age, left the scene first.
1. Jesus' wise choice to stoop down and write allowed the man to leave quietly.
2. Once one man left, the eldest by context, conviction would be even greater.

B. Jesus accused that generation of being a very adulterous one (Matt 12:39; 16:4).
1. The prophets often accused Israel of adultery; they once partied with Moab.
2. Paul confirmed the hypocrisy of the Jews about this very sin (Romans 2:22).
3. They claimed that the stones would run out before men needing to be stoned.
4. While this is not the point of our Lord's word to them, it surely did not hurt.

Beginning at the eldest, even unto the last.

A. Older men, knowing more, and with fewer hormones of all kinds, think better.

B. Once the oldest and most esteemed left (think Jewish seniority), it became easy.

C. It does not say to the youngest, but rather the last, to indicate all accusers left.

D. Let older believers of both men and women be grave and sober (Titus 2:1-3).
E. Those closest to retirement and the most legal and public experience left first.

And Jesus was left alone.

A. Free from the accusers, but not without His apostles or the listening audience.
B. Another example, among countless others, of context dictating definitions.
C. If Jesus was left alone, absolutely considered, what of the woman with Him?

And the woman standing in the midst.

A. Jesus and the woman were left standing in the midst of the original audience.
B. This had been a trap with her as pawn; she had not pursued Jesus in repentance.
C. This had been a trap using her; Jesus had not intervened in capital punishment.
D. There is every reason to see the apostles and dozens or hundreds of hearers.
E. As at other times, they were treated to Jesus Christ humiliating the best Jews.
F. This benefit would not help them, for they would soon be exposed themselves.

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?

When Jesus had lifted up himself, and saw none but the woman, he said unto her.

A. He had written nothing of consequence that we know from what is written here.
B. His single suggestion of legal guilt, which was Moses' Law, had defeated them.
C. He did not need to see that the accusers were gone, for He knew it immediately.

Woman, where are those thine accusers.

A. Jesus spoke to the woman for the first time, for the event was hardly about her.
B. She had first appeared before the crowd by accusers both graphic and violent.
C. Jesus, the woman, and the crowd knew witnesses were needed for execution.
D. He did not ask her of the truth of the accusations, conviction, repentance, her understanding of Bible morality, her husband's welfare, her fear of death, etc.

Hath no man condemned thee.

A. Are you guilty, woman, according to Moses' Law, which requires accusers?
B. Since I answered that you could be stoned, are there any here to execute it?
C. C. They did condemn her unofficially as witnesses, but not judicially or officially.
D. There was no one left, unofficially or officially, to execute Moses' judgment.

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

She said, No man, Lord.

A. Free from the evil monsters, she had no man yet accusing her of a capital crime.

B. She addressed Jesus as Lord. It is insufficient evidence for much, but it is nice.

And Jesus said unto her, Neither do I condemn thee.

A. The abuse of these words is Legion; it is our wisdom to reclaim them for truth.
   1. Effeminate Christians excuse sin by hyper-grace heresy. Think Joel Osteen.
   2. Liberals and situation ethicists love this passage to condemn strict judgment.
   3. Ignorant Christians think Jesus instituted a gentler law than Moses taught.
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   8. Their new idea of no judgment uses a sinful mantra – *I'm OK, you're OK.*
   9. They think Jesus shamed accusers by saying – *Nobody is perfect; we all sin.*
   10. Interpretations like above are confused heresy and compromise the gospel.
   11. Heresy of liberty of lifestyle.
   12. Heresy of false grace.

B. Jesus did not start a lax approach to adultery or any sexual sin, but the opposite.
   1. God had not changed; He still hated adultery, and Paul would teach it often.
   2. The law of Moses had not changed (they were still under the old covenant).
   3. He next declared her actions were sinful and she should desist from them.
   4. Jesus in His famous Sermon included lustful thoughts and divorce abuse.
   5. Scribes that altered manuscripts due to fear of wives missed His doctrine.

C. His words – *Neither do I condemn thee* – intend only legal judgment of stoning.
   1. There is no reason to take "condemnation" by Him different than from them.
   2. Jesus will condemn the Jews strictly in this chapter (8:21,23-24,44,47; etc.).
   3. This is not an opinion of adultery, but rather the lack of civil office to judge.
   4. Jesus was not a civil judge in such matters among the people (Lu 12:13-14).
   5. This is not an opinion of adultery, but rather a lack of witnesses to proceed.
   6. This is clearly the context, and we go with context above any other factors.
   7. If any other interpretation is made, then any and all judgment is weakened.
   8. If any other interpretation is made, Jesus went much farther than He needed.
   9. This is exactly how – *He that is without sin among you* – is to be interpreted.

D. There is nothing in His words of her salvation, and lack of follow-up con
   1. Do not be sentimental about the woman, for we know next to nothing of her.
   2. Do not read more into the Lord's lack of condemnation than legal freedom.
   3. There is no evidence of her regeneration, repentance, or even reformation.

4. Jesus laid out the will of God for her as all forms of revelation do to all men.

E. There is nothing here to even slow down condemnation according to scripture.
   1. Jesus will condemn the Jews often in this chapter (8:21,23-24,44,47; etc.).
   2. Another sexual sinner is in I Cor 5:1, but Paul condemned (I Cor 5:2-13).

Go, and sin no more.

A. He confirmed adultery as sin in the next words for her to stop the sin in context.
B. Where there was adultery, Jesus exposed the guilty parties well (Matt 19:3-9).
C. This is not more than what creation, conscience, providence, and scripture do.

Textual Summary:

1. There is sufficient evidence – external and internal – for the verses in the Bible.
2. There is both scriptural (our four F's) and manuscript evidence for the verses.
3. Scribes removing the verses showed their ignorance like they do in other places.
4. Dean Burgon's explanation for textual confusion due to lectionaries is helpful.
5. Obsessive adoration and infatuation with Vaticanus and Sinaiticus blind critics.
6. Comparable deletion of Mark 16:9-20 is further evidence of textual superstition.

Interpretational Summary:

1. The entire event was a staged attempt to trap Jesus in an impossible dilemma.
2. There is more weight and value in His wisdom than compassion on the woman.
3. There is far more appeal to Moses' trial law for witnesses than for sexual purity.
4. There is enough information to avoid speculating what Jesus may have written.
5. Jesus did not change the holy law of God at all about adultery but confirmed it.
6. Jesus did not alter validity of imperfect authority but rather of evil conspirators.
7. The New Testament God is no different than the Old when judging sexual sin.
8. *He that is without sin* – is not general or sexual sins but legal sins as witnesses.
9. *Neither do I condemn thee* – is not compassion but His lack of formal office.
10. *Neither do I condemn thee* – is not a change in anything but a lack of
11. Jesus did not come to destroy the law or prophets, but to fulfill (Matt 5:17-20).
12. Using this passage to lessen God's holy demands and judgment of sin is heresy.

Practical Summary:

1. There is a proper way for all justice to be applied, so make sure you do it right.
2. Be not many masters, knowing we shall receive greater condemnation (Jas 3:1).
3. All men are sinners, but it does not change God's officers applying His justice.
4. There is no obligation to answer fools; in fact, to do so is sin yourself (Pr 26:4).

5. If Jesus could rescue and deliver this woman, He can and will also deliver you.
6. You are guilty of adultery as much or more than her in several obvious respects.
7. Jesus confirmed marriage, so hate any defrauding or treachery in your marriage.
8. You have been warned – *go, and sin no more* – so keep your conscience alive.
9. Do everything you can to cultivate, educate, and empower your conscience.
10. There is nothing here against capital punishment or judgment in other spheres.

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.

Then spake Jesus again unto them, saying.

A. If the verses, 7:53 – 8:11, are removed here, the connection to 7:38 is awkward.
B. But if the contested verses are left, Jesus spoke again to His hearing audience.
C. The scribes and Pharisees in the conspiracy against Jesus had all left (John 8:9).
D. But this does not preclude, as the context proves, other Pharisees present (8:13).
E. There were Pharisees and rulers always present in Jerusalem and the temple.

I am the light of the world.

A. This is the most crucial verse in John chapter 8 due to its declaration and offer.
    1. Jesus as the light of the world is not some fuzzy, nebulous, weak metaphor.
    2. Jesus as the light of the world is not for good feelings but rather for truth.
    3. Jesus as light of the world has no value without obedience to the condition.
    4. Of course, no man will even consider the condition unless he is born again.
B. These are some of the most precious and profound words in the whole Bible.
    1. If you love the living and written word of God, then memorize this verse.
    2. Since we are all Gentiles, we were in great darkness (Isaiah 9:1-2; 11:10; 42:6-7; 49:6; 60:1-3; Luke 2:32; 24:46-47; Acts 13:47-48; 26:17-18; 28:28).
    3. This confident, declarative statement by the Lord of glory is absolutely true.
    4. Without Him, you have no light; you shall spend eternity in black darkness.
C. Light is a precious thing considered from a wide variety of angles and senses.
    1. As soon as you open the Bible, you read about light driving away darkness.
    2. You sleep during each day's dark parts, because darkness is not a good time.
    3. Children or some adults are afraid of the dark, due to unknown without light.
    4. We speak idiomatically of a light or light bulb glowing when we understand.
D. The world is a dark place, and darkness is primarily wickedness and ignorance.
    1. The scripture testifies that the whole world lieth in wickedness (I John 5:19).
    2. The scripture teaches that the whole world has no light of truth (Isaiah 8:20).
    3. He is born as an ass's colt and is buried like sheep (Job 11:12; Ps 49:14,20).

4. He dirties himself after birth, whenever frightened, and when he departs life.
5. The best man has come up with in morality or wisdom is perverse profanity.
6. They hate each other and want to kill each other – while singing of self-love!
7. They are perversely cruel on abortion, divorce (for any cause), sex (without love or commitment), unions (intimidation and threats), taxation (punishing savers and rewarding debtors), marriage (same-sex), children (transgender), diet (salt, fat, meat), women (pornography), bodies (cremation), etc., etc.
8. The consequences and results of this darkness are evident to a thinking man.

E. What is *light* here? It is righteousness, truth, and wisdom of God against man.
1. Light is righteousness, opposite of sin, as in God (John 3:19-21; I Jn 1:5-10).
2. Light is truth, the opposite of the lies of men (Ps 19:8; 43:3; 119:105,130).
3. Light is wisdom, the opposite of the dark folly of men (Pr 6:23; Ps 119:130).

F. Jesus is the light of the world; He alone represents righteousness, truth, wisdom.
1. He is the Founder and Leader of our religion, and you should worship Him.
2. There are many false leaders of false religions of various kinds and degrees.
3. Compare Mohamed, Mahatma Gandhi, Mother Theresa, Nero Caesar, Pope Frank, Josef Stalin, Siddharta Gautama, John Lennon, Stephen Hawking, Sitting Bull, Amenhotep III, Hirohito, Charles Darwin, Joseph Smith, etc.
4. Consider the ignorance, oppression, immorality, or hopelessness of all these.
5. Only Jesus knows the Creator, Jehovah, and His character and will for man.
6. Only Jesus knows the origin of life and sin, the result of sin, and cure for sin.
7. Only Jesus knows the damnation of souls and the way of salvation for some.
8. Only Jesus knows how families should function and society optimize liberty.
9. Only Jesus did anything good in His life that left good for all men to enjoy.
10. Only Jesus had a meaningful death that opened up the way to Jehovah God.
11. Only Jesus knows the way to heaven and eternal life (John 14:6; 6:38; 17:2).

G. Jesus fulfilled prophecies of a great *light* (Is 9:2; 42:6-7; 60:1-3; Matt 4:12-17).
1. He was the light of the world; faith saved from darkness (John 8:12; 12:46).
2. *Light* prophesied and fulfilled in Jesus was gospel light of a spiritual sort.
3. This was new light that dispelled Jewish darkness under the old covenant.
4. The Gentiles were great benefactors of this light in their inherited darkness.

H. John wrote often that Jesus was the light (Jn 1:4-5; 3:19; 8:12; 9:5; 12:35,46).

He that followeth me.

