

JOHN 8 | Light of the World Controversy

Woman Caught in Adultery

1 ...But Jesus went to the Mount of Olives.¹ 2 Early in the morning he came again to the temple. All the people came to him, and he sat down² and taught them. 3 The scribes and the Pharisees brought a woman³ who had been caught in adultery,⁴ and placing her in the midst 4 they said to him,

Teacher, this woman has been caught in the act of adultery. 5 Now in the Torah, Moses commanded us to stone such women. So what do you say?⁵

6 This they said to test (πειράζω) him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.⁶ 7 And as they continued to ask him, he stood up and said to them,

Let him who is without sin among you be the first to throw a stone at her.⁷

8 And once more he bent down and wrote on the ground. 9 But when they heard it, they went away one by one, beginning with the older ones,⁸ and Jesus was left alone with the woman standing before him. 10 Jesus stood up⁹ and said to her, Woman, where are they? Has no one condemned you? 11 She said, No one, Lord. And Jesus said,

Neither do I condemn you. Go, and from now on sin no more.¹⁰

¹ The Feast of Booths has ended, but Jesus remains at Jerusalem. Jesus is never seen to sleep in the city of Jerusalem. That must wait until his second coming. See *Mount of Olives*.

² Jesus sits down (v. 2), then bends down (v. 6), then stands up (v. 7), then bends down (v. 8), then stands up (v. 10).

³ Where was the adulterous man? **Dt 22:22-24** 22 If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel.

⁴ See *Lust*.

⁵ The Jewish leaders are trying to create a Jesus vs. Moses situation.

⁶ What did he write?

⁷ No one is without sin, except Jesus. **Dt 17:7** 7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

⁸ Why do the older ones leave first?

⁹ Jesus stood up to look directly at the women. He wanted her to listen carefully to what he had to say.

¹⁰ We are not told whether the woman believed in Jesus. But she must have. Jesus' desire for us in phase two is to go and sin no more. "Almost all textual scholars agree that these verses were not part of the original manuscript of the Gospel of John" (E. A. Blum, *BKC*, 2:302).

Light of the World

12 Again Jesus spoke to them saying,

I am the light of the world.¹¹ Whoever keeps following (ἀκολουθέω, pres.)¹² me will not walk in darkness, but will have the light of life [in phase two].

13 So the Pharisees said to him, You are testifying about yourself. Your testimony is not true.

14 Jesus answered,

Even if I do testify about myself, my testimony is true, for I know where I came from and where I am going. But you do not know where I come from or where I am going.¹³

15 You judge according to the flesh.¹⁴ I judge no one. 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.¹⁵ 17

In your Torah it is written that the testimony of two people is true.¹⁶ 18 I am the one who testifies about myself, and the Father who sent me testifies about me.¹⁷

19 They said to him therefore, Where is your Father? Jesus answered,

You know neither me nor my Father. If you knew me, you would know my Father also.¹⁸

¹¹ A major feature of the Feast of Booths was the lighting of giant lamps in the women's court in the temple. The wicks were made from the priests' worn-out garments (E. A. Blum, *BKC*, 2:303). See *Light*. **Jn 1:4** 4 In [the Word] was life, and the life was the light of men. **Jn 1:9** 9 The true light, which gives light to everyone, was coming into the world. **Jn 3:19-21** 19 ... This is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. 20 For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. 21 But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.

¹² “[L]it. to move behind someone in the same direction, *come after*...to follow or accompany someone who takes the lead, *accompany, go along with*, oft. of the crowd following Jesus...w. transition to the fig. mng. to follow someone as a disciple, *be a disciple, follow*” (*BDAG*, 36). The present tense suggests Jesus is talking about following him in an ongoing manner in phase two, after the moment of faith in him in phase one.

¹³ We must know and understand Jesus' origin and identity.

¹⁴ Our judgment is so often unjust, because we judge by the flesh and not by the Spirit. It is extremely difficult for us to be totally unbiased and unprejudiced.

¹⁵ Jesus judged no one at his first coming. He will judge everyone at this second coming.

