

## John Chapter 8

### 1. But Jesus went to the Mount of Olives.

1. **went-** Gr. **poreuomai**

2. **Mount-** Gr. **oros**

3. **Olives-** Gr. **elaia**

a. *The mountain about a mile directly east of Jerusalem. This was the place in which he probably often passed the night when attending the feasts at Jerusalem. The Garden of Gethsemane, to which he was accustomed to resort [Joh 18:2](#), was on the western side of that mountain, and Bethany, the abode of Martha and Mary, on its east side, [Joh 11:1](#). -Barnes*

b. This could mean He stayed at Bethany which was connected to the Mount of Olives. [Mark 11:1](#) He often stayed in Bethany.

### 2. Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

#### A. Now early in the morning He came again into the temple,

1. **morning-** Gr. **orthros**

2. **came-** Gr. **paraginomai-** *to come forth in public, make appearance*

3. **temple-** Gr. **hieron**

a. *Since Jesus regularly taught in the temple courts... the people daily gathered to hear Him. As Luke wrote, "Each day Jesus was teaching at the temple, and each evening He went out to spend the night on the hill called the Mount of Olives, and all the people came early in the morning to hear Him at the temple" ([Luk 21:37-38](#)). Bible Knowledge Commentary*

#### B. and all the people came to Him,

1. **people-** Gr. **laos-** *covenant people*

a. All the people coming to Jesus made the Pharisees and rulers upset.

b. Since the Feast of Tabernacles had past all the proselytes from other nations had departed. Now it was just the Jews of Jerusalem left. The word **laos** means covenant people- the Jews. During the feast the Greek word **ochlos** was used of the crowd.

c. This group of people were decidedly more antagonistic to Jesus than the crowd that heard Him during the feast where many heard Him and believed in Him. The Jews by in large had closed their eyes and hearts to faith and to Jesus the Messiah.

2. **came-** Gr. **erchomai**

#### C. and He sat down and taught them

1. **sat down-** Gr. **kathizo**

a. This was the position of teachers in that day.

2. **taught-** Gr. **didasko**

3. Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

A. Then the scribes and Pharisees brought to Him a woman caught in adultery.

1. **scribes**- Gr. **grammateus**

2. **Pharisees**- means *seperated ones*

3. **brought**- Gr. **ago**- *to carry along by the power of another*

4. **woman**- Gr. **gune**

a. Where was the man? It has been suggested that the man was one of the scribes or Pharisees who agreed to commit the act of adultery with a woman in order to achieve the lofty goal of discrediting this law breaking Galilean by bringing the woman to Him for judgment! The ends justify the means, right? Wrong!

5. **caught**- Gr. **katalambano**

6. **adultery**- Gr. **moichea**

a. *Jesus' teaching was interrupted by some teachers of the Law and... Pharisees. They held a strict application of the Law to life. The woman, who may have been married, was caught in adultery. According to the Law there had to be two witnesses to confirm the guilt of a person accused of a crime (Deu 19:15). Being caught in the act of intercourse normally seems unlikely, so the religious leaders may have deliberately planned to catch her in the act. The man should have been brought in with the woman, but perhaps he had escaped. The purpose of bringing this woman before Jesus was to discredit Him as a Teacher. If He condemned her, He would lose favor with the common people. If He did not, He would be disagreeing with Moses. - MacDonald*

B. And when they had set her in the midst

1. **set**- Gr. **histemi**

2. **midst**- Gr. **mesos**

a. This woman was greatly shamed by this public spectacle. I am sure Jesus' heart went out to her.

4. they said to Him, "Teacher, this woman was caught in adultery, in the very act.

A. they said to Him,

1. **said**- Gr. **lego**

B. **Teacher**- Gr. **didaskalos**

C. **this woman was caught in adultery,**

1. **woman**- Gr. **gune**

2. **caught**- Gr. **katalambano**

3. **adultery**- Gr. **mocheia**

D. **in the very act**

1. **act**- Gr. **epautophoro**- *in the actual crime*

a. Possibly this was because the man [a scribe or Pharisee or someone paid

by them] who was engaged in the act with her was complicit with others who would come into the room where it was happening in order to catch her.

**5. Now Moses, in the law, commanded us that such should be stoned. But what do You say?"**

**A. Now Moses,**

1. **Moses-** means *drawn out*

**B. in the law,**

1. **law-** Gr. **nomos**

**C. commanded us that such should be stoned**

1. **commanded-** Gr. **entellomai**

2. **stoned-** Gr. **lithoboleo-** *stone throwing*

a. *It is not strictly true that Moses ordered adultery in general to be punished by stoning. The law simply says that the adulterer and the adulteress shall be put to death. [Lev 20:10](#); [Deu 22:22](#). The rabbins say they were strangled. This they affirm was the ordinary mode of punishment, where the species of death was not marked in the law, If the person guilty of an act of this kind had been betrothed, but not married, she was to be stoned: [Deu 22:23](#). But if she was the daughter of a priest, she was to be burned alive: [Lev 16:9](#). It appears, from [Eze 16:38](#), [Eze 16:40](#), that adulteresses in the time of that prophet were stoned, and pierced with a sword. -Clarke*

b. She may have been betrothed, but not married yet. The Law does command these be stoned.

b. *Under Roman rule it was illegal for Jewish courts to enforce a death sentence, but that did not always succeed in preventing stonings ([Act 7:58-59](#)) or attempts thereat ([Joh 8:59](#), [Joh 10:31](#)). -Jewish NT Commentary*

**D. But what do you say?**

1. **say-** Gr. **lego**

a. They thought they would definitely trap Jesus. If he said to stone her, then this would go against His teachings of love and mercy. If He told them to let her go, they would blame Him for breaking the Law thus disqualifying Him as a man of God. They gave Him a question and asked him to answer A or B. Jesus took time to listen to His Father and came up with answer C! Thank God for His C answers when life only presents A and B questions.

**6. This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.**

**A. This they said,**

1. **said-** Gr. **lego**

**B. testing Him,**

1. **testing-** Gr. **peirazo-** *to attempt or try*

a. This word is used of the devil when He tempts. This test is to find fault in order to discredit and disqualify.

b. These men did not care for this woman or God's justice. They just wanted to find something to get rid of this pesky preacher.

**C. that they might have something of which to accuse Him**

1. **accuse-** Gr. **kategoreo**

a. They were doing the work of their spiritual father, satan- the accuser!

**D. But Jesus stooped down and wrote on the ground with His finger,**

1. **stooped down-** Gr. **kupto**

2. **wrote-** Gr. **graphe**

3. **ground-** Gr. **ge**

a. *This took place in the temple. The "ground," here, means the pavement, or the dust on the pavement. -Barnes*

b. He could have written the ten commandments in the stone of the temple pavement declaring He was God Himself! The temple ground was stone pavement not dirt.

4. **finger-** Gr. **daktulos**

a. It is not mentioned what Jesus wrote upon the stone pavement of the temple floor. It was the finger of God that wrote the ten commandments in stone in the OT, and here the God-man is again writing upon stone!

b. What Jesus wrote is not mentioned, but I think what we can infer from this is that while Jesus was drawing upon the ground He was drawing upon the Father's wisdom for the situation. Once He received it, He rose and spoke that wisdom that baffled His enemies and set the woman free!