A. Follow Jesus, making Him Lord and Master, and you a disciple, for His light.
1. It is not *hearing* that counts, for it condemns and brings God's judgment if there are not radical changes altering your life (Jas 1:21-25; Lu 8:18; 12:48).

2. It is not *believing* that counts, for mental assent or agreement is no more than the devils, if without life-altering works (Jn 12:46; James 2:14-26; Gal 5:6).
3. It is not *words* that count, for they bring judgment, whether by emails, texts, blogs, or a bumper sticker (Is 29:13-14; Mat 7:21-23; I Jn 1:6; 2:4; Tit 1:16).
4. These three common pretensions of religion mean nothing and offend God.
5. More of being doers, not hearers.
6. The parable of the sower … https://letgodbetrue.com/pdf/parable-of-the-sower.pdf.

B. It is following Jesus that counts – changing your life to live as He directs you.
1. Jesus called apostles to follow Him, and they left all to do so (Matt 4:18-20).
2. But Jesus called others that fussed about their pagan families (Matt 8:19-22).
3. A true follower of Jesus turns his life upside down to match His (Lu 19:1-9).
4. What Zacchaeus did do, the rich young ruler would not do (Matt 19:21-22).
5. The Thessalonians turned from idols to serve God and Jesus (I Thes 1:9-10).
6. The Ephesians burned all their books of magic of great value (Ac 19:18-20).

C. A true follower of Jesus – a real disciple – continues in His word (John 8:31).
1. Such obedient disciples were first called Christians in Antioch (Acts 11:26).
2. Starting and turning back is Lot's wife and worse (Lu 17:32; II Pet 2:20-22).
3. It is does not matter if you start with joy (Matt 13:20-21; Heb 3:6,12-14).
4. More about being a Christian.

D. You choose every day whether you will follow Jesus or a damnable alternative.
1. The worst alternative is your heart, for it is deceitful and desperately wicked.
2. Then there is the world, God's enemy and the cause of His burning jealousy.
3. Both are fed and provoked by the devil Himself, the archenemy of Jesus.

E. How do you follow Jesus? Make every choice to fully obey His plain doctrine.
1. Baal's prophets, Catholic nuns, kamikaze pilots, Mormon missionaries, suicide bombers, and Jehovah's Witnesses show zeal for nothing and no one.
2. He puts Himself and saints of God far above your family (Matt 10:34-37).
3. He tells wives exactly how to submit and reverence their husbands for
4. Your lips are not yours. You owe every word to His glory and others' profit.
5. Your time is His. He gives you days, and He demands and deserves a return.
6. Do you follow Jesus – is He Lord of these things in your life: work ethic, food and drink, hair length, obeying a boss, civil rulers, sex, clothing, music, books, television, Internet, money, friends, debts, moods, anger, contentment, prayer, enemies, giving, and everything else in your life?
7. The Lord of Details
8. Your Body Is the Lord's.

F. There are consequences for rejecting light of all kinds that God freely offers.

1. Lady Wisdom gave harsh warning about rejecting her (Pr 1:20-33; 8:32-36).
2. Without excuse due to truth, He turns men to reprobate minds (Ro 1:20,28).
3. Since man rejected God's light, He has eternal darkness for him (Jude 1:13).
4. Since His light reproves (Eph 5:13), sudden destruction is next (Prov 29:1).

Shall not walk in darkness.

A. You were born in darkness to dark parents in a dark world with a dark future.
B. The Bible does not have anything good to say about Gentiles (Eph 4:17-19).
    1. Jesus the light visited us 2000 yrs ago, but the darkness missed Him (Jn 1:5).
    2. We are Gentiles – dark (Acts 11:18; 13:47-48; 14:27; 17:29-31; I John 2:8).
    3. But Christ's light shined to us (Romans 15:9-16; Eph 2:11-18; I Tim 3:16).
    4. Let us make sure that there is no darkness in us at all (I John 1:5-6; 2:9-11).
C. As John shifted to Jesus and redemption, he assumed and taught total depravity.
    1. Jesus is Light of the world, but man rejects it (John 3:18-21; Job 24:13-17).
    2. Though they had timed prophecies and many miracles, they loved darkness.
D. What is *comprehend* in 1:5? What natural man cannot or will not do to Christ.
    1. **Comprehend**. To grasp with the mind, conceive fully or adequately, understand, 'take in'. Compare such uses in Job 37:5 and Ephesians 3:18.
    2. Natural man cannot discern/know, *comprehend,* spiritual things (I Cor 2:14).
    3. Jesus said they can discern weather … but not God on earth (Matt 16:1-4).
    4. Jesus taught even a man rising from the dead would not help (Lu 16:27-31).
E. There is light and life in Christ Jesus for following Him with both heart and life.
    1. There is righteousness, truth, and wisdom for every part of life for disciples.
    2. He came to give His children life and abundant life in Him (John 10:10).
    3. If you lose your life for His sake, you will find it; save it, and you will lose.

But shall have the light of life.

A. The light of Jesus Christ's religion depends on vital life and leads to final life.
    1. God gives eternal life through Jesus Christ for us to know Him (Jn 17:2-3).
    2. With revelation confirmed by our obedience we know all about eternal life.
    3. Our practical wisdom about all aspects of life is through Christ's doctrine.
B. The light here requires following Jesus Christ, so it is primarily practical light.
C. Jesus, the Word of God, is the Word of Life and the eternal life (I John 1:1-4).
    1. He is so full of life and the power of life – His name is I AM THAT I AM.
    2. Since He created all things (1:3), He gave life to all the things needing it.
    3. He is the origin and source of life; He gave everything breath (Acts 17:25).

D. In the Word of God, in Jesus our Lord, was eternal life and the gift of vital life.
   1. The life under consideration results in light, which is eternal and vital life.
   2. Jesus is the Source and Giver of this life; it was not merely His for Himself.
   3. God the Father had life in Himself, and He gave it to the Son (John 5:21-29).
   4. The Holy Spirit quickens into life; without it there is no light (John 6:62-66).

E. We choose by immediate context and all of John for eternal life for gospel light.

F. Jesus gives eternal life so His elect might know God and His Son (John 17:2-3).
   1. The understanding of God and Christ via faith is by eternal life (I John 5:20).
   2. Belief in Jesus Christ is evidence of prior life (John 5:24; I John 5:1,4; 4:15).
   3. The Ephesians were in darkness until quickened by grace (Eph 2:1-3; 5:8).
   4. If you believe God's record of Jesus Christ, it proves you have eternal life.
   5. Light is the evidence of eternal life, for you would not see or care otherwise.
   6. Following Jesus saves from darkness by having the light of life (John 8:12).
   7. God's spiritual operation on men includes the gift of life for spiritual light (John 1:13; 3:3-8; 5:24-29; 6:44-45,62-66; 8:43,47; 10:26-29; 17:2-3; etc.).
   8. This operation is sovereign and monergistic for the elect (II Cor 2:14-17; 4:1-7; II Tim 2:10; Eph 2:1-3; Phil 2:12-13; Jas 1:18-21; I Pet 1:21-23; etc.).

G. It is heresy to teach that Jesus Christ is the light, and the light is the life of men.
   1. Men must have life before they can see light, just as the next verse declares.
   2. Without life, men love darkness over light; they will not come (Jn 3:18-21).
   3. The devil blinds the minds of all unsaved men to not see light (II Cor 4:2-4).
   4. God shines in men's hearts by light-giving force like creation (II Cor 4:5-6).
   5. You are not enlightened to get life; you are given life to then be enlightened.

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

The Pharisees therefore said unto him.

A. Our Lord's words provoked the Pharisees, who considered themselves the light.
   1. They had just proved their darkness by moral corruption and legal rebellion.
   2. They were zealous in missionary endeavors to make proselytes (Matt 23:15).
   3. To admit Jesus was the light of the world was to demote Israel and them.

B. Those that respond negatively … or with but … have the trait of the

C. These blind, stubborn men opposed Jesus and themselves (II Timothy 2:25-26).

Thou bearest record of thyself.

A. They rebutted Jesus by declaring that Him being light was merely His opinion.
   1. This is ordinarily a true point of evidence and logic and carries little impact.
   2. However, this was no ordinary man, and they should have considered it.

B. It is a fact Jesus declared earlier that self-testimony has little value (Jn 5:30-31).
    1. His words there are to be understood as self-testimony without confirmation.
    2. Jesus had taught earlier that John the Baptist testified of Him (John 5:32-35).
    3. Beyond John, the miracle-working power of God was a testimony (Jn 5:36).
    4. Beyond John and miracles, the Jewish scriptures told of Him (John 5:37-40).

Thy record is not true.

A. They had not proven their blasphemous allegation – as they called Jesus a liar.
B. It is easy to make allegations, but difficult to prove them, as at His trial later.

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.

Jesus answered and said unto them.

A. Jesus responded to a blasphemous charge of being a deceiver with some grace.
B. He showed a gentle side while dealing with the fools and scorners (Pr 26:4-5).

Though I bear record of myself.

A. Testimony of Himself was insufficient, but what He testified was certain truth.
B. Jesus had earlier declared self-testimony was not authoritative (John 5:31), and there He gave three other witnesses – John, miracles, and scripture (Jn 5:32-40).
C. Jesus did declare truth about Himself here, but He will shortly name a witness.

Yet my record is true.

A. What Jesus declared about Himself (or anything else) was without proven error.
B. And His commission from Another was sufficient evidence for truth (Jn 7:18), which He had taught just a day or so earlier, but they cared not for comparison.

For I know whence I came, and whither I go.

A. Jesus beautifully argued here of their ignorance of His origin and destination.
B. Where Jesus came from and where He was headed was truth He fully grasped.
C. Jehovah sending Jesus, sustaining Him, and receiving Him again proved truth.
D. But they, nor the world, knew where Jesus was from nor where He would go.

But ye cannot tell me whence I come, and whither I go.

A. Jesus beautifully argued here of their ignorance of His origin and destination.
B. Where Jesus came from and where He was headed were things they knew not.
C. He stood before them, and 33 years of His history were well known, but they could not and/or would not admit that He was from God on a divine mission.

15 Ye judge after the flesh; I judge no man.

Ye judge after the flesh.

A. He ridiculed their inability to judge beyond what they could sensually perceive.
B. Remember, He condemned them in the previous chapter for this fault (Jn 7:24).
C. They looked at Jesus and saw nothing more than an unlearned Galilean talker.

I judge no man.

A. Jesus did judge, quite often; so what does this mean? See the previous clause.
B. He will admit in the very next verse that He did judge, but by divine approval.
C. He did not judge only by sensual perception, for He had true spiritual wisdom.
D. He did not judge harshly and hypocritically without the Spirit as they often did.

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

And yet if I judge.

A. Jesus did judge, and He said so, correcting any false sense of the previous verse.
B. However, when Jesus did judge, He did with the full approval and favor of God.

My judgment is true.

A. You accuse me of testifying of myself, but I judge men in agreement with God.
B. You claim to accept judgment from God, but I am one with Him and from Him.

For I am not alone.

A. I am not a singular Person declaring things of myself without any corroboration.
B. God gave me a divine commission as His Son, and we are one in all judgment.
C. Therefore, there are two bearing witness and bearing judgment – God and me.

But I and the Father that sent me.

A. Almighty God, His Father, whom they did not know, agreed with His judgment.
B. God Jehovah, His Father, whom they claimed to know, sent Him into the world.

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

It is also written in your law.

A. They made much of Moses in 8:1-11, so Jesus again used Moses against them.
B. He appealed to Moses' law of witnesses to show His agreement with scripture.
C. You charged me with false testimony of myself, but I have another witness.

That the testimony of two men is true.

A. Moses' law only required two witnesses for legal process, and Jesus had God!
    1. The minimum necessary for legal evidence and truth was two witnesses.
    2. Better evidence and truth required three (Num 35:30; Deut 17:6; 19:15).

B. In His earlier explanation of this legality, He listed three witnesses (Jn 5:30-40).
    1. Jesus did not appeal to John Baptist here; His second witness was Jehovah.
    2. Jesus did not appeal to His works here; His second witness was His Father.
    3. Jesus did not appeal to scripture here; His second witness was almighty God.