¹⁶ **Dt 17:6-7** 6 On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death. A person shall not be put to death on the evidence of one witness. **Dt 19:15** 15 A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.

¹⁷ Jesus testifies about himself, and the Father corroborates that testimony.

¹⁸ The Father and the Son cannot be separated. One cannot know the Father without knowing the Son.

20 These words he spoke in the treasury, as he taught in the temple.¹⁹ But no one arrested him, because his hour had not yet come.²⁰

Not of This World

21 So he said to them again,

I am going away,²¹ and you will seek me, and you will die in your sin (τῆ ἁμαρτίᾳ).²² Where I am going, you cannot come.²³

22 So the Jews said, Will he kill himself, because he says, Where I am going, you cannot come?²⁴ 23 He said to them,

You are from below. I am from above. You are of this world (κόσμος). I am not of this world (κόσμος).²⁵ 24 I told you that you would die in your sins (pl.), for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins (pl.).²⁶

25 So they said to him, Who are you?²⁷ Jesus said to them,

Just what I have been telling you from the beginning.²⁸ 26 I have much to say about you and much to judge,²⁹ but he who sent me is true,³⁰ and I declare to the world what I have heard from him.³¹

¹⁹ The specificity regarding location indicates the writer was an eyewitness to this debate. **Mk 12:41-42** 41 ... [Jesus] sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. 42 And a poor widow came and put in two small copper coins, which make a penny.

²⁰ His hour would be at the following Passover.

²¹ **Jn 7:33-34** 33 ...I will be with you a little longer, and then I am going to him who sent me. 34 You will seek me and you will not find me. Where I am you cannot come.

²² The singular with the article indicates Jesus is speaking of the sin of unbelief.

²³ Unbelievers cannot go where Jesus is going. See *Gospel Diagram*.

²⁴ Jesus and the Jewish leaders are on totally different wavelengths.

²⁵ See *World System*.

²⁶ See *Gospel Diagram*. Just as I Am sent Moses to deliver Israel from slavery to the Egyptians, so now the Father has sent his Son (I Am) to deliver humanity from slavery to sin.

²⁷ This is the right question. But the Jewish leaders cannot except the true answer.

²⁸ For almost three years, Jesus has been presenting a clear and consistent message about himself.

²⁹ Again, Jesus judges no one at this first coming, but he will judge everyone at his second coming.

³⁰ See *Truth*.

³¹ As the Prophet, Jesus declares what he has heard from the Father. **Dt 18:15** 15 Yahweh your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen. **Dt 18:18** 18 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

27 They did not understand³² that he had been speaking to them about the Father. 28 So Jesus said to them,

When you have lifted up the Son of Man,³³ then you will know that I Am (ἐγώ εἰμι), and that I do nothing on my own authority, but speak just as the Father taught me.³⁴ 29 And he who sent me is with me. He has not left me alone,³⁵ for I always do the things that are pleasing to him.³⁶

The Truth Will Set You Free

30 As he was saying these things, many believed into (ἐπίστευσαν εἰς, aor.)³⁷ him. 31 So Jesus said to the Jews who had believed (τοὺς πεπιστευκότας, perf.)³⁸ him,

If (ἐάν)³⁹ you (pl.) abide (μένω, aor. subj.) in my word, you are truly my disciples (μαθηταί), 32 and you will know the truth (ἡ ἀλήθεια), and the truth (ἡ ἀλήθεια) will set you free (ἐλευθερώω).⁴⁰

³² With negative volition, unbelievers cannot and will not understand what Jesus is saying.

³³ **Jn 3:14-15** 14 ...As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life.

³⁴ Within the Trinity, the Father initiates, and the Son executes.

³⁵ The Father and the Son are inseparable.

³⁶ See *Jesus' Perfection*. Jesus knows God's desire, and he does God's desire.

³⁷ These are true believers. Again we see the πιστεύω εἰς construction. **Jn 3:16** 16 ...God so loved the world, that he gave his one and only Son, that whoever believes in him (ὁ πιστεύων εἰς αὐτὸν) should not perish but have eternal life.