**E. as though He did not hear**

1. **hear-** Gr. **akouo**

a. They were pressuring Him for an answer. Do not allow yourself to be pressured, especially by the enemy! You need to hear from heaven and respond in faith and peace.

b. If the enemy is yapping at you, just ignore him like you don't hear him. He hates to be ignored!

**7. So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."**

**A. So when they continued asking Him,**

1. **asking-** Gr. **erotao**

**B. He raised Himself up and said to them,**

1. **raised-** Gr. **anakupso**

a. Jesus drew upon and received divine wisdom while he was drawing upon the ground.

2. **said-** Gr. **epo**

**C. He who is without sin among you,**

**1. without sin-** Gr. **anamartetos**- *without a particular sin*

a. Jesus could have meant the particular sin of adultery that this woman was being accused of, but I find it improbable that these men would have admitted to adultery and possibly incur the social stigma and also the sentence of being stoned as well. I think Jesus meant sin in general.

**D. let him throw a stone at her first**

**1. throw-** Gr. **ballo**

**2. stone-** Gr. **lithos**

**3. first-** Gr. **protos**

a. *The witnesses were normally the first to throw the stones, but false witnesses were to pay the same penalty they had hoped to inflict on their victim (Deu 17:7; Deu 19:19).* -Bible Background Commentary

b. The probability is that the witnesses of her adultery were involved in setting up this woman in the first place; one even being the man involved with the woman!

**8. And again He stooped down and wrote on the ground.**

**1. stooped down-** Gr. **kupto kato**

**2. wrote-** Gr. **graphe**

a. God wrote the Ten Commandments twice because Moses was the first person to break all ten commandments when he threw them down and broke them! Here Jesus writes upon the stone ground twice. [Deut. 10:2](#) In doing so, He possibly was proclaiming He was God who wrote the ten commandments in the OT. If this was what He wrote, He had to write them down twice because they were broken by these evil men's actions.

b. Jesus stooped down and did not look at the men who were dropping their stones and leaving. If Jesus stared at them as they left it would open them up to further shame and embarrassment. Jesus is never about shaming or embarrassing anyone. He did not even look at the woman who was cast down before Him until all were gone. How wonderful and kind is our dear Savior!

**3. ground-** Gr. **ge**

a. The stone pavement.

**9. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.**

**A. Then those who heard it,**

**1. heard-** Gr. **akouo**

a. The hearing of the Word of God cuts to the heart of unbelievers. [Acts 7:54](#)

**B. being convicted by their conscience,**

**1. convicted-** Gr. **elegcho**

a. This is one of the effects of hearing the Word of God. [2 Tim. 3:16](#)

**2. conscience-** Gr. **suneidesis-** *co-perception*

a. The conscience is the knowledge of good and evil. Adam was not created with a conscience in the beginning. He received a conscience- the knowing of good and evil- after he partook of the Tree of the Knowledge of Good and Evil. This tree was internalized in man.

b. The conscience is the work of the law that was placed in the heart of man. The conscience will condemn or acquit a man. [Rom. 2:15](#)

c. In this case the conscience of these men brought self-condemnation and would not allow them to play the hypocrite and cast the stone in their hands.

**C. went out one by one,**

**1. went out-** Gr. **exerchomai**

**D. beginning with the oldest to the last**

**1. oldest-** Gr. **presbuteros**

a. The oldest men had a long life in which they had committed many sins and their cumulative weight made them depart first.

**2. last-** Gr. **eschatos**

a. This is the youngest. Although they had not accumulated as many sins as those older, they knew they too had sinned and fallen short of the glory of God and in the end quit the field and left.

**E. And Jesus was left alone,**

**1. left alone-** Gr. **kataleipo monos**

a. Those who desired to stone her did not have the grounds to do so because of their sin. Jesus, being completely sinless, had the grounds to stone her, had no desire to do so. Praise our Lord Jesus!

b. Jesus alone stands sinless among men. He alone went to the cross to bear our sins that we could stand before God blameless and righteous. [Heb. 1:3](#)

**F. and the woman standing in the midst**

**1. woman-** Gr. **gune**

a. At the first the woman feared the religious leaders, but now she only feared what Jesus would say when left alone before Him. Her fears would be flee away by the loving eyes of the Savior and His soothing words- neither do I condemn you.

**2. standing-** Gr. **histemi**

a. When all of Satan and his cohorts gang up around us accusing us, Jesus causes them all to disperse with the words "I don't condemn you", and we will be left standing in His grace and mercy!

**10. When Jesus had raised Himself up and saw no one but the woman, He said to her,**

**"Woman, where are those accusers of yours? Has no one condemned you?"**

**A. When Jesus had raised Himself up and saw no one but the woman,**

1. **raised-** Gr. **anakrupto**

a. Soon Jesus would allow Himself to be raised up on the cross and would bear the sins of this woman.

2. **saw-** Gr. **theaomai-** *to gaze upon*

a. Jesus penetrating eyes of love were gazing upon her.

3. **no one but the woman-** Gr. **gune**

a. When Jesus allowed Himself to be raised upon the cross he saw no one but you. For the joy set before Him He endured the cross. You were the joy set before Him.

**B. He said to her,**

1. **said-** Gr. **epo**

**C. Woman-** Gr. **gune**

**D. where are those accusers of yours**

1. **accusers-** Gr. **kategoros**

a. Jesus asked questions to people, not because He lacked the information, but to get those He was speaking to understand or focus on something.

b. Jesus asked, "Where are those accusers of yours?" That is a question the Lord is asking His children today. **He knows** our accusers have been defeated by His redemptive work of being raised up on the cross, **but do you now that?** You need to see it and believe it! There are no accusers that can stand before you because Jesus does not condemn you. Why? Because He was condemned for you when He allowed Himself to be raised up on the cross.

c. Satan has a three-step strategy. It is found in [Rom. 8:33-35](#). The first step is found here. Satan will accuse us of what we have done. **Who is he who accuses?** Is it God the Father or Jesus? No, God is the one who justifies through Jesus. If you don't shut down the accusation of the enemy with the finished work of Christ on the cross, he will move to step two also found in this verse. He will move you into condemnation. Accusation is based on what you have done, but condemnation moves to who you are. You did this, so you are that! **Who is he who condemns?** Is it God the Father or Jesus? No, Jesus is the one who died for you, rose again, and represents and intercedes for you at the right hand of God. If don't stop the enemy with this he will move you to the final step. He will convince you that you are separated from God's love and that He does not love you anymore.

**Who can separate you from the love of God?** No one, but you can separate yourself by believing the enemies lies. Once he gets you here at the final step he can demobilize you and get his way in your life.

d. In [Romans 8:33-35](#) three questions are given for **you** to answer. God knows the answer to the questions, but do you know it? You need to know

the answer to these three questions. Knowing or not knowing the answers to these three questions, will determine if you are effective as a Christian.

**E. Has no one condemned you**

1. **condemned**- Gr. **katakrino**- *to judge against*

a. Again, another question that she and we need to answer ourselves.

b. There is no condemnation for those in Christ Jesus. [Rom. 8:1](#) Why?

Because He bore all judgment and condemnation for us. There is no living being that can condemn you since Jesus bore your sins perfectly and eternally for you. You need to understand and believe this. You need to be convinced that there are none that can or will condemn you!