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

I am one that bear witness of myself.

A. Jesus admitted what He said in 8:12 was self-testimony and a witness of one.
B. However, He had set the trap that He only needed one more witness for Moses.

And the Father that sent me beareth witness of me.

A. God the Father had testified of Jesus Christ as true, which made two witnesses!
B. How did God testify of Christ? Take your pick … from virgin birth to miracles to John the Baptist from God to voice from heaven to wisdom at twelve, etc.
C. We must rightly divide scripture – were Jesus and God one? or two? Think!
    1. They were one in divine nature and agreement about truth (John 10:30; etc.).
    2. They were two and separate in our Lord's office as mediator (I Cor 15:28).
    3. In the work of redemption there was a truly a Sender and a Sent Persons.

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.

Then said they unto him, Where is thy Father?

A. They knew He was Jesus of Nazareth, so they had no confusion about Joseph.
B. But they also knew He claimed God as His Father (John 2:16; 5:17-23; 6:32).
C. C. They mocked Jesus about His stated Father, taunting Him for God's presence.
D. We see a difference between knowing Pharisees and ignorant hearers (Jn 8:27).

Jesus answered, Ye neither know me, nor my Father.

A. He did not tell them His Father was God again. They did not deserve clear truth.
B. The question was insincere, to mock Him, so He did not help them (Pr 26:4-5).
C. He declared the terrible fact they were ignorant about God and His Messiah.

If ye had known me, ye should have known my Father also.

A. Tracing divine revelation backward, He proved their ignorance of God Himself.
B. Jesus fulfilled every prophecy and every trait of being Immanuel – God with us.
C. Jesus is the express image of God – the clearest view of God you will ever see.
D. As John opened this epistle, the only begotten Son has declared God (Jn 1:18).

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.

These words spake Jesus in the treasury.

A. This particular temple session was in the treasury, which started earlier that day.
B. The temple Zerubbabel started and Herod finished was a very large facility.
C. Consider how the early church gathered along with Jews still observing the law.

As he taught in the temple.

A. The chapter opened with Jesus returning to the temple to teach those gathering.
B. The Jews sought to kill Him, but He returned to the most public place to preach.

And no man laid hands on him.

A. The Jews had sought to kill Him (Jn 5:16-18), and His words only increased it.
B. As the previous chapter (7:30,44), they could do nothing without God's leave.
C. Before this chapter ends, He will avoid their murderous attempts again (8:59).

For his hour was not yet come.

A. It was not yet time for them to arrest, charge, and crucify Him for His people.
B. It was His hour and time to preach and perform miracles; He would die later.
C. It is God's timing that controls all events in life, no matter efforts otherwise.

Practical summary and application:

1. Do you comprehend this world's darkness?
2. Do you comprehend your own darkness and wildness?
3. True light – righteousness, truth, and wisdom – is only in Jesus.
4. Are you following Him? How so? Hearing? Believing? Saying?
5. Are you following Him? How so? Attendance? Bibles in house?
6. Are you following Him? Like a real disciple in all areas of your life?
7. Are you following Him? With a fraction of the zeal of devil worshippers?
8. The Father loveth the Son, and we owe Him all our love and all our lives!
9. There is more light to those that will rise up and wake up to Christ (Eph 5:14).
10. The light of Christ leads to the abundant life in this world and then eternal life.

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.

Then said Jesus again unto them.

A. Jesus did not yet leave these wicked Jews, but further exposed their evil hearts.
B. He had, the previous day, declared similar things about Himself (John 7:33-36).
C. Though He knew exactly how they would respond, He pressed them anyway.

D. D. For very similar words in John 7:33-36 … https://letgodbetrue.com/pdf/john-seven.pdf.

E. God confuses men.

I go my way.

A. Jesus declared He would be leaving them soon to go to His planned destination.
   1. In fact, His death was only six months away, when He ascended to heaven.
   2. It was His way. No one else could detain or send Him, but God only. Amen!
   3. His way is very different from our way. We die and stay here, but for Him!

B. The Founder and Leader of our religion is far different from any other ever.
   1. Whether Mohamed or Joseph Smith or Buddha, he died and was buried here.
   2. Our king and priest is in heaven at the right hand of God above all authority.

C. C. For more about His ascension … https://letgodbetrue.com/pdf/he-ascended-up-on-high.pdf.

D. D. For His coronation.

And ye shall seek me.

A. They would not seek Jesus of Nazareth out of desire or love for God's Messiah.
   1. They would die in their sins, so this is not truly seeking Him in repentance.
   2. Any man that truly seeks Jesus Christ will never be rejected by Him (6:37).
   3. They sought Him in confused fear and hate after His dead body disappeared, for the guards at the tomb said very strange things about what happened to it.
   4. The Jews did not appreciate Jesus or want such a Redeemer, so they sought a Messiah of their liking that would deliver them from Rome and feed them.
   5. They would need a Messiah; they would want a Messiah; but not our Jesus.

B. As Rome besieged Jerusalem, there were many false Christs (Matt 24:5,11,24).

C. Men seek for a Savior at the hour of death and in Judgment Day (Matt 7:21-23).

And shall die in your sins.

A. In John 7:34, our Lord's words were that they would not be able to find Him.

B. Here, in rapid progression of revelation, He foretold their condemnation in sin.

C. If they had read Psalm 22 / Isaiah 53 with desire, they might have known Him.
   1. But they did not care for a Redeemer that would die for them and their sins.
   2. They wanted a man like David to deliver them from the Roman occupation.
   3. They wanted a king that would feed them as they had tried to do (John 6:15).

D. What terrible deaths they had … in Jerusalem's inferno and in the lake of fire.

E. Reader! Thou shalt surely die as well, but will you die in your sins, as these?

Whither I go, ye cannot come.

A. What a difference between the righteous and wicked! Only the just gain heaven.

B. Jesus told these Jews they could not follow Him to heaven, but they knew it not.
C. For those that believe, He will come again to take you to heaven (John 14:1-6).
D. For those that believe, you will certain go to Him to abide forever (Col 3:1-4).

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

Then said the Jews.

A. Over and over in these two chapters we read their ignorant and evil responses.
B. They could have humbled themselves by repentance and begged to follow Him.
C. Like Nicodemus and the woman of Samaria, they thought naturally (3:4; 4:15).

Will he kill himself?

A. They reveal their natural perspective of things over and over – missing heaven.
B. In the previous chapter they speculated He would move to live among Gentiles.
C. You must – we must – have the humility of a eunuch to ask for understanding.

Because he saith, Whither I go, ye cannot come.

A. They tried hard to figure out where He could go but they could not – thus death.
B. Since they presumed heaven was made for them, it never crossed their minds.

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.

And he said unto them.

A. Their ignorance is severe as they carnally analyze His spiritual words (8:22).
B. They should have ignored where He was going to repent in light of their sins.
C. Hearken, reader! Do you worry more about extraneous details than salvation?

Ye are from beneath.

A. Jesus did not intend hell or influence of devils describing their origin this way.
B. He intended their earthly, fleshly view of things rather than spiritual, heavenly.

I am from above.

A. Jesus came from heaven – plainly stating it – with a spiritual, heavenly purpose.
B. His thoughts, ambitions, intentions were for God's glory and heavenly goals.

Ye are of this world.

A. They were born in this world sons of Adam without higher aspirations than it.
B. Their judgment was according to their eyes and to their flesh (Jn 7:24; 8:15).

I am not of this world.

A. My origin is fully different than yours; I am not the result of a man and woman.

B. I am the Lord of glory, and you should recognize me by countless evidences.
C. The scriptures testify of me from beginning to end – search them (Jn 5:39).
D. I already marshaled three witnesses that declare my differences (Jn 5:30-47).

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.

I said therefore unto you.

A. Jesus now added further clarification as to why the Jews would die in their sins.
B. He had said they could not follow Him to heaven, which they did not grasp.

That ye shall die in your sins.

A. Jesus identified the great fault and its consequence in these Jews facing Him.
B. He had previously described it as Him going to a place (heaven) they could not.

For if ye believe not that I am he.

A. He introduced a great fact of the gospel here – the need to believe God's Christ.
B. If one does not believe and obey the gospel, damnation comes (II Thes 1:7-10).
C. God has declared the truth and witnessed of His Son – believe it (I Jn 5:9-13).
D. The fault keeping men from believing is their depravity outside God (Jn 8:47).
E. You cannot believe by your own power than create a universe or raise the dead.
F. But laying hold of eternal life is first by life-changing faith and then by good works (I Tim 6:12,17-19; II Pet 1:5-11; I John 5:13).

Ye shall die in your sins.

A. To die in your sins is to meet God on Judgment Day guilty of all your sins.
B. He will be no mediator for you; He will curse you to hell (Matt 7:21-23; 25:41).
C. There is no comfort in anything but believing Jesus is the Christ and following Him by obedience in every part of your life to change it to His holy standard.

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.

Then said they unto him.

A. Hear, reader! What is thy response when you hear or read of coming judgment?
B. Are you like Felix, who trembled with Paul but deferred until later (Ac 24:25)?
C. These belligerent Jews had no conviction or questions but rather accusations.
D. They should have cried like Isaiah to Him, "Woe is me! for I am undone."
E. They should have cried out like the men on Pentecost, "What shall we do?"
F. 3. Peter was a good example, "Depart from me; for I am a sinful man, O Lord."

Who art thou?

A. They did not cry out in repentance like Isaiah, the men at Pentecost, or Peter.
B. Instead, they mocked Him and His authority to judge by being of no account.
C. These are not the submissive words of Saul of Tarsus, “Who art thou, Lord?”

And Jesus saith unto them.

A. Jesus in condemning kindness to rebel, reprobate fools does not depart yet.
B. Yet, the following exchange will not win their repentance but provoke malice.

Even the same that I said unto you from the beginning.

A. He had declared to them from His ministry’s beginning exactly who He was.
B. He had declared it Himself and also marshaled three witnesses (Jn 5:30-47).

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.

I have many things to say and to judge of you.

A. Jesus declared that His ministry was quite critical and negative toward the Jews.
    1. He had many things to correct about their habits, lives, traditions, practices.
    2. The Sermon on the Mount is reproof after reproof of most Jewish practices.
    3. Most hold foolish and heretical ideas of an effeminate, compromising Jesus.
B. This does not at all contradict John 3:17 and His words against condemnation.
    1. His purpose coming into the world was the work of redemption on the cross.
    2. His role as the Judge of all men with eternal consequences was not altered.
    3. His first coming was the legal work of redemption and salvation of the cross.
    4. His second coming will be the legal and final destruction of all His enemies.
C. The point Jesus made here is three-fold based on this verse’s nearby context.
    1. He declared He was superior to them and they would die in sins (8:23-24).
    2. He then responded to their questioning or judgment of His person (8:25).
    3. He then declared that His judgment was not His own *but* rather God’s!

But he that sent me is true.

A. My word about you dying in sins is absolute truth from the true and living God.
B. Never before or since has there been a mission or messenger so absolutely true.
C. Jesus had a divine mission from the Creator God of the universe to His nation.

And I speak to the world those things which I have heard of him.

A. My word about you dying in sin is absolute truth from the true and living God.
B. My doctrine is not mine, but His that sent me – God’s body of truth (John 7:16).

C. If any man will do His will, He shall know the truth of the doctrine (John 7:17).

27 They understood not that he spake to them of the Father.

They understood not.

A. No man can or will understand any spiritual truth of God without regeneration.
   1. John opened this gospel declaring that darkness did not comprehend (1:5).
   2. Jesus explained that ignorance proves they were not of God (Jn 8:43-44,47).
   3. Satan blinds the minds of the unregenerate (II Cor 4:3-4; II Tim 2:25-26).
   4. The natural man has no will to understand truth (I Cor 2:14; Rom 8:7-8).
   5. There is no blindness so great as the will not to see what is plain (II Pet 3:5).
   6. If you see and understand, you are blessed (Matt 13:11,16; 16:17; Pr 20:12).
   7. You were in darkness, but God commanded the light to shine (II Cor 4:6-7).