³⁸ This perfect participle further emphasises these are true believers. E. A. Blum is incorrect when he says, "The words many put their faith in Him contrast with the next verse. Though large numbers of people responded to Jesus, many people fell away. ...Jews who had believed Him indicates that some paid attention to Jesus' words without necessarily committing themselves to Him personally (cf. 6:53). It was possible to 'believe' in the message of repentance and the coming kingdom without being born again. Continuing in the truth is the sign of true followers and learners (disciples). If they really grasped His message, they would find salvation truth" (*BKC*, 2:304-05).

³⁹ "The third class condition often presents the condition as *uncertain of fulfilment, but still likely*. ...The structure of the protasis involves the particle ἐάν followed by a *subjunctive* mood in any tense. Both the particle (a combination of εἰ and the particle ἄν) and the subjunctive give the condition a sense of contingency. The apodosis can have any tense and any mood. This is a common category of conditional clauses, occurring nearly 300 times in the NT" (Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 696).

⁴⁰ **Ro 6:18** 18 ...Having been set free from sin, have become slaves of righteousness. **Ro 6:22** 22 ...Now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

Three Fathers Debate

33 They [the unbelieving Jewish leaders]⁴¹ answered him,

We are seed of Abraham and have never been enslaved to anyone.⁴² How is it that you say, You will become free?⁴³

34 Jesus answered them,

Truly, truly, I say to you, everyone who practices sin is a slave to sin.⁴⁴ 35 The slave [Ishmael] does not remain in the house forever. The son [Isaac] remains forever.⁴⁵ 36 So if the Son sets you free, you will be free indeed.⁴⁶ 37 I know that you are seed of Abraham. Yet you seek to kill me because my word (ὁ λόγος) finds no place in you.⁴⁷ 38 I speak of what I have seen with my Father, and you do what you have heard from your father [Satan].⁴⁸

39 They answered him, Abraham is our father. Jesus said to them,

If you were Abraham's children, you would be doing the works Abraham did.⁴⁹ 40 But now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.⁵⁰ 41 You are doing the works your father [Satan] did.

⁴¹ John doesn't always follow the nearest antecedent rule. The Jewish leaders are keeping a close watch on Jesus. They are in the Jerusalem temple. They are the "they," not the Jewish believers.

⁴² This simply isn't true. Israel was enslaved by Egypt, Babylon, Persia, Greece, and now Rome. Additionally, the Jewish leaders themselves are slaves to sin, as Jesus indicates. It is difficult for unbelievers to admit their slavery to sin. **Ex 3:7-9** 7 Yahweh said, I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, 8 and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey.... 9 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.

⁴³ The Jewish leaders continue to be blind their own predicament.

⁴⁴ See *Sin*.

⁴⁵ **Ga 3:26** 26 ...In Messiah Jesus you are all sons of God, through faith.

⁴⁶ See *Freedom and Gospel Diagram*.

⁴⁷ See *Negative Volition*.

⁴⁸ **Ge 3:15** 15 I will put enmity between you and the woman, and between your seed [the Jewish leaders] and her seed [Jesus].

⁴⁹ Abraham's works were faith in phase one (Ge 15:6) and faith and works in phase two (Heb 11:17). See *Three Phases of Salvation*.

⁵⁰ **Lk 3:8** 8 ...Do not begin to say to yourselves, We have Abraham as our father. For I tell you, God is able from these stones to raise up children for Abraham. **Ro 9:8** 8 ...It is not the children of the flesh who are the children of God, but the children of the promise are counted as seed. **Ga 3:29** 29 ...If you are Messiah's, then you are Abraham's seed, heirs according to promise.