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

**A. She said,**

1. **said**- Gr. **epo**

**B. No one,**

1. She knew none of the leaders remained to condemn her, but she still needed to hear what Jesus would say about her.

**C. Lord**- Gr. **kurios**

**D. And Jesus said to her,**

1. **said**- Gr. **epo**

**E. Neither do I condemn you**

1. **condemn**- Gr. **katakrino**- *judge against*

a. Now she good go free in her heart knowing what Jesus said about her. A million pounds were lifted off of her heart!

b. The same will happen with us when we know the Lord will not condemn us.

**F. go and sin no more**

1. **go**- Gr. **poreuomai**- *take a journey*

a. Don't get stuck in your past! Don't stay and wallow in your mistakes. Get up and move forward knowing you are forgiven by the Lord! God has a journey for you and you can't complete it being stuck dwelling on your past sins and mistakes.

2. **sin**- Gr. **hamartano**

a. Jesus imparted grace here to her by Him saying to not sin no more. Jesus never asks from us what He doesn't first empower us by grace to fulfill. His Word is full of grace and power. She would not be able to keep from sinning by her efforts. She would be empowered to live free from this sin by Jesus' words to her.

b. The Greek construction says- Stop sinning.

**12. Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me**



**shall not walk in darkness, but have the light of life."**

**A. Then Jesus spoke to them again,**

**1. spoke-** Gr. **laleo**

a. Jesus spoke in the court of women where the treasury was. In this court four great candelabras illuminated the place during the Feast of Tabernacles which just concluded.

b. Everything in the temple and its activities spoke of Jesus- of His life and ministry.

**B. saying-** Gr. **lego**

**C. I am the light of the world,**

**1. light-** Gr. **phos**

a. *This verse really follows chap. [Joh 7:38](#), containing a second manifestation of Jesus, in a form and manner still connected with the feast which had just ended. As the pouring out of the water had furnished occasion for the promise of the living water, so the imagery of this verse was probably suggested by the illumination of the temple-courts on the evenings of the festival. This illumination proceeded from four great candelabra erected in the court of the women, and of its brilliancy the Rabbis speak in the highest strains. It formed indeed so marked a feature of the week's rejoicings, that no one can be surprised to find a reference to it in our Lord's words. Like the water poured on the altar, the light may well have had a twofold symbolism, commemorating the mighty guidance of Israel by the pillar of fire, and also prefiguring the light which was to spring up in the times of Messiah ([Isa 9:2](#); [Isa 13:6](#), etc.). What the pillar of fire had been to Israel in the wilderness, that would Messiah be to His people in the latter days. -Popular Commentary*

b. *During the years of the wilderness wanderings, the tabernacle was lit by the shekinah glory of God ([Exo 40:34](#)). Later, the temple was also filled with the glory of God ([2Ch 7:1](#)). But because the people chose to live in darkness, there came a point when the tangible, visible presence of the light of God departed ([Eze 10:18](#)). Consequently, the people of God had to light candles and trim lamps in the temple because the shekinah, the true light, had long since departed. Now, here stands Jesus, perhaps right in front of one of the candlesticks in the temple, saying, "I am the Light of life—the shekinah, the glory. I'm back." And I suggest He made this declaration with a smile on His face and His arms outstretched as He offered Himself to them. -Courson*

**2. world-** Gr. **kosmos**

**D. He who follow Me shall not walk in darkness,**

**1. follow-** Gr. **akoloutheo**

a. If you follow a light around, you will never walk in the dark. This is a profound thought!

b. Jesus is a walking light! Jesus is a person. We need to follow Him, or we

will end up in the dark. The further away we get from Jesus the more darkness will envelope us. We will be prone to stumbling and getting lost.  
c. Jesus is the Word of God. If you follow the Word of God you will never walk in darkness. The further you get from the Bible, the more you are prone to stumbling and getting into error. *The Word of God is a lamp unto our feet, and a light unto our path.* [Ps. 119:105](#)

2. **walk-** Gr. **peripateo**

3. **darkness-** Gr. **skotia**

a. Darkness is the absence of light. Darkness is the absence of Jesus! We live in a dark world! We are lights in this world.

**E. but have the light of the life**

1. **light-** Gr. **phos**

2. **life-** Gr. **zoe**

a. The life of Christ is the light of men. If you are born again and have the life of Christ in you then you are a child of light.

**13. The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true."**

**A. The Pharisees therefore said to Him,**

1. **said-** Gr. **epo**

**B. You bear witness of yourself,**

1. **bear witness-** Gr. **martureo**

a. *A technical objection, evading the real purport of Jesus' declaration. The Rabbinical writings declared that no man could give witness for himself.- Vincent*

**C. your witness is not true**

1. **true-** Gr. **alethes**

a. Here the meaning here is that the witness was not valid because He testified of Himself.

**14. Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going."**

**A. Jesus answered and said to them,**

1. **answered-** Gr. **apokrinomai**

**B. Even if I bear witness to Myself,**

1. **bear witness-** Gr. **matureo**

**C. My witness is true,**

1. **true-** Gr. **alethes- valid**

a. Jesus testimony was valid because He had a complete and accurate understanding of all things, even where He came from and where He was going.

**D. for I know where I came from and where I am going,**

1. **know-** Gr. **eido**
2. **came-** Gr. **erchomai**
3. **going-** Gr. **hupago**

a. The opposite is true about unbelievers. They do not know where they came from and where they are going. They say they started out with a bang, then evolved from the goo, to the zoo, and now to me and you! They don't know if there is an afterlife and just live for the present. They don't know they are headed for an eternal hell.

b. When you know where you came from and where you are going you are able to correctly speak to your present. Jesus was able to truthfully speak about Himself at the present because He knew the context of who He was and the past and future path of His life.

c. Jesus could do the most menial task for others which was washing feet because He was secure in His identity, knowing who He was, where He came from and where He was going. [John 13:3](#)

**E. but you do not know where I come from and where I am going**

1. They did not know Jesus came from heaven and was going back to heaven because He was the eternal Son of God.

**15. You judge according to the flesh; I judge no one.**

**A. You judge according to the flesh,**

1. **judge-** Gr. **krino-** *to decide*
2. **flesh-** Gr. **sarx**

a. They judge upon the outward appearance.

b. They also judge according the benefit and outlook of self. If you judge people and things though the lens of self your judgment will become distorted.

c. Man looks at the outward appearance but the Lord looks upon the heart.

[1 Sam. 16:7](#)

**B. I judge no one**

1. **judge-** Gr. **krino-** *to decide*

a. Jesus stated that He did not come to judge or condemn the world, but to save it. [John 3:17](#), [John 12:47](#) However, Jesus also stated that His Father gave all judgment over to the Son. [John 5:27](#) How are these two reconciled? The answer is found in [John 12:48](#).

b. *Joh 12:48 He who rejects Me, and does not receive My words, has that which judges him—**the word that I have spoken will judge him** in the last day.*

c. The word of God [Christ] will judge man in the final day. [John 15:22](#) The Word of God is a judge of every person's heart.

d. *Heb 4:12 For the word of God is living and powerful, and sharper than*

*any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a **discerner** [Gr. **kritikos**- from **krites**- a judge] of the thoughts and intents of the heart.*

e. Rom 2:16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

f. Putting all these verses together we see the **God the Father will judge all men by Jesus Christ**, but it will be **the word that Jesus spoke** that will actually do the judging.