B. How do we reconcile the record earlier that they did understand (John 5:17-18)?
   1. The Jews in that place hated the idea so much they sought to kill Jesus for it.
   2. Jesus there continued His doctrine of God as His Father on trial for His life.
   3. The Jews had many differing opinions (Jn 7:12,27,31,40-44,52; Matt 16:14).
   4. John will again state the divided opinions in future chapters (Jn 9:16; 10:19).
   5. Some Jews understood with hateful malice; some Jews misunderstand His Father; some Jews understood and believed carnally; some truly believed.
   6. In this specific case, they did not grasp His divine mission from God (8:26).
   7. It is hard to comprehend their ignorance, since He made it plain (John 2:16).

C. How do we reconcile the record following that they believed on Him (Jn 8:30)?
   1. The Jews had many differing opinions (Jn 7:12,27,31,40-44,52; Matt 16:14).
   2. John will again state the divided opinions in future chapters (Jn 9:16; 10:19).
   3. Some Jews understood with hateful malice; some Jews misunderstand His Father; some Jews understood and believed carnally; some truly believed.

That he spake to them of the Father.

A. The specific statement under consideration here had just been given (Jn 8:26).
B. We remember the Jews had many opinions; we focus on One having sent Him.
C. Jesus never failed to honor God and declare the fact He had a divine mission.
D. My doctrine and judgment are true, since One that is true sent me (Jn 8:26).
E. My doctrine and judgment are always the content that He gave me (Jn 8:26).

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.

Then said Jesus unto them.

A. Our Lord's response here is due to the misunderstanding of His divine mission.
B. They did and would not understand and believe that God Jehovah had sent Him.
C. They did not comprehend Him as God's ambassador, messenger, Messiah, Son.

When ye have lifted up the Son of man.

A. John used this terminology for our Lord's crucifixion death (Jn 3:14; 12:32-33).
B. The Jews did not kill Jesus directly, or it would have been stoning (Deut 13:10).
C. The Romans did it their way – suspended in the air on a tree (John 18:31-32).
D. Jesus fulfilled the law positively by obeying and negatively by a tree (Gal 3:13).
E. This transcendent event crushes little events like the total solar eclipse of 2017.

Then shall ye know that I am he.

A. The point by context here is evidence and proof of a divine mission as Messiah.
B. Then you will have events – signs and wonders far beyond my words right now.
C. Most of the Jews did not learn truth experientially by faith and love in Christ.
D. Jesus connected those lifting Him up with those that would learn His identity.
E. Consider the events that occurred in close connection to the lifting up of Christ.
    1. The lifting up was the crucifixion, for the cross suspended Him up in the air.
    2. Darkness covered the land/earth for three hours (Matt 27:45; Mark 15:33; Luke 23:44), the duration and Passover's full moon preclude a mere eclipse.
    3. An earthquake tearing rocks was seen by a centurion/others (Matt 27:51,54).
    4. His cry and the veil were effective (Mat 27:54; Mark 15:39; Luke 23:47-49).
    5. The pagan centurion declared His sonship and the rest smote their breasts!
F. Knowing the truth but not obeying the truth only proves you a liar (I John 2:4).

And that I do nothing of myself.

A. Natural men observing Jesus saw Him alone with a few uneducated fishermen.
B. But the God of Israel involved Himself at the crucifixion by supernatural signs.
C. The combination of events and Christ's cries to God proved His divine mission.

But as my Father hath taught me, I speak these things.

A. The content of Jesus' preaching, especially right here in context, was from God.
B. He had affirmed this same point of content and works from God (John 5:16-31).
C. Jesus was faithful as a minister like Paul ordered – *preach the word* (II Ti 4:2)!

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.

And he that sent me is with me.

A. Jesus appeared alone to observers, other than apostles, but He was not alone.
B. The witnesses could not tell by words that God was with Him, but He truly was.

The Father hath not left me alone.

A. To those that judged after the flesh (8:15) – what they see – Jesus was alone.
B. The Father and Son had perfect unity in nature, in purpose, and in fellowship.
C. Though the Father interrupted fellowship on the cross, He received His spirit.

For I do always those things that please him.

A. There is much more to the unity of Jesus Christ with God than that listed above.
B. There is unity of fellowship brought about by Jesus' perfect obedience to Him.
C. And this fabulous relationship is for any that will love and obey (Jn 14:21,23).

30 As he spake these words, many believed on him.

As he spake these words.

A. The context, since their misunderstanding (8:27), is a divine mission from God.
B. Therefore, many hearers believe He has a divine mission above just a Nazarene.

Many believed on him.

A. An interpretive choice must be made – are these the same as those in John 8:33?
    1. A simple connection of pronouns of 8:30 to 8:33 indicates they are the same.
    2. He gave these so-called believers no confirmation or commendation at all.
    3. There is no repentance as other times (Luke 5:8; 19:9; Acts 2:37; 9:6; etc.).
    4. There is no directive to baptism, church membership, communion, etc., etc.
    5. Instead, Jesus told them to continue in His word in order to be true disciples.
    6. Jesus identified a marked difference between disciples and disciples indeed.
    7. He gave a future tense possibility of them knowing truth to be free from sin.
    8. Jesus tied *being made free* and *His word in them* to 8:33 objectors (8:36-37).
    9. He had identified *following* as key earlier (8:12), and belief is not following.
    10. There are no words of comfort or encouragement before the chapter ends.
    11. John recorded a false and temporal faith in many believers (Jn 2:23-25; etc.).
    12. Most commentators cannot see it our way, for they esteem faith too highly.
    13. If these are different Jews, the interpretation here and later is still the same.
B. John wrote early in his gospel about believers that Jesus avoided (Jn 2:23-25).
    1. The ignorant majority of Christians who only know John 3:16 should read it.
    2. The only way to honestly get to John 3:16 is to read John's first chapters.
    3. These blind would first find that regeneration is not by man's will (Jn 1:13).

4. Then they would find that Jesus does not consider all belief valid and saving.
5. It behooves us to carefully examine ourselves as Paul taught (II Cor 13:5).
6. Detailed comments for John 2:23-25.

C. Belief in Jesus, especially when done by many, is little evidence of eternal life.
1. Jesus later provoked such believers into leaving (John 6:2,14,29,44,56,66).
2. Confused believers did not have a real clue of Him (John 7:12,27,31,40-44).
3. John wrote of chief rulers believing on Him without works (John 12:42-43).
4. Faith must come forth in confession and baptism (Matt 10:32; Mark 16:16).
5. True confession of Jesus Christ requires the work of the Spirit (I Cor 12:3).
6. Jesus challenged men calling Him Lord without works (Lu 6:46; 13:23-30).
7. False professions are not new (Is 29:13; Jer 12:2; Ezek 33:31; Matt 15:7-9).
8. Remember, the devils fully believed Jesus Christ was the Messiah of God.
9. Paul and John teach false believers loving the world (Phil 3:18-19; I Jn 2:4).
10. Many will claim Jesus as Lord when tried on Judgment Day (Matt 7:21-23).
11. Contrast this weak response to men hearing Peter on Pentecost (Acts 2:37).
12. Jesus in context has declared that following Him, not faith, is key (Jn 8:12).
13. The faith here was not more than intellectual assent He could be Messiah.

D. The Spirit's emphasis on obedience minimizes hearing, faith, and professions.
1. Even a child is known by His doings, by pure and right work (Prov 20:11).
2. God cares about doing works … otherwise *hearing* is deceitful (James 1:22).
3. God cares about doing works … otherwise it is devilish *believing* (Jas 2:19).
4. God cares about keeping commands … or it is a lying *profession* (I Jn 2:4).
5. Hearing, believing, and professing will get you nowhere actually. Beware!

E. Real believers do things to show their faith is legitimate and certain evidence.
1. Real faith involves the whole heart of man in affection to Christ (Acts 8:37).
2. It comes by hearing the word of God and not by other means (Rom 10:17).
3. Goofy little decisions manipulated in children are not even close to reality.
4. James gave a thorough description that real faith has works (Jas 2:14-26).
5. Continuing in His word, obeying His commands, is discipleship (Jn 8:31).
6. Real faith does not exist by itself but adds fruit of the Spirit (II Pet 1:5-11).
7. Real faith, evidencing salvation, has works (Gal 5:6; 6:15; I Thess 1:2-4).
8. Real faith changes lives – repentance is powerful (II Cor 5:17; 7:10-11).
9. Abraham's faith, the best, was shown by sacrifice (Gen 22:12; Jas 2:21-24).
10. It changes lives by costly sacrifice or humble change (Mat 11:12; Lu 16:16).
11. It includes baptism and any duty the gospel requires (Acts 9:36; 16:14-15).

F. Be diligent to reject all vestiges of Arminian decisional salvation and its lies.
    1. We are conditioned to look back at a profession to cover present carnality.
    2. We should look back and reject the profession, if there is no continuance.
    3. Even those taught sovereign grace will take some comfort in faith/baptism.

G. It is not sincerity that makes the difference; most false believers are "sincere."
    1. They are confident of their sincerity, and they will happily tell you of it.
    2. The prophets of Baal, slashing themselves, were as sincere as Elijah was.
    3. The nuns of Rome are more sincere than the vast majority of Christians.

H. Be critical / skeptical of *saving faith* terms, for faith cannot save (Jas 2:14-26).

I. I. This warning should terrify honest believers for themselves and their church.
    1. We want Jesus Christ by His Spirit to live in our church and prosper us.
    2. We should, to avoid the judgment, do all we can to be true disciples of His.

J. Faith may be an initial step, but love, and that defined by obedience, is greater.
    1. Throughout the New Testament, love of God and neighbor trumps any faith.
    2. Love of God and Jesus Christ is shown by keeping commands (John 14:15).
    3. Brotherly love and the cost and labor of it are far greater evidence of life.
    4. Faith that worketh by love is what Paul identified for legalists (Gal 5:6).
    5. Peter added seven things to simple faith, the top two being love (II Pet 1:8).

K. Salvation by works …
https://letgodbetrue.com/sermons/2016/salvation/salvation-by-works/sermon.php.

L. How do we reconcile the record of faith here against misunderstanding (8:27)?
    1. The Jews had many differing opinions (Jn 7:12,27,31,40-44,52; Matt 16:14).
    2. John will again state the divided opinions in future chapters (Jn 9:16; 10:19).
    3. Some Jews understood with hateful malice; some Jews misunderstand His Father; some Jews understood and believed carnally; some truly believed.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Then said Jesus to those Jews which believed on him.

A. An interpretive choice must be made – are these the same as those in John 8:33?
    1. A simple connection of pronouns of 8:30 to 8:33 indicates they are the same.
    2. He gave these so-called believers no confirmation or commendation at all.
    3. There is no repentance as other times (Luke 5:8; 19:9; Acts 2:37; 9:6; etc.).
    4. There is no directive to baptism, church membership, communion, etc., etc.
    5. Instead, Jesus told them to continue in His word in order to be true disciples.
    6. Jesus identified a marked difference between disciples and disciples indeed.

7. He gave a future tense possibility of them knowing truth to be free from sin.
8. Jesus tied *being made free* and *His word in them* to 8:33 objectors (8:36-37).
9. He had identified *following* as key earlier (8:12), and belief is not following.
10. There are no words of comfort or encouragement before the chapter ends.
11. John recorded a false and temporal faith in many believers (Jn 2:23-25; etc.).
12. Most commentators cannot see it our way, for they esteem faith too highly.
13. If these are different Jews, the interpretation here and later is still the same.

B. Here is very careful identification of Jesus responding to the so-called believers.
   1. If we connect pronouns, we will find these believers hating Jesus (8:33-59).
   2. Their so-called faith was not nearly enough, so Jesus exhorted them to more.

If ye continue in my word.

A. Jesus did not commend them for believing, suggest baptism, or promise heaven.
   1. It is popular to promise eternal life to anyone for their quick decision/prayer.
   2. John and Jesus baptized (more than John), but no baptism is recorded here.