They said to him, We were not born of sexual immorality.⁵¹ We have one Father—even God.⁵² 42 Jesus said to them,

If God were your Father, you would be loving (ἀγαπάω, imperf.) me, for I came from God, and I am here. I came not of my own accord, but he sent me. 43 Why do you not understand what I say? It is because you cannot bear to hear my word (τὸν λόγον).⁵³ 44 You are of your father the devil,⁵⁴ and your desire (θέλω, pres.) is to do your father’s cravings/evil desires/lusts (ἐπιθυμία). He was a murderer from the beginning and does not stand in the truth (ἐν τῇ ἀληθείᾳ), because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.⁵⁵ 45 But because I tell the truth (τὴν ἀλήθειαν), you do not believe (pres.) me. 46 Which one of you convicts (ἐλέγχω)⁵⁶ me of sin? If I tell the truth, why do you not believe (pres.) me? 47 Whoever is of God [positive volition] hears the words (τὰ ῥήματα) of God.⁵⁷ The reason why you do not hear them is that you are not of God [negative volition].⁵⁸

48 The Jews answered him, Are we not right in saying that you are a Samaritan and have a demon? 49 Jesus answered,

I do not have a demon, but I honour (τιμάω, pres.)⁵⁹ my Father, and you dishonour me. 50 Yet I do not seek my own glory. There is one who seeks it, and he is the judge. 51 Truly, truly, I say to you, if anyone keeps my word (τὸν ἐμὸν λόγον), he certainly will not experience (θεωρέω, fut.) death into the ages (εἰς τὸν αἰῶνα).

I Am

52 The Jews said to him,

Now we know that you have a demon! Abraham died, as did the prophets, yet you say, If anyone keeps my word, he will never taste death. 53 Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?

54 Jesus answered,

⁵¹ A rumour circulated that Jesus’ father was a Roman, and that he was a bastard child.

⁵² The Jewish leaders are strict monotheists. They will not consider a plurality in the Godhead.

⁵³ See *Negative Volition*.

⁵⁴ See *Satan*.

⁵⁵ See *Gospel Diagram*.

⁵⁶ “[T]o bring a pers. to the point of recognising wrongdoing, *convict, convince*” (BDAG, 315).

⁵⁷ See *Positive Volition*.

⁵⁸ Each one of us gets to decide whether we are of God (positive volition) or not of God (negative volition). **1 Co 2:14** 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

⁵⁹ “[T]o show high regard for, *honour, revere*” (BDAG, 1004).

If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, He is our God. 55 But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I keep his word (τὸν λόγον αὐτοῦ). 56 Your father Abraham rejoiced (ἀγαλλιάω)⁶⁰ that he would see my day. He saw it and was glad.⁶¹

57 So the Jews said to him, You are not yet fifty years old,⁶² and have you seen Abraham? 58 Jesus said to them,

Truly, truly, I say to you, before Abraham was, I Am (ἐγὼ εἰμί).⁶³

59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.⁶⁴

⁶⁰ “[T]o be exceedingly joyful, *exult, be glad, overjoyed*” (BDAG, 4).

⁶¹ Old Testament prophets understood more than we give them credit for. Abraham understood that the promised seed of the woman would be his descendant. **Ge 3:15-16** 15 I will put enmity between you [Satan] and the woman, and between your seed and her seed. He shall bruise your head, and you shall bruise his heel. 16 To the woman he said, I will surely multiply your pain in conception. In sorrow you shall bring forth children. Yet your desire shall be for your man, and he shall rule over you.

⁶² This does not necessarily mean Jesus looked fifty years old, as some argue.

⁶³ I Am is a title for Yahweh. The Jewish leaders response showed they understood it that way. **Ex 3:14** 14 God said to Moses, I Am who I Am. And he said, Say this to the people of Israel: I Am has sent me to you.

⁶⁴ Jesus can't be touched until the appointed hour has come.

Discussion Questions

1. John at a Glance.

- a. Purpose?
- b. Author?
- c. Date?
- d. Original recipients?
- e. Key words?
- f. Main characters?
- g. Historical background?
- h. Chapter themes?