**16. Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me.**

**A. Yet even if I do judge,**

1. **if**- Gr. **ean**- third class conditional phrase- This is a hypothetical case- *if I were to...*

a. Jesus just said that He was not judging anyone. However, if He were to judge, it would be accurate.

2. **judge**- Gr. **krino**

**B. my judgment is true,**

1. **judgment**- Gr. **krisis**

2. **true**- Gr. **alethes**

**C. for it is not I alone who judge,**

1. **judge**- Gr. **krino**

a. Jesus judgment is true because He holds the same opinion as the Father does. The Father's opinion is absolutely true and is based in absolute truth.

**D. but I and the Father who sent me**

1. **Father**- Gr. **pater**

a. This speaks of the oneness between Jesus the Son and the Father.

b. The Father will judge the world by Jesus Christ. [Acts 17:31](#) The world in turn will be judged by the Word that Jesus spoke. [John 12:48](#)

2. **sent**- Gr. **pempo**

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

A. **written**- Gr. **grapho**

B. **your law**- Gr. **nomos**

1. The Jews had made the law into a religion. Jesus calls it your law.

C. **testimony**- Gr. **marturia**

D. **two men**- Gr. **duo anthropos**

1. [Deu 17:6](#); [Deu 19:15](#), [Num 35:30](#)

a. This command to have at least two or three witnesses to give testimony is given **three** times. God keeps to His own word!

E. **true**- Gr. **alethes**

**18. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me."**

**A. I am One who bears witness of Myself,**

**1. bears witness-** Gr. **martureo**

a. Jesus could bear witness to Himself because He got His identity from the Father. His testimony was just a repeat of what the Father said about Him. Jesus learned about Himself from His Father's testimony about Him in the Scriptures. [Luke 24:27](#)

b. We get our identity from our Heavenly Father. We need to repeat what He has said about us. We find that in the epistles of the New Testament.

**B. and the Father who sent Me bears witness of Me**

**1. Father-** Gr. **pater**

**2. sent-** Gr. **pempo**

**3. bears witness-** Gr. **martureo**

a. This is primarily by what the Father had said concerning His Son in the Scriptures but also during His life. [Luke 24:27](#), [Matt. 3:17](#)

b. The Father has given witness about us in the Scriptures.

**19. Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."**

**A. Then they said to Him,**

**1. said-** Gr. **lego**

**B. Where is Your Father**

**1. Father-** Gr. **pater**

a. They were referring to a natural father and his geographical place of residence. Jesus was speaking of His heavenly Father, not Joseph, his adoptive earthly father.

**C. Jesus answered,**

**1. answered-** Gr. **apokrinomai**

**D. You know neither Me nor My Father**

**1. know-** Gr. **eido**

a. They did not have eternal life. Jesus said this is eternal life- to know the Father and Him who He sent [Jesus]. [John 17:3](#)

b. They did not know Jesus beyond His humanity. They did not know him as the Son of God or the Messiah.

**2. Father-** Gr. **pater**

**E. If you had known Me,**

**1. known-** Gr. **eido**

**F. you would have known My Father also**

**1. known-** Gr. **eido**

a. Jesus said to know Me is to know the Father. [John 14:6-9](#) Jesus is the express image of the Father. [Heb. 11:3](#) This brings out that Jesus is perfect

theology [the study of God]. If you want to know the nature, will, and ways of God the Father we can see all of these clearly in the person of Jesus.

**20. These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.**

**A. These words Jesus spoke in the treasury,**

1. **words-** Gr. **rhema**

2. **spoke-** Gr. **laleo**

3. **treasury-** Gr. **gazophulakion-** *a repository of treasure, especially of public treasure, a treasury.*

a. It is used to describe the apartments constructed in the courts of the temple, in which the not only the sacred offerings and things needful for the service were kept, but in which the priests, etc, dwelt

b. The sacred treasury in which not only treasure but also public records were stored, and the property of widows and orphans was deposited.

c. *The treasury was in what was called the court of the women - that there were thirteen chests in it; in the thirteenth only the women were permitted to put their offerings. Probably the other twelve were placed there in reference to the twelve tribes; each perhaps inscribed with the name of one of Jacob's twelve sons.* -Lightfoot

d. Jesus spoke out of the rich treasury of the wisdom of God.

**B. as He taught in the temple,**

1. **taught-** Gr. **didasko**

2. **temple-** Gr. **hieron**

**C. and no one laid hands on Him,**

1. **laid hands on-** Gr. **piazo**

**D. for His hour had not yet come**

1. **hour-** Gr. **hora**

2. **come-** Gr. **erchomai**

a. Again, we are immune to death until we have finished our purpose and call. This of course is if we know and exercise our authority by faith.

**21. Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."**

A. See notes on [John 7:33-34](#).

**22. So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"**

**A. So the Jews said,**

1. **said-** Gr. **lego**

**B. Will He kill Himself,**

1. **kill-** Gr. **apokteino**

a. The carnal mind comes up crazy ideas!

b. *The mockery in these words is alike subtle and bitter. The interrogative particle signifies surely He will not by any chance kill Himself; and the sense of the whole clause is, He will not surely go where we cannot reach Him, unless perchance He should kill Himself; and as that would insure His going to Gehenna, of course we could not go to Him there. The remark displays alike the scorn and the self-righteousness of the speakers.* -Vincent

C. **because He says,**

1. **says-** Gr. **lego**

D. **Where I go you cannot come**

1. **go-** Gr. **hupago**

2. **come-** Gr. **erchomai**

23. **And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.**

A. **And He said to them,**

1. **said-** Gr. **epo**

B. **You are from beneath,**

1. **beneath-** Gr. **kato**

a. This speaks of their created earthly origin.

C. **I am from above,**

1. **above-** Gr. **ano**

a. This speaks of His divine origin.

D. **You are of this world,**

1. **world-** Gr. **kosmos**

E. **I am not of this world**

1. Once we are born again we are to be in the world but not of the world. [Joh](#)

[17:14](#); [Joh 17:16](#)

24. **Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins."**

A. **Therefore I said to you that you will die in your sins**

1. **said-** Gr. **epo**

2. **die-** Gr. **apothenesko**

3. **sins-** Gr. **hamartia**

B. **for if you do not believe that I am He,**

1. **believe-** Gr. **pistueo**

2. **I am-** Gr. **ego eimi**

a. *"He" is not part of the original statement. Jesus' words were not constructed normally but were influenced by OT Hebrew usage. It is an absolute usage meaning "I AM" which has immense theological significance. The reference may be to both [Exo 3:14](#) where the Lord declared His name as "I AM" and to [Isaiah 40-55](#) where the phrase "I am" occurs*

*repeatedly (especially Isa 43:10, Isa 43:13, Isa 43:25; Isa 46:4; Isa 48:12). In this, Jesus referred to Himself as the God (Yahweh—the Lord) of the OT, and directly claimed full deity for Himself, prompting the Jews' question of verse Joh 8:25. -MacArthur*

**C. you will die in your sins**

1. This was spoken to those before Jesus died on the cross and paid for all sins. After Jesus' death on the cross those who don't believe upon Jesus as the divine redeemer will die in their sin. This sin is the rejection of Jesus as Savior.
2. It is given for man to die once and then face the judgement. If you die in your sin, then you will stand before the Great White Throne Judgement after the Millennium and be cast into the Lake of Fire. If you die bring justified from your sins by faith in the blood of Jesus, then you will stand at the believers Judgement Seat of Christ and receive a reward.