B. There was much more they needed to do, and an important part was to continue.
   1. Arminian stress, popular today, of a momentary decision is folly and heresy.
   2. It is a changed life that proves eternal life, requiring some time (II Cor 5:17).
   3. Returning to the world proves one to be an enemy of Christ (Phil 3:18-19).
   4. Returning to the world if not a reprobate proves dog or pig (II Pet 2:20-22).

C. True conversion involves the doctrine of Christ and continuing in that doctri
   1. The word of Christ is His doctrine – His teaching and precepts (Jn 7:16-17).
   2. Continuing steadfast is the evidence of a divine change (Col 1:23; Heb 3:6).

Then are ye my disciples indeed.

A. Their belief had not made them true disciples, for mental assent proves nothing.
B. True disciples are followers, which Jesus had identified in the context (8:12).
C. The disciples were first called Christians at the church in Antioch (Acts 11:26).
D. The adverb *indeed* identifies a thing as having the necessary or required traits.
   1. **Indeed**. In actual fact, in reality, in truth; really, truly, assuredly, positively. Frequently placed after a word in order to emphasize it: hence, with noun = actual, real, true, genuine.
   2. Jesus had used this adverbial phrase earlier to describe Nathanael (Jn 1:47).
   3. He will use this adjective again in just a few verse to modify freedom (8:36).
   4. Paul used it to identify qualified widows from the unqualified (I Ti 5:3-16).
   5. Such usage is found in Mark 11:32; Luke 24:34; John 6:55; and John 8:36.

E. If a person does not have a changed life and perseverance, his faith is worthless.
   1. James described it as no evidence of salvation and like devils (Jas 2:14-26).

2. For more about works …
   https://letgodbetrue.com/sermons/2016/salvation/salvation-by-works/sermon.php.

32 And ye shall know the truth, and the truth shall make you free.

And ye shall know the truth.

A. Jesus is the light of the world (8:12), and part of Him being the light is the truth.
B. But you can only learn the truth and have it free you by following Jesus in life.
C. Mental assent or casual profession is not nearly enough (Jas 2:14-26; I Jn 2:4).
D. It is faith that worketh by love in changing men that truly counts (Ga 5:6; 6:15).

And the truth shall make you free.

A. These words greatly provoked the arrogance of the proud Jews about freedom.
   1. Jesus fully knew exactly how these words would be taken by His audience.
   2. He did not alter His words – He did not commend, encourage, or promise.
B. What Jesus intended by the words is seen by the context ahead (John 8:34-36).
   1. He declared that men committing sin are truly slaves and in bondage to it.
   2. He declared that He Himself was the Deliverer from sin and its bondage.
C. Truth frees men from sin – ignorance of sin, practice of sin, guilt of it, etc., etc.
   1. Knowledge of the Lord and Savior frees men from superstitious views of it.
   2. Knowing Christ and following Him in baptism is commitment against sin.
   3. Knowing Christ and His finished redemptive work frees from condemnation.
   4. Knowing Christ brings with it Holy Spirit power to live above it (Phil 4:13).

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?

They answered him.

A. An interpretive choice must be made – are these the same as those in John 8:33?
   1. A simple connection of pronouns of 8:30 to 8:33 indicates they are the same.
   2. He gave these so-called believers no confirmation or commendation at all.
   3. There is no repentance as other times (Luke 5:8; 19:9; Acts 2:37; 9:6; etc.).
   4. There is no directive to baptism, church membership, communion, etc., etc.
   5. Instead, Jesus told them to continue in His word in order to be true disciples.
   6. Jesus identified a marked difference between disciples and disciples indeed.
   7. He gave a future tense possibility of them knowing truth to be free from sin.
   8. Jesus tied *being made free* and *His word in them* to 8:33 objectors (8:36-37).
   9. He had identified *following* as key earlier (8:12), and belief is not following.
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11. John recorded a false and temporal faith in many believers (Jn 2:23-25; etc.).
12. Most commentators cannot see it our way, for they esteem faith too highly.
13. If these are different Jews, the interpretation here and later is still the same.

B. See the comments for John 2:23-25.

We be Abraham's seed.

A. This was a perpetual problem for both Jesus and Paul dealing with the Jews.
   1. The Jews superstitiously trusted in Abraham under judgment (Ezek 33:24).
   2. It is first seen in the New Testament when Pharisees met John (Matt 3:7-9).
   3. Paul used Abraham against Jewish legalists in Romans 4 and Galatians 3-4.

B. This biological connection is exalted today by Zionists and Dispensationalists.
   1. Yet Paul compared contemporary Jews to Hagar and Ishmael (Gal 4:21-31).
   2. John had written regeneration was not by blood – Abram's family (Jn 1:13).

C. For Abraham's Seed.

D. For Abraham's Land … https://letgodbetrue.com/pdf/abrahams-land.pdf.

And were never in bondage to any man.

A. Closer to the truth would be that they were often in bondage to other nations.
   1. What did they think of time in Egypt? Free men with power over Pharaoh?
   2. What did they think of all the servitudes described in their book of Judges?
   3. What did they think Nebuchadnezzar and sons had done to them for 70 yrs?
   4. What did they think the Roman garrisons in the city of Jerusalem were for?

B. The arrogant Jews were so full of foolish nationalist pride they could not think.
   1. If we allow them to know Rome was over them, they meant it another way.
   2. They likely assumed God's covenant promises for the land over enemies.
   3. They had had ridiculous thoughts like this about their temple (Jer 3:1-15).
   4. God's promises to Israel were conditional and spiritual (Heb 11:8-16).

C. Jesus knew exactly how they would take His statement and made it anyway!

D. God confuses men.

How sayest thou, Ye shall be made free.

A. They rejected Jesus' words without asking or giving Him a chance to explain.

B. We hear, "But … but … but," when we know ones doctrine better than he does.

C. This is a foolish and unlearned question; Israel had been and was in bondage.

D. They must have assumed some sort of ancestral, covenant promise of freedom.
   1. God had promised Abraham certain ground and overthrow of all enemies.
   2. God had promised Moses the land of Canaan and the right to annihilation.

3. The Jews missed two things – conditional promises and spiritual fulfillment.
4. The Seed of Abraham?
5. The Land of Abraham … https://letgodbetrue.com/pdf/abrahams-land.pdf.

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

Jesus answered them.

A. These so-called believers would not submit to their Messiah, but rebutted Him.
B. Therefore, Jesus exposed them by continuing the exchange to show their hatred.
C. They had responded naturally in arrogance; He responded with spiritual truth.

Verily, verily, I say unto you.

A. They totally missed His spiritual point of freedom from an unspoken servitude.
B. Therefore, Jesus explained that He was thinking infinitely higher than they had.
C. The declarative clause that follows is of great importance to understand truth.

Whosoever committeth sin is the servant of sin.

A. Jesus here explained what He meant by disciples indeed and freedom by truth.
    1. Is a single *sin* sufficient to be the servant of sin? Not in any meaningful way.
    2. But a person continuing in *sin* without ability or desire to stop is a servant.
    3. We understand *sin* here in the same way as by John elsewhere (I Jn 3:6-10).
    4. These Jews were sinners, as the gospels show in many ways, thus servants.
B. Paul dealt at length about yielding to sin as the servants of sin (Romans 6:1-23).
    1. Those that have followed Jesus Christ by grace should end sinning (6:1-2).
    2. Baptism, which is the initiating act to follow Jesus, declares sinning dead!
    3. It is the choice of a regenerated and baptized person to stop sinning (6:12).
    4. Servitude is determined by whom you yield to in your daily choices (6:16).
    5. God's grace and the gospel of grace make profound differences (6:17-18).
    6. Paul admitted the passage described sin from an earthly illustration (6:19).
    7. By grace you can change your master from sin to righteousness (6:20-22).
    8. Results change from shame and death to holiness and eternal life (6:21-23).
C. Are you a servant of sin? God, we, and you easily know by your daily choices.
    1. What lust or sin do you indulge on a frequent or regular basis against truth?
    2. Is it disrespect of your husband? Eating too much? Dishonoring parents? Fantasizing about another woman? Neglecting prayer? Anger or bitterness at others for personal offences? Lack of joy in your life? Being overwhelmed by your easy life? Saying things that hurt others? Slothful in working? Foolish in spending? Disrespect of civil rulers? Neglect of hospitality?
    3. It does not matter if you say you believe on Christ, if you serve sin any way.

4. The Lord knows those that are His, but His elect turn from sin (II Tim 2:19).

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

And the servant abideth not in the house for ever.

A. This is the most difficult verse of this section of the chapter, but context helps.
   1. The previous verse identifies the servant being considered – a servant of sin.
   2. The next verse identifies the Son being considered – Jesus the Son of God.

B. The general and simple lesson about servants and Son/sons is taught elsewhere.
   1. Servants are very inferior to sons when considering security and inheritance.
   2. Paul contrasted servants and sons to exalt progressive revelation (Gal 4:1-7).
   3. Solomon made powerful points of servants surpassing sons (Pr 17:2; 29:21).
   4. Agur also warned about a handmaiden being heir to a mistress (Prov 30:23).

C. Another general and simple lesson about servants and Son/sons is only implied.
   1. Servants were not kept forever – they could be thrown out (Genesis 21:10).
   2. Servants did not get the inheritance, only the son (Gen 21:10; Galatians 4:1).
   3. Under Moses, there was a market in servants (Ex 21:1-11; Lev 25:39-50).
   4. The principles here also transferred to distinguish wives and concubines.

D. If the *servant* is the servant of sin, and if the *Son* is Jesus, what is the *house?*
   1. Jesus addressed the Jews as Jews here, so what *house* did the Jews occupy?
   2. Jesus declared He would abide in it for ever, so what *house* does He occupy?
   3. Therefore, we understand the *house* to be the kingdom of God and of Christ.

E. The Jews were the O.T. church of God, and they first occupied God's kingdom.
   1. Solomon after David was king over the Lord's kingdom (I Chr 17:14; 28:5).
   2. It was Stephen under inspiration that called Israel the church (Acts 7:38).
   3. By sinful disposition and actions, they lost the kingdom (Matt 21:33-46).
   4. David had warned that sinners shall not stay in the congregation (Ps 1:4-6).
   5. The tabernacle, or house, of David was rebuilt with Gentiles (Ac 15:14-17).

F. Therefore, this clause warned the Jews that sin would cost them everything.
   1. If they were not made free from servitude to sin, they would be thrown out.
   2. John and Jesus warned of exclusion at other times (Matt 3:7-12; 8:11-12).
   3. Paul demolished Jewish legalists with his allegory of Hagar (Gal 4:21-31).
   4. Paul both warned Jews and encouraged Gentiles (Acts 13:40-49; 28:23-28).

G. Paul compared Jews of his time to Moses' time about a house (Heb 3:1 – 4:11).
   1. The Jews under Moses lost the fabulous blessings of Canaan by unbelief.
   2. Paul warned the Jews of his time that they could lose the gospel church rest.
   3. The kingdom or church of Christ is possessed by obedience (Heb 3:6,14).

H. Therefore, we ought to fear lest we ourselves might be cast out in a day coming.
    1. You could be cast out of the local church to judgment (I Cor 5:13; 16:22).
    2. We shall all stand before this same Jesus and give an account (Mat 7:21-23).
    3. Servants of sin are workers of iniquity and cursed to eternal fire (Mat 25:41).
    4. Do you serve sin? Even right eyes and hands are fair game (Matt 5:29-30).
    5. Servants of sin will be destroyed at Jesus Christ's coming (II The 1:7-10).

But the Son abideth ever.

A. Jesus is heir, king, and ruler of God's kingdom both now and forever! Amen!
B. Note the ellipsis – but the Son abideth *in the house* ever – at God's right hand.
C. If we follow Christ, we are in Him and His kingdom (Jn 14:19-20; Ga 3:26-29).
D. By the Spirit of adoption we are joint-heirs with Him (Rom 8:15-17; Gal 4:4-7).
E. We are inseparably connected to the Son for all eternity (Col 3:3; Eph 1:3-14).

36 If the Son therefore shall make you free, ye shall be free indeed.

If the Son therefore shall make you free.