2. John 8.

- a. What is the relationship between John 7 and 8?
- b. How close are we to Jesus' death?
- c. Who are the main characters?
- d. What is the atmosphere/mood?
- e. What is the primary conflict in this chapter?
- f. Any key words?
- g. What is your chapter theme?
- h. How many paragraphs are in this chapter?
- i. Did you struggle with anything in this chapter?

3. John 8:1-11.

- a. Where does this scene happen?
- b. Who is present?
- c. What happens?
- d. Why does Jesus write with his finger on the ground?
- e. What do you notice about Jesus' body postures?
- f. Is Jesus excusing adultery?
- g. What lesson do we learn from this encounter?

4. John 8:12-20.

- a. What does Jesus say about himself?
- b. How do we know Jesus' testimony is true?
- c. Are you walking in darkness, or do you have the light of life?

5. John 8:21-30.

- a. What do we learn about Jesus relationship to the Father?
- b. What is Jesus' relationship to the world?
- c. Where is this conversation happening?
- d. How are people responding?

6. John 8:31-33.

- a. What is Jesus' message to those who had believe him?
- b. Are you abiding in Jesus' word, and is the truth setting you free?

- c. Is every believer a disciple?
- d. Who is the “they” of v. 33?

7. John 8:34-38.

- a. What do we learn generally about unbelievers and believers from in this paragraph?
- b. Has the Son set you free from sin?

8. John 8:39-47.

- a. Why do the Jewish leaders talk about Abraham so much?
- b. What are the works Abraham did?
- c. If God is one’s Father, how will one respond to Jesus?
- d. What do we learn about Satan and his relationship to the truth?
- e. Are you of God, and do you hear the words of God?

9. John 8:48-59.

- a. Of what do the Jewish leaders accuse Jesus?
- b. Who does Jesus make himself out to be (v. 53)?
- c. What does it mean, “Abraham say my day and was glad” (v. 56)?
- d. How does this tense conversation end?
- e. How many “I Am” statements are there in this chapter?

10. Application.

- a. Would anyone like to share some of there “I” statements on p. 37, question 13?
- b. How important is truth to Jesus?
- c. How committed to truth must we be as Christians?
- d. What would it look like if you were totally committed to the truth, as Jesus was?

Biblical Worldview

1. Jesus' Identity.

- a. The central controversy of this chapter is Jesus' identity. Who is Jesus?
 - (1) **Jn 8:25** 25 So [the Jewish leaders] said to [Jesus], Who are you? Jesus said to them, Just what I have been telling you from the beginning.
 - (2) **Jn 8:53** 53 Who do you [Jesus] make yourself out to be?
- b. Jesus boldly and confidently asserts:
 - (1) To be the light of the world.
 - (a) **Jn 8:12** 12 Again Jesus spoke to [the Jewish people at the temple] saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
 - (2) God as his Father.
 - (a) **Jn 8:19** 19 [The Jewish leaders] said to [Jesus]..., Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me, you would know my Father also.
 - (3) To be the I Am of the Old Testament.
 - (a) **Jn 8:58** 58 Jesus said to them, Truly, truly, I say to you, before Abraham was, I Am.
- c. *Jesus' Deity.*
 - (1) In *John*, Jesus makes seven "I am..." plus predicate claims:
 - (a) "I am the bread of life" (Jn 6:35, 48, 51).
 - (b) "I am the light of the world" (Jn 8:12; 9:5; 12:46).
 - (c) "I am the good shepherd" (Jn 10:11, 14).
 - (d) "I am the door of the sheep" (Jn 10:12).
 - (e) "I am the resurrection and the life" (Jn 11:25).
 - (f) "I am the way, the truth, and the life" (Jn 14:6).
 - (g) "I am the true vine" (Jn 15:1, 5).
 - (2) Jesus also makes seven "I Am" (ἐγώ εἰμι) no predicate claims:
 - (a) **Jn 8:24** 24 I told you that you would die in your sins, for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins.
 - (b) **Jn 8:28** 28 ...Jesus said to [the Jewish leaders], When you have lifted up the Son of Man, then you will know that I Am (ἐγώ εἰμι)....
 - (c) **Jn 8:58** 58 Jesus said to them, Truly, truly, I say to you, before Abraham was, I Am (ἐγώ εἰμι).
 - (d) **Jn 13:19** 19 I am telling you this now, before it takes place, that when it does take place you may believe that I Am (ἐγώ εἰμι).
 - (e) **Jn 18:4-8** 4 ...Jesus, knowing all that would happen to him, came forward and said to them, Whom do you seek? 5 They answered him, Jesus of Nazareth. Jesus said to them, I Am (ἐγώ εἰμι). Judas, who betrayed him, was standing with them. 6 When Jesus said to them, I Am (ἐγώ εἰμι), they drew back and fell to the ground. 7 So he asked them again, Whom do you seek? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I Am (ἐγώ εἰμι). So if you seek me, let these men go.
 - (3) ἐγώ εἰμι is a LXX reference to Ex 3:14:

- (a) **Ex 3:13-14** 13 ...Moses said to God, If I come to the people of Israel and say to them, The God of your fathers has sent me to you, and they ask me, What is his name? what shall I say to them? 14 God said to Moses, I Am who I Am (Ἐγώ εἰμι ὁ ὢν). And he said, Say this to the people of Israel: I Am (Ὁ ὢν) has sent me to you.
- (4) Don't fall for the argument Jesus never claimed to be God.
 - (a) **Jn 5:18** 18 This was why the Jews were seeking all the more to kill [Jesus], because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.
 - (b) **Jn 8:58-59** 58 Jesus said to [the Jewish leaders], Truly, truly, I say to you, before Abraham was, I Am. 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
- d. Principles.
 - (1) Jesus' identity is the central question of our world. There is no more important question. Who is Jesus?
 - (2) If you get Jesus' identity wrong, you will pay an enormous price.

2. The Father and the Son.

- a. To know the Son is to know the Father.
 - (1) **Jn 8:19** 19 [The Jewish leaders] said to [Jesus]..., Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me, you would know my Father also.
- b. The Son speaks of what he has seen with his Father.
 - (1) **Jn 8:38** 38 I speak of what I have seen with my Father....
- c. The Son came from the Father.
 - (1) **Jn 8:42** 42 Jesus said to them, If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.
- d. The Son honours his Father.
 - (1) **Jn 8:49** 49 Jesus answered, I do not have a demon, but I honour my Father, and you dishonour me.
- e. The Father seeks the glory of the Son.
 - (1) **Jn 8:50** 50 ...I do not seek my own glory. There is One who seeks it, and he is the judge.
 - (2) **Jn 8:54** 54 It is my Father who glorifies me, of whom you say, He is our God.
- f. The Son knows the Father and keeps his word.
 - (1) **Jn 8:55** 55 ...You [Jewish leaders] have not known [the Father]. I [Jesus] know him. If I were to say that I do not know him, I would be a liar like you. But I do know him and I guard (τηρέω, pres.) his word (τὸν λόγον).
- g. Principles.
 - (1) Don't believe in Father without believing in the Son. Don't stop at theism and not become a Trinitarian Christian.
 - (2) A vague believe in a god is not enough. One must believe in the Father, the Son, and the Holy Spirit.

3. Satan.

- a. Satan is the father of unbelievers.

- (1) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from your father [Satan].
- b. Unbelievers do what they hear from Satan.
 - (1) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from Satan.
- c. Unbelievers do the works Satan did.
 - (1) **Jn 8:41** 41 You [the Jewish leaders] are doing the works your father [Satan] did.
- d. Unbelievers are of Satan.
 - (1) **Jn 8:44** 44 You [Jewish leaders] are of your father the devil
- e. The desire of unbelievers is do to Satan's cravings/evil desires/lusts.
 - (1) **Jn 8:44** 44 your desire is to do your father's cravings/lusts (ἐπιθυμία).
- f. Satan was a murderer from the beginning.
 - (1) **Jn 8:44** 44 [Satan] was a murderer from the beginning.
- g. There is no truth in Satan.
 - (1) **Jn 8:44** 44 ...And does not stand in the truth, because there is no truth in him.
- h. Satan is a liar the father of lies.
 - (1) **Jn 8:44** 44 When he lies, he speaks out of his own character, for he is a liar and the father of lies.