**25. Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning.**

**A. Then they said to Him,**

1. **said-** Gr. **lego**

**B. Who are You**

1. This was probably said in a derisive tone- **who are you** to say these things! Today, it would be- Who do you think you are!

**C. And Jesus said to them,**

1. **said-** Gr. **epo**

**D. Just what I have been saying to you from the beginning**

1. **saying-** Gr. **laleo**
  - a. God's word never changes from the beginning until the end.
2. **beginning-** Gr. **arche**

**26. I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."**

**A. I have many things to say and to judge concerning you,**

1. **say-** Gr. **laleo**

- a. Although Jesus had many things to say to these people in judgment towards them He refrained.
- b. Just because we have things to say, does not mean we are to say them or say them right then. Jesus knew what and when to speak. Do we?

2. **judge-** Gr. **krino**

- a. Here the judgment of Jesus is based upon His words that are spoken. Jesus said that He will judge no one but His word will judge all in the last day.

**B. but he who sent Me is true,**

1. **sent-** Gr. **pempo**



2. **true-** Gr. **alethes**

**C. and I speak to the world those things which I have hear from Him**

1. **speak-** Gr. **lego**

2. **world-** Gr. **kosmos**

3. **hear-** Gr. **akouo**

a. *It has been rightly said that the art of eloquence is knowing when not to speak. This is nowhere demonstrated more beautifully than in Jesus. As the Jews continue to badger Him, Jesus says, "There is so much I could say. But I only speak those things the Father instructs Me to say." -Courson*

**27. They did not understand that he had been speaking to them about the Father.**

**A. understand-** Gr. **ginosko-** *to acquire knowledge by experience or relationship*

1. These men were earthly and no capacity to understand spiritual matters. They looked at Jesus like a dog does at a new sound with heads cocked sideways!

**B. speaking-** Gr. **laleo**

**C. Father-** Gr. **pater**

1. God the Father

**28. Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.**

**A. Then Jesus said to them,**

1. **said-** Gr. **epo**

**B. When you lift up the Son of Man,**

1. **lift up-** Gr. **hupsoo**

2. **Son of Man-** **Huios anthropos**

**C. then you will know that I am He,**

1. **know-** Gr. **ginosko**

2. **I am**

a. *That is, you shall have proof that God has sent me; that I am the Messiah; and that God concurs with me and approves my doctrine. This proof was furnished by the miracles that attended the death of Jesus - the earthquake and darkness; but chiefly by his resurrection from the dead, which proved, beyond a doubt, that he was what he affirmed he was - the Messiah. -*

Barnes

**D. and that I do nothing of Myself,**

1. **do-** Gr. **poieo**

a. Jesus did not let His soul dictate His life, but He was led by the Life of the Father within Him. We also should not live by our soul, but by the life if Christ within us.

**E. but as the Father taught Me,**

1. **taught-** Gr. **didaskalos**

a. The humanity of Jesus needed to be taught by the Father. Jesus grew in

wisdom and stature. [Luke 2:40](#)

b. If Jesus needed to be taught, how much more do we? How much teaching of the Word of God are we exposing yourselves to each week? Just one hour on a Sunday is not enough folks!

**F. I speak these things**

1. **speak-** Gr. **laleo**

**29. And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."**

**A. And He who sent Me is with Me**

1. **sent-** Gr. **pempo**

**B. The Father has not left Me alone,**

1. **Father-** Gr. **pater**

2. **alone-** Gr. **monos**

a. The Father did the works in and through Jesus. [John 14:10](#) We are to allow Jesus to do His works in and through us. [John 15:5](#)

b. The Father never left Jesus alone, except on time and one place- the cross. Jesus cried out on the cross, "My God, My God, why have you forsaken Me? The Father had to turn away from Jesus while He became sin for us.

**C. for I always do those things that please Him**

1. **do-** Gr. **poieo**

2. **please-** Gr. **arestos**

a. What pleases God is faith. [Heb. 11:6](#) Jesus always trusted His Father's words and Spirit working for Him and through Him in all He did.

**30. As He spoke these words, many believed in Him.**

**A. As He spoke these words,**

1. **spoke-** Gr. **laleo**

2. **words-** Gr. **tauta-** *these things*

a. These words were the gospel in a nutshell. Jesus said He would be lifted up [on the cross] and they would know that He was the Savior [the Messiah].

**B. many believed in Him**

1. **believed-** Gr. **pistueo**

a. They believed this simple gospel message from Jesus.

b. Those who believed upon Jesus before His crucifixion and resurrection were not born again yet. They had justification put to their account.

**31. Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.**

**A. Then Jesus said to those Jews who believe Him,**

1. **said**- Gr. **lego**

2. **believe**- Gr. **pisteuo**

**B. If you abide in My word,**

1. **abide**- Gr. **meno**- *remain, continue*

2. **word**- Gr. **logos**

**C. you are My disciples indeed**

1. **disciples**- Gr. **mathetes**

a. Jesus gave a definition here of what a disciple of His was. He said His disciple is one who continues in His Word. There is a difference between a convert and a disciple. A convert has received the gift of salvation and will go to heaven, but a disciple is one who continues in Jesus word. This means you can be disciple one day and cease being one the next day if you don't continue in His word. Our salvation card is punched one time, but our discipleship card needs punched each and every day! Have you punched your card today?

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

**A. And you shall know the truth,**

1. **know**- Gr. **ginosko**- *to know progressively by relationship or experience*

2. **truth**- Gr. **aletheia**

a. What truth? The truth that Jesus Christ is our life that we are to live from!

b. *Joh 14:6 Jesus said to him, "I am the way, **the truth, and the life**. No one comes to the Father except through Me.*

c. Jesus is the way to truth, and the truth is- Jesus is life itself and is our life source we are to live from!

**B. and the truth shall make you free**

1. **make**- Gr. **poieo**

a. Notice that the truth will make us free, we do not make us free. Many Christians are struggling in their will power to be set free from sin, but here Jesus said the truth makes us free. What truth sets us free? It is the truth that Jesus is the life of God deposited in our spirit that we rely on to make us free from the law of sin and death. [Rom. 8:2](#)

b. I want to discuss the subject of deliverance ministry here. Some Christians are seeking deliverance ministry in which they desire that spirits get cast out of them. Some ministries center around this. This is totally unscriptural for Christians. There is not one example in Acts or the Epistles that give an example of a Christian having spirits cast out of them or any teaching directing this to be done.

c. Every time spirits were cast out in the gospels and Acts it was done on those who were not born again.

d. A believer does not need spirits cast out of them. They need to be taught

their identification with Christ and then they need to take their spiritual authority over the enemy. The truth of the Word of God makes Christians free and keeps them free.

e. You may from time to time need to take authority over harassing spirits that are bothering a baby or young believer, but you then need to teach them their position in Christ or they will come back to harass them again.

f. A Christian cannot be demon possessed! Why? Because they are God possessed! A Christians is owned by God and indwelt by God in their spirit. A demon can oppress or harass a believer's soul, but they cannot possess a believer's spirit.

**2. free-** Gr. **eleutheroo**

a. Whom the Son makes free is free indeed! Hallelujah!!!