A. Jesus returned to what He said moments before – *the truth shall make you free.*
B. Jesus made true believers free by their following of Him in continual obedience.
C. True faith leads to continuing obedience, which leads to disciples indeed, which leads to knowing the truth of God, which leads to freedom from serving sin.
D. This freedom is not for false professors or anyone but Christ's disciples indeed.
E. We do not make this legal (or positional) or vital freedom, but rather practical.

Ye shall be free indeed.

A. Jesus can actually, truly, genuinely free a person from sin, if they follow Him.
    1. **Indeed**. In actual fact, in reality, in truth; really, truly, assuredly, positively. Frequently placed after a word in order to emphasize it: hence, with noun = actual, real, true, genuine.
    2. Jesus had used this adverbial phrase earlier to describe discipleship (8:31).
B. They thought they were free in a simplistic, covenantal way through Abraham.
    1. But a biological blood connection to him did not save them from serving sin.
    2. They were servants of sin, and only following the Son could truly free them.
C. This is a fabulous promise of the gospel – truly following Christ frees from sin.
    1. This is genuine conversion that results in a totally new creature (II Co 5:17).
    2. He starts by regeneration; we then obey Him; He confirms by Spirit strength.

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

I know that ye are Abraham's seed.

A. Jesus admitted biological and genealogical truth the Jews came from Abraham.
B. They had appealed to this fact to justify rejecting a need for freedom (8:33).
C. Jesus stated descent from Abraham but condemned their spiritual condition.
D. He shortly denied Abraham as their father by great character difference (8:39).

But ye seek to kill me.

A. They had tried to kill Him at least after He healed on the Sabbath (Jn 5:16-18).
    1. They mocked Him in chapter seven about killing (Jn 7:19-20,25,30,32,44).
    2. He accused them again directly and indirectly later in this chapter (8:40,44).
B. They will try again to kill Jesus by stoning before this chapter can end (8:59).
C. What is it about Jesus Christ that evoked such malicious hatred of godliness?
    1. This gospel states divisions Jesus caused among Jews (Jn 7:43; 9:16; 10:19).
    2. Jesus is light, and men hate light exposing their sins (Jn 3:19-21; Ep 5:8-16).
    3. Jesus required repentance – too much for them (Matt 19:22; Luke 16:13-14).
    4. Jesus came to test disciples by family divisions (Luke 12:49-53; 14:25-33).
    5. Jesus tied in the devil's influence as Cain in Eden (Jn 8:40-44; I Jn 3:11-12).
    6. Envy is a terrible sin (Pr 27:4); Jews had lots (Matt 27:18; Acts 13:45; 17:5).
    7. Jesus in the next clause said that His preaching offended and provoked them.
    8. It is no different now – a godly life will bring persecution (II Tim 3:12-13).

Because my word hath no place in you.

A. This terrible indictment relates to Jesus' appeal to continue in His word (8:31).
    1. The gospel – good news – is only appreciated by the elect (I Cor 1:24-31).
    2. The natural man has no appreciate for spiritual truth at all (I Cor 2:14-16).
B. The relationship to Abraham that counts is by faith and following (Ga 3:26-39).
C. Jesus explained that they could not hear, understand, or believe (Jn 8:43,45,47).
D. Does the word of God have a place in you? It is only known by fruitbearing!
E. For the parable of the sower … https://letgodbetrue.com/pdf/parable-of-the-sower.pdf.
F. For the mirror of God's word.

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

I speak that which I have seen with my Father.

A. Jesus was on a divine mission from God, and He was faithful to God's charge.
B. The lesson is not so much *speaking* or *seeing,* but rather the source of action.
    1. Compare 8:40, where Jesus stated He *heard* the truth from God, not *saw* it.
    2. Not only did Jesus speak the will of God, but He also did it (Jn 5:36; 8:29).
    3. Jesus did not have to literally *see* the doctrine or work of God, but know it.

C. The character and conduct of Jesus reflected the character and conduct of God.

D. The relationship Jesus emphasized here was His likeness to God as His Father.
   1. The lesson is not His incarnational sonship as much as His unity in doctrine.
   2. Just as following the lesson is not biological connection but unity in spirit.

And ye do that which ye have seen with your father.

A. Jesus had declared all along that He simply did and taught what God told Him.

B. Now Jesus took a similar father-son relationship and applied it to their conduct.

C. As Jesus reflected the character and conduct of God, the Jews did of the devil.

D. *Like father, like son* … is an important basis for choosing conduct (Ezek 16:44).
   1. Jesus taught that loving enemies proves one a child of God (Matt 5:43-48).
   2. On the other hand, not loving the brethren aligns us with Satan (I Jn 3:6-12).
   3. On the other hand, before regeneration we did follow the devil (Eph 2:1-3).
   4. On the other hand, bitter and envious living is devilish conduct (Ja 3:14-16).

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.

They answered and said unto him.

A. They should have asked a few clarifying questions rather than retort ignorantly.

B. Their response was covenantal and nationalistic, missing the spiritual warning.

Abraham is our father.

A. This was a perpetual problem for both Jesus and Paul dealing with the Jews.
   1. The Jews superstitiously trusted in Abraham under judgment (Ezek 33:24).
   2. It is first seen in the New Testament when Pharisees met John (Matt 3:7-9).
   3. Paul used Abraham against Jewish legalists in Romans 4 and Galatians 3-4.

B. This biological connection is exalted today by Zionists and Dispensationalists.
   1. Yet Paul compared contemporary Jews to Hagar and Ishmael (Gal 4:21-31).
   2. John had written regeneration was not by blood – Abram's family (Jn 1:13).

C. For Abraham's Seed.

D. For Abraham's Land … https://letgodbetrue.com/pdf/abrahams-land.pdf.

Jesus saith unto them.

A. The exchange with Jesus continued as He calmly corrected their carnal fallacy.

B. We are able to read this lengthy exchange and understand each segment of it.

C. They could not understand the exchange at all, because they were dead in sin.

If ye were Abraham's children.

A. Jesus denied they were Abraham's children, after just saying they were (8:37).
    1. His admission that they were, by their claim (8:33), was merely biological.
    2. His denial now intends their lack of spiritual or character connection to him.
    3. Paul gave us wisdom … *they are not all Israel, which are of Israel* (Ro 9:6).
    4. For much more about elect Israel.
B. Our Lord made use again … *like father, like son* … for connection to Abraham.
C. All God's children, Abraham included, will have similar character and conduct.
    1. Due first to the same spiritual nature implanted in them by regeneration.
    2. Due second to the same Spirit influencing and directing their conduct in life.
    3. Due third to the same manual of religion, even if known orally to Abraham.
D. We have the *Hall of Faith* in Hebrews 11 to identify character for us to follow.
    1. Paul continued on in Hebrews 12 with those elders as witnesses of our lives.
    2. It is a Christian's choice to lay aside weights and sin to run with endurance.

Ye would do the works of Abraham.

A. Our Lord made use again … *like father, like son* … for connection to Abraham.
B. In the spiritual realm, which is the most important, character/spirituality counts.
    1. The character match of father and son is more important than DNA match.
    2. Solomon taught a servant can surpass a son this way (Pr 17:2; 14:35; 29:21).
C. Abraham obeyed God, was friend of God, worshipped God, followed God, etc.
    1. There is more said of Abraham in Hebrews 11 than any other single person.
    2. As Jesus explained shortly, He rejoiced prophetically in Christ (Jn 8:56-59).
    3. Abraham was so dedicated as to offer his only son Isaac as a burnt offering.
    4. The 100 years of his life we know about, from 75 to 175, were spectacular.

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.

But now ye seek to kill me.

A. This inspired disjunctive *but* draws a sharp contrast of these Jews to Abraham.
B. They had tried to kill Him at least after He healed on the Sabbath (Jn 5:16-18).
    1. They mocked Him in chapter seven about killing (Jn 7:19-20,25,30,32,44).
    2. He accused them again directly and indirectly later in this chapter (8:40,44).
C. They will try again to kill Jesus by stoning before this chapter can end (8:59).
D. He knew in their hearts just what they had wanted to do and still wanted to do.
E. What is it about Jesus Christ that evoked such malicious hatred of godliness?
    1. This gospel states divisions Jesus caused among Jews (Jn 7:43; 9:16; 10:19).
    2. Jesus is light, and men hate light exposing their sins (Jn 3:19-21; Ep 5:8-16).

3. Jesus required repentance – too much for them (Matt 19:22; Luke 16:13-14).
4. Jesus came to test disciples by family divisions (Luke 12:49-53; 14:25-33).
5. Jesus tied in the devil's influence as Cain in Eden (Jn 8:40-44; I Jn 3:11-12).
6. Envy is a terrible sin (Pr 27:4); Jews had lots (Matt 27:18; Acts 13:45; 17:5).
7. Jesus in the next clause said that His preaching offended and provoked them.
8. It is no different now – a godly life will bring persecution (II Tim 3:12-13).

A man that hath told you the truth.

A. All Jesus had done was tell them the truth – without a single negative request.
    1. He had not asked for their money, as He lived in obscurity and poverty.
    2. He had not asked for any preeminence, as He was very content with Galilee.
B. This man – the Man Christ Jesus – is Founder and Leader of our true religion.
C. The truth He had declared to the Jews was from God, not from Himself at all.
    1. If they had searched the scriptures, they would have known it (Jn 5:39-40).
    2. If they had obeyed what He taught, they would have known it (Jn 7:16-17).

Which I have heard of God.

A. Jesus declared from the beginning, repeatedly, that His doctrine was from God.
B. John Baptist stated great superiority of Jesus to him for this reason (Jn 3:26-36).
C. Jesus on trial for His life had stated His ministry from God (5:16-31; 8:12-20).

This did not Abraham.

1. Reconnecting to the first clause of this verse, Jesus said Abraham was different.
2. They had murderous hatred for Jesus, but Abraham loved God and the truth.
    1. See the recorded events in Abraham's life; he loved the God that called him.
    2. He rose up early in the morning to offer Isaac as a burnt sacrifice for God.
    3. He left Ur of the Chaldeans turning his life upside down to obey the LORD.
3. The Jews were condemned for claiming Abraham as father while denying him.
4. They claimed him in name only; their character and conduct were not his.
5. Let no one read this passage and claim connection to a Christian by name.
6. Birth to a godly parent does not alter a child's character; show it by conduct.

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.

Ye do the deeds of your father.

A. Jesus repeated His lesson of 8:38-39 that they had the character of their father.
    1. He plainly declared that they had the same character as another father (8:38).

2. And the conditional *if* He used actually denied sonship to Abraham (8:39).

B. He did this knowing well that denying their relationship to Abraham was huge.

C. They were dead in trespasses and sins, happy in the devil's palace (Eph 2:1-3).

Then said they to him.

A. They did not learn a thing by retorting, when they could have humbly repented.

B. They had appealed to Abraham, but Jesus proved their character did not match.

C. Instead of repenting for malicious and murderous thoughts, they kept arguing.
   1. You will meet such persons; God must grant repentance (II Tim 2:24-26).
   2. You must not waste time on them – obey truth (Pr 23:9; 26:4; Mat 7:6; etc.).

We be not born of fornication.

A. Why did they respond this way? How did they perceive a charge of bastard?
   1. They had claimed Abraham as their father, and Jesus denied the connection.
   2. Since Jesus had admitted a connection (8:37), they now guessed spiritually.
   3. Did they see Paul's charge that they were truly Ishmael (Gal 4:21-31)? No.
   4. For the following clause, the last one of this verse, indicates a spiritual view.
   5. They would deny Jesus any disconnection to Abraham by appeal to his faith.

B. The Jews were pressed to appeal to their monotheistic religion from Abraham.
   1. They denied any mixed or mingled descent from pagans by virtue of faith.
   2. They appealed to the warnings about intermarriage destroying true religion.
   3. They were well aware of Ishmaelites, Edomites, Ammonites, Moabites, etc.
   4. Not only did they have birth certificates of Abraham, but they had his faith.

C. They did not understand, nor would they accept, the division within the nation.
   1. Paul gave us wisdom … *they are not all Israel, which are of Israel* (Ro 9:6).
   2. For much more about elect Israel.