4. World.

- a. The world is a dark place.
 - (1) **Jn 8:12** 12 ...Jesus spoke to [the Jewish people in the temple] saying, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
- b. Unbelievers are of this world.
 - (1) **Jn 8:23** 23 You [Jewish leaders] are of this world.
- c. Jesus is not of this world.
 - (1) **Jn 8:23** 23 I [Jesus] am not of this world.

5. Antithesis.

- a. On the topic of antithesis, this chapter is one the most important in the Bible.
 - (1) **Jn 8:23** 23 [Jesus] said to [the Jewish leaders], You are from below. I am from above. You are of this world. I am not of this world.
- b. The Jewish people are dividing over Jesus.
 - (1) **Jn 7:40-41** 40 When they heard these words, some of the people said, This really is the Prophet. 41 Others said, This is the Messiah. But some said, Is the Messiah to come from Galilee?
 - (2) **Jn 7:43** 43 ...There was a division among the people over [Jesus].
- c. Many of the Jewish people are believing into Jesus.
 - (1) **Jn 8:30** 30 As [Jesus] was saying these things, many believed in him.
- d. The Jewish leaders are loosing their grip on power.
 - (1) **Jn 12:19** 19 ...The Pharisees said to one another, You see that you are gaining nothing. Look, the world has gone after him.
- e. The two sides are talking past each other.
 - (1) **Jn 8:27** 27 [The Jewish leaders] did not understand that [Jesus] had been speaking to them about the Father.

- (2) **Jn 8:33** 33 [The Jewish leaders] answered [Jesus], We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, You will become free?
- (3) **Jn 8:38** 38 I [Jesus] speak of what I have seen with my Father, and you [Jewish leaders] do what you have heard from your father.
- (4) **Jn 8:43** 43 Why do you [Jewish leaders] not understand what I [Jesus] say? It is because you cannot bear to hear my word.
- (5) **Jn 8:48-49** 48 The Jews answered him, Are we not right in saying that you [Jesus] are a Samaritan and have a demon? 49 Jesus answered, I do not have a demon, but I honour my Father, and you dishonour me.
- (6) **Jn 8:58-59** 58 Jesus said to [the Jewish leaders], Truly, truly, I say to you, before Abraham was, I am. 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
- f. The Jewish leaders intend to trap Jesus.
 - (1) **Jn 8:3-6** 3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst 4 they said to him, Teacher, this woman has been caught in the act of adultery. 5 Now in the Law, Moses commanded us to stone such women. So what do you say? 6 This they said to test him, that they might have some charge to bring against him.
- g. The Jewish leaders call Jesus names.
 - (1) **Jn 8:41** 41 [The Jewish leaders] said to him, We were not born of sexual immorality. We have one Father—even God.
 - (2) **Jn 8:48** 48 The Jews answered [Jesus], Are we not right in saying that you are a Samaritan and have a demon?
- h. See *Antithesis*.

6. Truth.

- a. The Jewish leaders say Jesus isn't true.
 - (1) **Jn 8:13** 13 The Pharisees said to [Jesus], You are testifying about yourself. Your testimony is not true.
- b. Jesus says he is true.
 - (1) **Jn 8:14** 14 Jesus answered, Even if I testify about myself, my testimony is true, for I know where I came from and where I am going....
 - (2) **Jn 8:17-18** 17 In your Torah it is written that the testimony of two people is true. 18 I [Jesus] am the one who testifies about myself, and the Father who sent me testifies about me.
- c. The Father is true, and Jesus declares to the world the truth he has heard from him.
 - (1) **Jn 8:26** 26 ...[The Father] who sent me is true, and I declare to the world what I have heard from him.
 - (2) **Jn 8:28** 28 ...I [Jesus] do nothing on my own authority, but speak just as the Father taught me.
 - (3) **Jn 8:40** 40 ...Now you [Jewish leaders] seek to kill me [Jesus], a man who has told you the truth that I heard from God. This is not what Abraham did.
- d. Jesus tells the truth.
 - (1) **Jn 8:45-46** 45 ...Because I tell the truth, you do not believe me. 46 Which one of you convicts me of sin? If I tell the truth, why do you not believe me?