**33. They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can You say, 'You will be made free'?"**

**A. They answered Him,**

1. **answered-** Gr. **apokrinomai**

**B. We are Abraham's descendants,**

1. **Abraham's-** means *father of a multitude*

2. **descendants-** Gr. **sperma-** *seed*

a. They thought that this elevated them above all mankind. Faith in the Lord elevates us, not our natural birth or lineage. It is our spiritual lineage in Christ that makes us special!

**C. and have never been in bondage to anyone**

1. **bondage-** Gr. **douleo**

a. *Really? What about when they were in bondage to Pharaoh for four hundred years, baking bricks in the brutal, burning Egyptian sun century after century? What about the three-hundred-five-year period chronicled in the Book of Judges when they were in bondage to seven different nations? What about the year 722 B.C. when the Assyrians—a people so cruel that merely upon hearing they were coming, many nations would commit mass suicide—used fishhooks in the mouths of the Jews to lead them captive to Assyria? What about the Babylonians who, in 586 B.C., destroyed not only the temple, but the entire city of Jerusalem? What about the fact that even as they spoke these words, the Jews were in submission to Rome? Truly, their rejection of Jesus rendered these scribes and Pharisees incapable both of viewing their history correctly and discerning their situation presently. - Courson*

b. They were in present bondage to sin.

**D. How can you say,**

1. **say-** Gr. **lego**

**E. You will be make free**

1. **make free**- Gr. **ginomai eleutheros**

34. **Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin.**

A. **Jesus answered them,**

1. **answered**- Gr. **apokrinomai**

B. **Most assuredly**- Gr. **amen amen**

1. Again, the double amen is only used in John. In John, Jesus is seen as God. The double amen speaks to the infallibility and surety of God's Word.

C. **I say to you,**

1. **say**- Gr. **lego**

D. **whoever commits sin is a slave of sin**

1. **commits**- Gr. **poieo**

a. This is a present tense verb. This is practicing sin.

2. **sin**- Gr. **hamartia**

3. **slave**- Gr. **doulos**

a. Jesus could have woken them up the reality that they had been slaves in their history, but He just focused them on being slaved to sin.

4. **sin**- Gr. **hamartia**

a. For a believer sin shall not have dominion over them because they are not under the Law but they are under grace. [Rom 6:14](#)

b. [Rom. 6:16](#)

c. NT believers have been set free from sin and are now slaves of righteousness. [Rom. 6:18](#)

35. **And a slave does not abide in the house forever, but a son abides forever.**

A. **And a slave does not abide in the house forever,**

1. **slave**- Gr. **doulos**

2. **abide**- Gr. **meno**

3. **house**- Gr. **oikia**

a. Here Jesus is referring to the house [or family] of God.

4. **forever**- Gr. **eis aion**

a. *Jesus next compared the relative positions in the house of a slave and a son. The slave did not have any assurance that he would live there forever; whereas the son was at home in the house. Whether the word "Son" applies to the Son of God or whether it applies to those who become children of God by faith in Christ, it is clear that the Lord Jesus was telling these Jews that they were not sons, but slaves who could be put out at any time. - MacDonald*

B. **but a son abides forever**

1. **son**- Gr. **huios**

a. Here is Jesus' call for them to become sons of God by faith in Him.

**36. Therefore if the Son makes you free, you shall be free indeed.**

**A. Therefore if the Son makes you free,**

1. **Son-** Gr. **Huios**

2. **makes free-** Gr. **eleutheroo**

a. By paying the slave's ransom price by His blood and providing justification from sin.

b. Then by regenerating a believer they become a son in the Son.

**B. you shall be free indeed**

1. We believers are not just free but free indeed. We share the same freedom Jesus has!

**37. "I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you.**

**A. I know that you are Abraham's descendants,**

1. **know-** Gr. **eido**

2. **descendants-** Gr. **sperma**

**B. but you seek to kill Me,**

1. **seek-** Gr. **zeteo**

2. **kill-** Gr. **apokteino**

**C. because My word has no place in you**

1. **word-** Gr. **logos**

2. **place-** Gr. **choreo-** *give space, place, room, give way, yield*

a. All available places in their heart was filled with wickedness and sin. They were of their father Satan. [John 8:47](#)

**38. I speak what I have seen with My Father, and you do what you have seen with your father."**

**A. I speak what I have seen with My Father,**

1. **speak-** Gr. **laleo**

2. **seen-** Gr. **horao**

a. Jesus speaks of what He sees, but man does from what they hear. We do not operate by sight but by the hearing of faith.

3. **Father-** Gr. **pater**

a. God the Father

**B. and you do what you have seen with your father**

1. **do-** Gr. **poieo**

2. **seen-** Gr. **horao**

a. Some manuscripts read **akouo-** *to hear*.

3. **father-** Gr. **pater**

a. Satan

b. There are only two spiritual fathers of all living on earth or have lived on

earth. All unbelievers have Satan as their spiritual father. All believers have God the Father as their Father. You can change fathers by faith in Christ! Changing fathers is not possible to do in the natural but it is in the spiritual!

**39. They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.**

**A. They answered and said to Him,**

1. **answered-** Gr. **apokrinomai**

2. **said-** Gr. **epo**

**B. Abraham is our father,**

1. **father-** Gr. **pater**

**C. Jesus said to them,**

1. **said-** Gr. **lego**

**D. If you were Abraham's children,**

1. **children-** Gr. **teknon**

a. Speaking of being spiritual children not natural offspring.

b. The children of God and the seed of Abraham are not those naturally born from Abraham but are spiritually born by faith in Christ the Messiah.

[Rom. 9:8](#)

**E. you would do the works of Abraham**

1. **do-** Gr. **poieo**

2. **works-** Gr. **ergon**

a. *Abraham's faith was demonstrated through his obedience to God ([Jas 2:21-24](#)). Jesus' point was that the conduct of the unbelieving Jews was diametrically opposed by the conduct of Abraham, who lived a life of obedience to that which God had commanded. Their conduct toward Jesus demonstrated that their real father was Satan ([Joh 8:41](#), [Joh 8:44](#)). -*

MacArthur

**40. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.**

**A. But now you seek to kill Me,**

1. **seek-** Gr. **zeteo**

2. **kill-** Gr. **apokteino**

a. This is the nature of the devil.

**B. a Man who has told you the truth which I heard from God**

1. **Man-** Gr. **anthropos**

a. Jesus was not speaking as God here, but a Man who testified of what He had heard from God.

2. **told-** Gr. **laleo**

3. **truth-** Gr. **aletheia**

4. **heard-** Gr. **akouo**

**C. Abraham did not do this**

**1. do-** Gr. **poieo**

a. Melchizedek was sent to Abraham from God to speak of what he had heard from God. Abraham honored him, he did not seek to kill him!

**41. You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father—God."**

**A. You do the deeds of your father**

**1. do-** Gr. **poieo**

**2. deeds-** Gr. **ergon**

**3. father-** Gr. **pater**

a. Satan

**B. Then they said to Him,**

**1. said-** Gr. **epo**

**C. We were not born of fornication,**

**1. born-** Gr. **gennaio**

**2. fornication-** Gr. **porneia**

a. *The Jews may well have been referring to the controversy surrounding Jesus' birth. The Jews knew the story about Mary's betrothal and that Joseph was not Jesus' real father; thus, they implied that Jesus' birth was illegitimate. -MacArthur*

b. *To be children of fornication is an expression denoting in the Scriptures idolatry, or the worship of other gods than the true God. This they denied. They affirmed that they acknowledged no God for their Father but the true God. -Barnes*

**D. we have one Father- God**

1. They just said Abraham was their father and now they say they only had one father, which was God. Make up your mind!

**42. Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.**

**A. Jesus said to them,**

**1. said-** Gr. **epo**

**B. If God were your Father,**

**1. Father-** Gr. **pater**

**C. you would love Me,**

**1. love-** Gr. **agapao**

a. Since they would be siblings in the same family. It is unnatural for a one to kill his brother like Cain did Abel.