We have one Father, even God.

A. They claimed spiritual connection to God Jehovah by His Fatherhood of Israel.
   1. They denied any mixed or mingled descent from pagans by virtue of faith.
   2. They appealed to the warnings about intermarriage destroying true religion.
   3. They were well aware of Ishmaelites, Edomites, Ammonites, Moabites, etc.
   4. Not only did they have birth certificates of Abraham, but they had his faith.

B. Spiritual adultery was fully grasped.

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.

Jesus said unto them.

A. Since they had advanced from Abraham to God, Jesus refuted them even more.
B. They should have grasped He called them the devil's children, but they did not.

If God were your Father.

A. This conditional or hypothetical *if* statement is a strong argument God was not.
    1. This is an excellent argument – coming short of offensive, negative charges.
    2. The gentler *if* statement is persuasive as it depends on connected evidence.
    3. There are several of these found in this chapter alone (Jn 8:31,36,39; etc.).
B. Again, He made the argument of character and conduct – *like father, like son.*
C. Again, we must humbly repent of character or conduct unlike God in heaven.

Ye would love me.

A. God and Jesus were and are one in nature, one in character, one in purpose, etc.
B. It is impossible to love God in any real way and not love His Son that He sent.
C. The God they claimed as their Father loved Jesus, so they should have as well.

For I proceeded forth and came from God.

A. This certainly does not describe eternal generation, which is a popish heresy.
B. While recalling the popish heresy, it is Christ *proceeding,* not the Spirit. Glory!
C. C. He proceeded forth from God by incarnation (Jn 6:38; Ga 4:4; Phil 2:5-11, etc.).
D. For more of Christ's sonship.

Neither came I of myself, but He sent me.

A. He neither came by His own will nor to do His own will (Jn 4:34; 5:30; 6:38).
B. The body that He took was by the will of God, which He obeyed (Heb 10:5-10).
C. This incredible mystery of the gospel was by the zeal of God (Isaiah 9:6-7).

43 Why do ye not understand my speech? even because ye cannot hear my word.

Why do ye not understand my speech?

A. Jesus finally asked them why they were confused by all His points of doctrine.
    1. Here He was, of Galilee without education, but they were confused (7:15).
    2. Jesus here stated the plain and crucial truth for why most reject the gospel.
B. A natural man misses the spiritual – think Nicodemus and a Samaritan woman.
    1. We walk by faith, not sight, for we know invisible phenomena (II Cor 5:7).
    2. Men walk by sight, not by faith, and are unreasonable doing so (II Thes 3:2).
C. The Jews were eager for signs and the Greeks for man's wisdom (I Cor 1:22).
    1. So Paul preached Jesus Christ to the mocking of both (I Cor 1:23; 2:1-5).

2. But to God's elect called out of darkness into life – they loved it (I Co 1:24).

D. We cannot and will not alter the message to increase the crowd (II Co 2:14-17).

Even because ye cannot hear my word.

A. They could hear Him audibly – they were not naturally deaf, but spiritually so.
   1. There are many called by the gospel and creep in, but they are actually dead.
   2. Since a logical and sober man might follow the point, it means nothing.
   3. The response needed is to recognize divinity and humbly repent in fear.

B. They could not understand Him spiritually, because they were spiritually deaf.

C. The simple conclusion and incredible doctrinal fact is yet to come – John 8:47.
   1. By nature no man can or ever will hear the gospel with true comprehension.
   2. God must change a man's nature to make Him of God (John 1:12-13; 5:24).

D. There is no way to present truth to cause a deaf man to hear or crave the truth.
   1. The consequences of the choice by our most intelligent father are incredible.
   2. Men by nature, having chosen the devil's lie in Eden, remain fixated on lies.
   3. There is no logic that works with them, for they are illogical (II Thes 3:1-2).
   4. There is no miracle that can work (Jn 12:37), as Jesus taught (Lu 16:27-31).
   5. There is no environment to help, for it does not change the nature (Is 26:10).

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.

Ye are of your father the devil.

A. Jesus finally declared the truth bluntly and plainly after allowing them to think.

B. They were like Satan in … nature … character … conduct … and toward Jesus.
   1. They had the same sinful nature bent on rebellion against God without hope.
   2. They had the same instinctive proud ambitions without regard of God's law.
   3. They were murderous just like the devil, who had caused Cain to kill Abel.
   4. They had the same malicious envy and determination to destroy God's Son.
   5. They were captives in the strong man's palace and walking after his course.

And the lust of your father ye will do.

A. Since the devil is your father, you are like him much more than Abram or God.

B. What is the lust of the devil? Murderous hatred of Jesus Christ and good men.

He was a murderer from the beginning.

A. How was the devil a murderer from the beginning? Adam's sin and killed Abel.

B. He had involved the whole race under condemnation to death (Hebrews 2:14).
C. He had moved Cain to kill Abel for envy as the Bible teaches (I John 3:12).
D. It was prophesied in Genesis 3 that he would make an attempt on Eve's Seed.

And abode not in the truth.

A. He did not stay in the truth God had revealed to him … kept not his first estate.
B. He did not allow Adam and Eve to hold to the truth, but deceived them from it.

Because there is no truth in him.

A. The devil is a liar and has no truth, which meant these Jews did not have any.
B. He knows the truth – as He confessed of Christ on occasion – but to no profit.

When he speaketh a lie.

A. He loves lies, and he promotes them like the Jews for proselytes (Matt 23:15).
B. He spoke a lie to our first mother, and she fell for it along with husband Adam.

He speaketh of his own.

A. Lies are his territory, his delight, his tool, and he uses them whenever needed.
B. Lies are not a thing created by God or any other creature; Satan invented them.

For he is a liar, and the father of it.

A. This is a terrible indictment of the devil, and he read about it very early.
B. All lies come from the devil, which is why we blast evolution, Hollywood, etc.

45 And because I tell you the truth, ye believe me not.

And because I tell you the truth.

A. Since I have identified you with the devil, you are committed to his many lies.
B. But I am a Man from God with truth, which I have declared to you repeatedly.
C. However, the truth that I preach is totally incompatible with the lies you crave.
D. It is amazing that spiritual truth about God is what depraved men actually hate.

Ye believe me not.

A. Therefore, you do not believe me, though strongly proven, because it is truth.
B. The truth I preach is totally incompatible with the lies you crave by your father.

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

Which of you convinceth me of sin.

A. Jesus argued further about their devilish depravity with no reason to reject Him.
B. They had found no sin, no complicity, no conspiracy, no fault to deny His word.

C. None of them nor all of them could justify themselves as more holy than Jesus.
D. Consider in the very context that He had shamed the very best of them (8:1-11).
E. They would be unable by extreme efforts to get a charge against Him on trial.

And if I say the truth, why do ye not believe me.

A. They had not found the slightest or smallest blot, so they should have believed.
B. What explanation can be given for such incredible hardness and stubbornness?
C. The following verse states man's depravity of nature that God must overcome.

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

He that is of God.

A. Because of inherited depravity of nature, God must change a man's nature.
B. Being *of God* here is not man's choice or inclination to like the things of God.
C. Being *of God* here is rather John's common terminology for being born of God.
    1. The issue is fatherhood, since Jesus has assigned them to their father Satan.
    2. This gospel began with regeneration as God's sons as paramount (1:12-13).
    3. Jesus had said to Nicodemus he must be born again to see (John 3:3).
    4. Jesus had declared that hearing and believed required new life (John 5:24).
    5. Jesus had declared that men must be drawn and taught of God (Jn 6:44-45).

Heareth God's words.

A. This is not audible hearing any more than it was in 8:43. It is hearing with faith.
B. What causes some to hear, believe, and love truth – God's work (I Cor 1:24).

Ye therefore hear them not.

A. Jesus then declared the truth bluntly and plainly that they were not of God.
B. The reason for their illogical rejection of His truth was their innate depravity.

Because ye are not of God.

A. They were not born again of God. They were not God's children in any way.
B. Their father was the devil; they were still dead in trespasses and sins (Ep 2:1-3).
C. Any consideration or discussion of salvation must start with innate depravity.
    1. Salvation requiring conditions of any kind or shape cannot help any man.
    2. God must work first to change man's nature to grasp and obey conditions.
D. For much about human depravity.

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

Then answered the Jews, and said unto him.

A. Why no repentance? If a perfect man with divine credentials taught you, repent!
B. Rather than ask for any clarification of 8:42-47, they retort as profane scorners.
C. Remember the lesson – when men have no argument, they resort to reviling.

Say we not well that thou are a Samaritan.

A. They claimed to have sufficient evidence to justify calling Jesus a Samaritan.
B. They fully knew that He was Jesus of Nazareth, a Jew as much as they were.
C. To call a person a Samaritan was a Jewish slur equivalent to heretic or imposter.
D. We learned all about Samaritans and their corrupt worship in John chapter 4

And hast a devil.

A. Not only did they presume to call Him a Samaritan, but devil possession also.
B. They will confirm that they meant the accusation by repeating it shortly (8:52).
C. Seeing His miracles earlier, they had said He did it by Beelzebub (Matt 12:24).
D. D. If they said such things to Him, we can expect it as well from men (Matt 10:25).

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

Jesus answered, I have not a devil.

A. Jesus did not answer about being a Samaritan, because they knew He was not.
B. Jesus did answer them about the devil, since He Himself had brought Satan up.
C. Jesus did answer them about the devil, since spiritual character was at stake.
D. Jesus showed graciousness, prudence, and reservation in this gentle response.

But I honour my Father.

A. He reminded them that He honored God His Father, which He had done before.
B. He mentioned His Father to remind them His doctrine was from God (7:16-17).
C. He mentioned His Father as truth to validate His doctrine (8:50 cp 8:16,26,29).
D. Let us in every way possible always honor our Father in heaven (Matt 5:16,48).

And ye do dishonour me.

A. Though Jesus brought God's doctrine and warning, the Jews despised Jesus.
B. Jesus condemned the Jews for their disrespect of His divine mission from God.
C. C. Think about calling God's beloved Son possessed of a devil (Matt 12:22-37).
D. When you neglect or slight God's Son, you neglect and slight God (John 5:23).

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

And I seek not mine own glory.

A. This had been and was still an important argument for Jesus' integrity (Jn 7:18).

B. B. Remember that this great Healer did not promote Himself (Matt 8:4; 16:20).
C. Let it be said of us. Let us be like John – *He must increase, but I must decrease.*
D. Let us minimize ourselves personally and our church to exalt God and Christ.

There is one that seeketh and judgeth.

A. God my Father, the LORD Jehovah revealed to you Jews, will deal with you all.
B. I am His Son; He is my Father; He will punish you for dishonoring me (5:20).
C. I am on a divine mission from God; my words are His words (John 5:19-23,45).
D. D. My primary intent is not to judge you, but my words will judge you (12:47-48).
E. God seeks the honor of His Son and the enemies of His that are to be destroyed.

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

Verily, verily, I say unto you.

A. Here is one of the 25 occurrences of this unique repetition found in this gospel.
B. What follows must be of considerable value to justify this emphatic marker.

If a man keep my saying.

A. Here is an *if … then* clause pertaining to salvation from death to eternal life.
B. We know it is describing evidence, not a condition for the lost to gain heaven.
C. Instead of worrying about what it does not mean, we should emphasize its truth.
    1. Jesus had warned the so-called believers that they needed to continue (8:31).
    2. Jesus had warned them about His truth to be freed from slavery to sin (8:32).
    3. The importance of works for proof of eternal life can hardly be overstated.
    4. It is throughout the scriptures, but it is totally denied by modern Arminians.
    5. Today's Arminians argue over whether Jesus is Lord in decision prayers!
    6. Jesus will confront you about works, not a decision (Mat 7:21-23; 25:31-46).
    7. We believe Mark 16:16, different from Baptists and Campbellites! Glory!
D. Problem Texts.
E. *Salvation by Works* … https://letgodbetrue.com/sermons/2016/salvation/salvation-by-works/sermon.php.

He shall never see death.