- (2) **Jn 8:55** 55 I [Jesus] know [the Father]. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.
- e. The truth will set us free.
 - (1) **Jn 8:31-32** 31 ...Jesus said to the Jews who had believed him, If you abide (μένω, aor.) in my word [as a way of life], you are truly my disciples (μαθηταί), 32 and you will know the truth, and the truth will set you free.
- f. Cross-reference.
 - (1) **1 Jn 5:20** 20 ...We know that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true, in his Son Jesus Messiah. He is the true God and eternal life.
- g. Principles.
 - (1) Truth does exist, and it is to be found in Jesus.
 - (2) There is no conflict between the Christian faith and true truth from any source.
 - (3) If you want the truth, listen to Jesus.

7. Positive and Negative Volition.

- a. Positive volition.
 - (1) **Jn 8:47** 47 Whoever is of God hears the words of God.
- b. Negative volition.
 - (1) **Jn 8:37** 37 I [Jesus] know that you [Jewish leaders] are seed of Abraham. Yet you seek to kill me because my word finds no place in you.
 - (2) **Jn 8:43** 43 Why do you not understand what I say? It is because you cannot bear to hear my word.
 - (3) **Jn 8:44** 44 You are of your father the devil, and your desire is to do your father's cravings/lusts. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.
 - (4) **Jn 8:47** 47 Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.

8. Faith Alone.

- a. The believers of vv. 30-31 are believers.
 - (1) **Jn 8:30-31** 30 As [Jesus] was saying these things, many believed into him (πολλοὶ ἐπίστευσαν εἰς αὐτόν). 31 So Jesus said to the Jews who had believed (τοὺς πεπιστευκότας) him....
- b. They have done what John 3:16 requires.
 - (1) **Jn 3:16** 16 ...God so loved the world, that he gave his only Son, that whoever believes into him should not perish but have eternal life.
- c. The "they" of v. 33 are not the the unbelieving Jewish leaders.
 - (1) **Jn 8:33** 33 They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?"
- d. To be justified, one must believe Jesus is God.
 - (1) **Jn 8:24** 24 I told you that you would die in your sins, for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins.
- e. The result of faith in Jesus is eternal life.

(1) **Jn 8:51** 51 Truly, truly, I say to you, if anyone keeps (τηρέω, aor.) my word (λόγος), he will certainly not experience (θεωρέω) death.

f. Application.

(1) Don't add anything to justification by grace alone through faith alone in Jesus alone.

9. Discipleship and Sanctification.

a. Believers are to go and sin no more.

(1) **Jn 8:11** 11 ...Jesus said [to the woman caught in adultery], Neither do I condemn you. Go, and from now on sin no more.

b. Believers are to follow Jesus and have the light of life.

(1) **Jn 8:12** 12 ...I am the light of the world. Whoever follows (pres.) me will not walk in darkness, but will have the light of life.

c. Believers are to abide in Jesus' word and know the truth.

(1) **Jn 8:31-32** 31 ...Jesus said to the Jews who had believed him, If you abide (μένω, aor.) in my word [as a way of life], you are truly my disciples (μαθηταί), 32 and you will know the truth, and the truth will set you free.

d. The reward is true freedom.

(1) **Jn 8:36** 36 So if the Son sets you free, you will be free indeed.

e. Principles.

(1) Jesus invites believers to follow him and abide in his word as a way of life. Those who do are his disciples.

(2) The rewards of discipleship are knowing the truth, and being set free by the truth from the world, the flesh, and Satan.

(3) Not every believer is a disciple. Not every believer is set free by the truth.

(4) Justification is instantaneous. Sanctification is progressive.