**D. for I proceeded forth and came from God,**

**1. proceeded forth-** Gr. **exerchomai**

a. This speaks of His divinity.



2. **came-** Gr. **heko**

a. This speaks of His humanity in coming in the flesh.

E. **nor have I come of Myself**

1. **come-** Gr. **erchomai**

F. **but He sent Me**

1. **sent-** Gr. **apostello**

43. **Why do you not understand My speech? Because you are not able to listen to My word.**

A. **Why do you not understand My speech**

1. **understand-** Gr. **ginosko-** *to come to know by experience or relationship*

a. The natural man cannot understand and receive the spiritual things of God, because they are not born again and their spirit is dead towards God.

They cannot spiritually discern the Word of God. [1 Cor. 2:14](#)

2. **speech-** Gr. **lalia**

B. **Because you are not able to listen to My word**

1. **listen-** Gr. **akouo-** *hear*

a. See above.

2. **word-** Gr. **logos**

44. **You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.**

A. **You are of your father the devil,**

1. **father-** Gr. **pater**

2. **the devil-** Gr. **ho diabolos**

a. All humans have two possible spiritual fathers. Unbelievers have satan as their spiritual father. Believers have God the Father as their Father.

B. **and the desires of your father you want to do**

1. **desires-** Gr. **epithumia**

a. The devil only desires to steal, kill and destroy what God has made. [John 10:10](#)

2. **do-** Gr. **poieo**

C. **He was a murderer from the beginning,**

1. **murderer-** Gr. **anthropoktonos**

2. **beginning-** Gr. **arche**

a. *It was through him that Adam transgressed; in consequence of which death entered into the world, and slew him and all his posterity.* -Clarke

D. **and does not stand in the truth,**

1. **stand-** Gr. **histemi**

2. **truth-** Gr. **aletheia**

E. **because there is no truth in him**

**1. no truth- Gr. ou aletheia**

- a. You can only stand in what is in you. If it is not in you, you can't stand in it. We can stand in faith only when faith is in us. We can stand in peace only if peace is in us. We can only stand in truth if the truth is in us.

**F. When he speaks a lie,**

1. **speaks-** Gr. **laleo**  
2. **lie-** Gr. **pseudos**

**G. he speaks from his own resources,**

1. **speaks-** Gr. **laleo**  
2. **own resources-** Gr. **idios** - own; *resources* is not in the Greek- omit

**H. for he is a liar and the father of it**

1. **liar-** Gr. **pseustes**  
a. The first lie ever spoken was by Lucifer and it was spoken to himself- I will be like the Most High...  
b. We always lie to ourselves before we lie to others.  
2. **father-** Gr. **pater**  
a. satan is the first person to lie. The first person he told a lie to is himself, when he said to himself, I will be like the Most High...

**45. But because I tell the truth, you do not believe Me.**

**A. But because I tell the truth,**

1. **tell-** Gr. **lego**  
2. **truth-** Gr. **aletheis**

**B. you do not believe Me**

1. **believe-** Gr. **pisteuo**  
a. Because they are children of the devil whose nature is to lie, they only believe lies and not the truth.  
b. Jesus is not making friends and influencing people at this point!  
c. Jesus was not following the top pointers to win an audience to your point of view.

**46. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?**

**A. Which of you convicts Me of sin**

1. **convicts-** Gr. **elegcho-** *to expose, convict, reprove*  
a. They had no proof at all that Jesus was wrong or had sinned in any way.  
2. **sin-** Gr. **hamartia**  
a. Jesus did not have any sin nor did He commit any sin His entire life. [2Co 5:21](#), [Heb 4:15](#), [Heb 7:26](#), [Jas 2:9](#), [1Pe 2:22](#), [1Jn 3:5](#)

**B. And if I tell the truth,**

1. **tell-** Gr. **lego**  
2. **truth-** Gr. **aletheia**

**C. why do you not believe Me**

1. **believe**- Gr. **pisteuo**

- a. Their heart was not able to believe because they were of their father the devil who does not believe God.

47. **He who is of God hears God's words; therefore you do not hear, because you are not of God."**

A. **he who is of God hear's God's words,**

1. **hear**- Gr. **akouo**

B. **therefore you do not hear,**

C. **because you are not of God**

1. Jesus is making these people hostile at this point!

48. **Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"**

A. **Then the Jews answered and said to Him,**

1. **answered**- Gr. **apokrinomai**

2. **said**- Gr. **epo**

B. **Do we not say rightly that you are a Samaritan and have a demon?**

1. **say**- Gr. **lego**

2. **Samaritan**- *They had no doubt heard of His journey through Samaria, and perhaps that He came to the feast through the same hated country; and they hurled at Him the hateful name of their bitterest foes, implying that He who thus judged the children of Abraham could not be the Messiah.* Preachers Complete Homiletical Commentary

3. **demon**- Gr. **daimonion**

- a. *The Jewish leaders charged Jesus with being a Samaritan and having a demon. In the process, they turned back to Jesus both charges that He had brought against them, namely, that they were not legitimate children of Abraham (vv. [Joh 8:39-40](#)) and that they were of the devil (v. [Joh 8:44](#)).*

Nelson New Illustrated Commentary

49. **Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me.**

A. **Jesus answered,**

1. **answered**- Gr. **apokrinomai**

- a. Jesus ignored the first accusation of Him being a Samaritan.

B. **I do not have a demon,**

1. **demon**- Gr. **daimonion**

C. **but I honor My Father,**

1. **honor**- Gr. **timao**

- a. When you honor God you are free from demonic influence.

D. **and you dishonor Me**

1. **dishonor**- Gr. **atimazo**

- a. When you dishonor Christ you are influenced demonically as this crowd was. Those who are controlled by demons often don't realize it.
- b. We should honor the Son as we honor the Father. [John 5:23](#)

**50. And I do not seek My own glory; there is One who seeks and judges.**

**A. And I do not seek My own glory,**

- 1. **seek-** Gr. **zeteo**
- 2. **glory-** Gr. **doxa**

- a. This is a hallmark of all true servants of Christ. They don't seek their own glory but that of Christ and God.

**B. there is One who seeks and judges**

- 1. **seeks-** Gr. **zeteo**

- a. The Father seeks to honor the Son.

- 2. **judges-** Gr. **krino**

- a. The Father passed all judgment of mankind to the Son, but He Himself is judged by His Father. Jesus has been and will ever be approved of the Father!

**51. Most assuredly, I say to you, if anyone keeps My word he shall never see death."**

**A. Most assuredly-** Gr. **amen amen**

- 1. Again, the double amen is only found in John.