A. Since every child of God but Enoch and Elijah did die, what did Jesus mean?
B. He meant eternal death, the second death, as the much more important death.
C. He meant obedient believers would have eternal life (3:16; 4:14; 5:24,29; 6:40).
D. He used terminology that He fully knew these natural men would misapply.
E. The first rule – no contradictions – rules out physical death as Jesus' meaning.

F. The second rule – smaller context – is eternal life by John's many repetitions.

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.

Then said the Jews unto him, Now we know that thou hast a devil.

A. Did Jesus know they would misapply 8:51 for "evidence" of a devil. Definitely!
B. Do not be surprised, but rather rejoice, if heretics revile you in a similar way.
C. C. Confusion.

Abraham is dead, and the prophets.

A. Off they go with Abraham again – the great hero of the faith they did not know.
B. They refer to the prophets like Isaiah and Jeremiah and others all of whom died.
C. They can only think naturally – though eternal life is greater and Jesus' theme.

And thou sayest, If a man keep my saying, he shall never taste of death.

A. The first rule of Bible study – no contradictions – denies their foolish question.
B. The second rule of study – smaller context – indicates dying in sins (8:21,24).
C. There are powerful reasons we rightly divide scripture for phases (II Tim 2:15).

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

Art thou greater than our father Abraham, which is dead.

A. They: if your doctrine can overcome death, then you are greater than Abraham.
B. They: since he is dead, and you offer men immortality, you think to be greater.
C. They: but we know you are not greater than him, and the evidence proves it.

And the prophets are dead.

A. Abraham was dead and buried according to the scriptures, but also the prophets.
B. Only Enoch and Elijah did not die but were carried bodily into heaven by God.

Whom makest thou thyself.

A. This is a scornful question to mock the Nazarene and Samaritan with a devil!
B. They asked Jesus what He thought of Himself contrary to all rules of integrity.
C. He had given them three confirming witnesses of His identify (John 5:30-44).
D. He had in this exchange declared that God was His other witness (Jn 8:13-18).

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:

Jesus answered, If I honour myself, my honour is nothing.

A. They had asked Him His claim and opinion of Himself against their own logic.
B. Jesus knew, and they knew, self-promotion carries no weight (John 5:31; 8:13).

It is my Father that honoureth me.

A. Jesus did not need to promote Himself, since God had already honoured Him.
B. God had given Him three confirming witnesses of His identify (John 5:30-44).
C. God had spoken from heaven, would do so again, and would darken the sun.
D. God would confirm Jesus at Pentecost and then destroy His enemies in 70 A.D.

Of whom ye say, that he is your God.

A. He mocked them for claiming Jehovah as God, since Jehovah was His Father!
B. If they knew anything about the true God, they would know the Son (Jn 8:42).

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.

Yet ye have not known him; but I know him.

A. Though they claimed to know Him and be His, they were but children of Satan.
B. However, Jesus knew God very well, and had declared much in this gospel of it.
C. We have and will meet heretics and hypocrites boasting of closeness to God.
D. They claim this closeness to justify their departure from a church and truth.
E. Deluded souls that talk about the peace they have is due to no accountability.

And if I should say, I know him not, I shall be a liar like unto you.

A. Love this Lord Jesus Christ, Who spake with unusual authority (Matt 7:28-29).
B. They did not have a clue about the true God, for they were bond slaves to Satan.

But I know him, and keep his saying.

A. Notice the words – remember the doctrine – knowing God requires obedience.
B. This same writer will bear down on this important point in his epistle (I Jn 2:4).
C. What was God's saying (singular) that Jesus kept? Was it a particular precept?
D. It is a collective noun for all His sayings, all His doctrine, and all His holy will.

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

Your father Abraham rejoiced to see my day.

A. After His interjection of 8:54-55, Jesus responded to the Jews about greatness.
    1. The Jews tried to mock Jesus about being greater than Abraham or prophets.
    2. So Jesus said Abraham had seen His incarnation and rejoiced with gladness.
B. Jesus did not say Abraham had seen Him or He had seen Abraham, but a day!
    1. The Jews did not pay good attention to words like they should have for truth.

2. The day under consideration here is the gospel day of the New Testament.
3. The time Abraham saw was the future coming of Christ Jesus as Mediator.
4. David, Isaiah, Paul saw it (Ps 95:7; Is 49:8; II Co 6:2; Heb 3:7,13,15; 4:7-8).

C. Jesus will do better about being greater than Abraham shortly (8:58). Oh, yes!

And he saw it, and was glad.

A. What kept Abraham happy for 100 years from call to Canaan up to his death?
B. He heard God preach the gospel and believed it (Gal 3:8 compared to Heb 4:2).
C. What effect does Jesus Christ have on you? What about justification by faith?

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

Then said the Jews unto him, Thou are not yet fifty years old.

A. The Jews could not think spiritually, but only naturally, thus mere physical age.
B. The Jews missed a divine nature, though their scriptures stated it (Is 7:14; 9:6).
C. There is no reason to read a pathetic sense of premature aging from the words.

And hast thou seen Abraham.

A. Jesus had not said that He had seen Abraham or that Abraham had seen Him.
B. Jesus said Abraham had seen *my day* – the gospel time of the New Testament.

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

Jesus said unto them, Verily, verily, I say unto you.

A. Though there are only five words that follow, we rejoice as Jesus exalts them.
B. Remember, a double repetition of *verily* occurs like this only in John, 25 times.
C. Though there is one Author of scripture, He chose about 40 individual writers.

Before Abraham was, I am.

A. These five words are glorious, and we revel in them as true believers of Jesus.
    1. They clearly state what the Jews knew – Abraham had a beginning and end.
    2. They clearly state what Jews knew – God was eternal I AM THAT I AM.
    3. His contrast of Abraham's limited existence to His eternity is very emphatic.
B. These five words are our Lord's response to the Jews' contesting about His age.
    1. Jesus had declared that Abraham had seen His day and rejoiced in it (8:56).
    2. They again foolishly thought naturally and could only think of Jesus' age.
    3. They knew Jesus was under 50; they knew Abraham died 1900 years earlier.
    4. If they had heard (do you?), He did not say Abraham saw Him, but His day.
    5. Jesus progressively revealed more and more in the debate; this is the climax!
C. He claimed a divine, eternal nature by these five glorious words about Himself.

1. This was not much unlike what He had said earlier about Himself (5:17-30).
2. Jews, if you want to compare my age to Abraham, I am older than Abraham.
3. But because you are obstinately rebellious, I will state it in a way of glory.
4. Jesus could have said, *Before Abraham was, I was*; it would have been true.
5. But He used the present tense verb of being – *am* – to identify as Jehovah.
6. We accept, exalt, and defend this present tense verb in its full implications.
7. We do not care that a similar occurrence is italicized in Ex 3:6 (Matt 22:32).
8. The point is our Lord's pre-existence; He was eternal by His divine nature.
9. While He could have made the point with *was,* He chose to make it with *am.*
10. His argument for His past existence allowed *was,* He chose the divine *am.*
11. We reject Jesus came into existence before Abraham, but He existed before.
12. The Jews understood this language very well by God's name (Ex 3:14; 6:3).

D. The glorious name of God – I AM THAT I AM – applies perfectly to our Jesus.
1. God does not exist in time like us – past, present, and future – He simply is.
2. He exists above, through, around, before, and after time in endless eternity.
3. We have an origin, a source, time, dependence; He is infinitely independent.
4. Jesus is Jehovah God – Russellites be damned – here is one of the proofs.
5. John wrote this gospel to convince you to believe on Jesus (Jn 20:31). Do it!
6. Jesus = Jehoshua = Jehovah is salvation (Matt 1:21; Num 13:16; Acts 7:45).
7. God changed the name of Oshea (salvation) to Joshua (Jehovah is salvation).
8. Name of God (slides).
9. Jesus Is Jehovah (slides).

E. John, by Holy Spirit inspiration, had prepared us for just this kind of reasoning.
1. Think of the opening verses of this gospel and his epistle (Jn 1:1-3; I Jn 1:1).
2. Jesus is Everlasting God by the Jews' own scriptures (Isaiah 9:6; Micah 5:2).
3. They knew God was eternal; they missed Immanuel (Is 7:14; Ps 102:23-28).
4. Jesus of Nazareth had two full natures – fully man and fully God Jehovah.
5. For His sonship details.

F. Some see the mediatorial covenant in Jesus Christ as from eternity to eternity.
1. They misread Rev 13:8 to apply *from the foundation of the world* to *slain.*
2. They have a better case in I Peter 1:20, but we totally deny that sense here.
3. Or Jesus' words mean no more than what we have by election and as early.
4. These and other lies are Satan's efforts to discount or deny He is fully God.
5. JW's NWT (Jn 8:58) …*before Abraham came into existence, I have been.*
6. JW's NWT (Pr 8:22) … *Jehovah produced me as the beginning of his way.*

G. We deny "I am *he*" used elsewhere is the same (8:24,28; 9:9; 13:19; 18:5-6,8).

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.

Then took they up stones to cast at him.

A. The Jews understood our Lord's claim to be eternal God by His previous words.
   1. They had grasped the divine implications earlier after His healing (Jn 5:18).
   2. They will grasp divine implications again and try to stone Him (John 10:33).

B. These are the same or similar Jews that denied murderous intentions (Jn 7:20).
   1. Most of the Jews were children of the devil in every way including destiny.
   2. A few, like Saul of Tarsus, were God's children in ignorance (I Tim 1:13).

C. Observe how sinners will use the law or ignore the law depending on the case.
   1. When with Pilate, they denied their right to capital punishment (John 18:31).
   2. This was by the decree of God in heaven to fulfill the scriptures (Jn 18:32).
   3. But in this case they were ready to stone Jesus Christ right then and there.
   4. And they did not consult with Rome before stoning Stephen (Acts 7:57-60).
   5. We should expect nothing less or more from our enemies in filthy America.

But Jesus hid himself, and went out of the temple.

A. It does not matter how or where Jesus hid Himself, but that He escaped them.
   1. He could have hid Himself by blinding them, getting lost in the crowd, etc.
   2. He had gotten lost in a crowd before, and feasts drew large crowds (Jn 5:13).
   3. No matter the case, there were many adversaries and only fearful followers, thus it should have been near impossible to get out of or from this situation.
   4. He will escape them again soon when they tried to stone Him (John 10:39).
   5. Practical wisdom is not foolish or weak to avoid death (John 7:1; 11:54).
   6. His divine power was overpowering, as in Gethsemane's garden (Jn 18:6-7).

B. Until it was time for Jesus to die, they could not take Him (Jn 7:30; 8:20; 13:1).

C. Though He was in a walled building or group of buildings, He easily got away.

D. Never forget Jesus' ability to escape and His guarantee for you (I Cor 10:13).

Going through the midst of them, and so passed by.

A. He went through their midst by whatever means and traveled away from them.

B. He had also gone through the midst of murderous Jews in Nazareth (Lu 4:30).

C. C. His divine power was overpowering, as He proved in Gethsemane (Jn 18:6-7).

D. D. He had finished His assignment here and went to do God's will elsewhere.

What Will You Do with Jesus of Nazareth?

1. *He is the light of the world, and you daily choose light or darkness for your life.*
2. *If you do not believe on Him as God's glorious Son, you will die in yours sins.*
3. *The only belief that counts is faith that continues in His word as true disciples.*
4. *The truth of Jesus Christ will free a man from the bondage and servitude of sin.*
5. *If you are not changed, then you must not hear Jesus, making you not of God.*
6. *Claiming Abraham or God as father is vanity without having their character.*
7. *If you are not Christ's, then you are Satan's, a murderer and liar from the start.*
8. *The best evidence of eternal life is keeping (obeying) the duties of Jesus Christ.*
9. *Jesus is the great I AM identified clearly to Moses. Beware of slighting Him!*
10. *Do you have gladness and joy in Christ like Abraham? Why not? Because of a few trying circumstances sent to make you better and give you a chance to honor God? Because of a little persecution for the gospel's sake? Because of the temporary tinsel of America's prosperity? Because you never think of Him?*