**B. I say to you,**

- 1. **say-** Gr. **lego**

**C. if anyone keeps My word he shall never see death**

- 1. **keeps-** Gr. **tereo-** *to guard*

- 2. **word-** Gr. **logos**

- a. This word is to have faith in Jesus Christ. [John 5:24](#)

- 3. **see-** Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

- 4. **death-** Gr. **thanatos**

- a. This of course does not refer to physical death but spiritual death. All in Adam will physically die. [1 Cor. 15:22](#)

**52. Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'**

**A. Then the Jews said to Him,**

- 1. **said-** Gr. **epo**

- a. There must have been a lead spokesman for them. I would not want to be this guy on Judgment Day!

**B. Now we know that You have a demon**

- 1. **know-** Gr. **ginosko-** *to come to know by experience*

- a. This means before they did not know he had a demon; they were just

shooting off their mouth!

2. **have**- Gr. **echo**

3. **demon**- Gr. **diamonion**

C. **Abraham is dead,**

1. **Abraham**- means *father of a multitude*

2. **dead**- Gr. **apothenesko**

a. They brought up that Abraham had died because they thought Jesus was speaking of physical death. Jesus was speaking of spiritual death.

D. **and the prophets,**

1. **prophets**- Gr. **prophetes**

a. All the old testament prophets had died physically.

E. **and You say,**

1. **say**- Gr. **lego**

F. **If anyone keeps My word he shall never taste death**

1. **keeps**- Gr. **tereo**

2. **word**- Gr. **logos**

3. **taste**- Gr. **geuomai**

a. Jesus said, you shall never see death but here they said taste death. Both words see and taste speak of experiencing death.

4. **death**- Gr. **thanatos**

**53. Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"**

A. **Are You greater than our father Abraham,**

1. **greater**- Gr. **meizon**

2. **father**- Gr. **pater**

3. **Abraham**

a. They really thought they were putting Jesus in His place by this question. They thought Jesus was just an ordinary guy. Actually, the answer is **YES** Jesus was and is much greater than Abraham! Jesus created Abraham.

B. **who is dead**

1. **dead**- Gr. **apothenesko**- *to die off*

C. **And the prophets are dead**

1. **prophets**- Gr. **prophetes**

a. Again, they were trying to embarrass Jesus into admitting He was not as great as Abraham or even the prophets. Actually, the answer to this question is **YES** Jesus was and is much greater than all the prophets put together. He created them.

2. **dead**- Gr. **apothenesko**- *to die off*

D. **Who do you make Yourself out to be**

1. **make**- Gr. **poieo**

a. Today, this question would be stated- Who do you think you are?

**54. Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.**

**A. Jesus answered,**

1. answered- Gr. *apokrinomai*

**B. If I honor Myself,**

1. honor- Gr. *doxao- to glorify*

**C. My honor is nothing**

1. honor- Gr. *doxa- glory*

a. There is a lot of empty glorying people are doing about themselves. They seek to elevate themselves in the eyes of others. Let God elevate you!

**D. It is My Father who honors Me,**

1. Father- Gr. *pater*

2. honors- Gr. *doxao- to glorify*

a. [John 13:32](#)

**E. of whom you say that He is your God**

1. say- Gr. *lego*

2. God- Gr. *theos*

**55. Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word.**

**A. Yet you have not known Him,**

1. known- Gr. *ginosko- to come to know by experience or relationship*

**B. but I know Him**

1. know- Gr. *eido- to know fully*

**C. And if I say,**

1. say- Gr. *lego*

**D. I do not know Him**

1. know- Gr. *eido*

**E. I shall be a liar like you,**

1. liar- Gr. *psuestes*

a. Jesus did not attend Dale Carnegies school of How to win friends and influence people! He is thrusting His sword in their hearts here. This was not spoken out of defensiveness or spite but spoken by the will and direction of God.

**F. but I do know Him and keep His word**

1. know- Gr. *eido*

2. keep- Gr. *tereo*

3. word- Gr. *logos*

**56. Your father Abraham rejoiced to see My day, and he saw it and was glad."**

**A. Your father Abraham rejoiced to see My day,**

1. **rejoiced**- Gr. **agalliao**- *to exult, leap for joy, to show one's joy by leaping and skipping denoting excessive or ecstatic joy and delight.*

a. Abraham was leaping for joy when God stopped him from killing Issac and promised that He would provide HIMSELF as the lamb sacrifice instead. This was not the same as the RAM caught in the thicket that Abraham offered instead of Issac. God mentioned He would become the LAMB not RAM. This coming LAMB was Jesus!

2. **see**- Gr. **eido**

3. **day**- Gr. **hemera**

a. *Heb 11:13 indicates that Abraham saw Christ's day ("having seen them afar off"; see note there). Abraham particularly saw in the continuing seed of Isaac the beginning of God's fulfilling the covenant (Gen 12:1-3; Gen 15:1-21; Gen 17:1-8; Gen 22:8) that would culminate in Christ.* -MacArthur

**B. and he saw it and was glad**

1. **saw**- Gr. **eido**

2. **glad**- Gr. **chairo**

a. Abraham was glad to see Jesus, but His descendants that Jesus was speaking to despised Him.

**57. Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"**

**A. Then the Jews said to Him,**

1. **said**- Gr. **epo**

**B. You are not yet fifty years old,**

1. **fifty years old**- Gr. **pentekonta etos**

a. This was the end of completed manhood ([Num 4:3](#)) and a round number.

**C. and have you seen Abraham**

1. **seen**- Gr. **horao**

a. Yes, He had! Jesus was the Lord who spoke with Abraham about the destruction of Sodom! [Gen. 18:22](#) This speaks of the pre-existence of Jesus Christ before His birth as a child in Bethlehem!

**58. Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."**

**A. Jesus said to them,**

1. **said**- Gr. **epo**

**B. Most assuredly**- Gr. **amen amen**

1. Again, the use of the double amen only found in John.

**C. I say to you,**

1. **say**- Gr. **lego**

**D. before Abraham was,**

1. **before**- Gr. **prin**

a. As the eternal God, Jesus was in existence prior to Abraham the cause for

his existence!

**E. I AM-** Gr. **ego eimi**

1. This was the name God revealed to Moses! I AM! This is a clear statement of Jesus affirming His own deity.

**59. Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.**

**A. Then they took up stones to throw at Him,**

1. **took up-** Gr. **airo**
2. **stones-** Gr. **lithos**
3. **throw-** Gr. **ballo**

a. When the crowd heard Jesus use the title, **I AM** referring to Himself, they realized that Jesus was claiming to be God and they picked up stones to kill Him for blasphemy for stoning was the sentence for blasphemy. [Lev. 24:16](#) They felt that blasphemy was so clear and blatant that they did not wait to hand Jesus over for a legal trial.

**B. but Jesus hid Himself and went out of the temple,**

1. **hid-** Gr. **krupto**

a. This can mean none other than Jesus made Himself invisible! This was not the first time He had done so. He also did the same when those of His hometown were going to cast Him off the brow of the hill. He made Himself invisible and walked away through their midst. [Luke 4:30](#)

b. Jesus' hour was not yet for Him to be captured and crucified.

c. This brings out that when Jesus was handed over to the Romans after Judas betrayed Jesus, that Jesus willingly gave Himself up. He could have made Himself invisible again in that situation but chose not to for you and me! I am glad He did not disappear that night but appeared before Pilate in order to be delivered over to be my sacrifice for my sin on the cross. Praise God!

2. **went out-** Gr. **exerchomai**

3. **temple-** Gr. **hieron**

**C. going through the midst of them,**

1. **midst-** Gr. **mesos**

**D. and so passed by**

1. **passed by-** Gr. **parago**