

Gospel John Chapter 8 -- John Karmelich

1. I refer to Gospel of John Chapter 8 as “Jesus on Trial”
 - a) Chapter 8 revolves around two attempts to discredit Jesus
 - i) The first is bringing to Jesus the Woman caught in Adultery
 - ii) The second is an argument with the Jewish leaders over His deity
 - iii) In both cases, it is really the enemies of Jesus who are on trial
 - a) There are many enemies of the cross
 - (1) Some are very outright, like an atheist
 - (2) Some are more subtle, like a cult member
 - (3) In both cases, there are many people who deny Jesus as God
 - (a) Mormonism, the Jehovah Witness, and Muslims all honor Jesus as a great person or deity, but not as God
 - iv) The interesting thing to note about this trial is to see who is really in Charge
 - a) Although the whole chapter is attempts to discredit Jesus
 - b) Notice how Jesus uses the opportunities to put his accusers on trial!
 - (1) God is always in charge
 - (2) When the enemies of the Cross, go on the offensive
 - (a) They will always end up on the defensive!
 - (b) Why, because Jesus ONLY speaks God’s Word
 - (i) God’s Word is Truth (John 17:17)
 - (ii) Remember John Chapter 1 Verse 17:
 - (iii) For the law was given through Moses, but grace and truth came through Jesus Christ. (NKJV)
2. With that, let’s move on to the story of the “Woman caught in Adultery”
 - a) There is a controversy over whether or not this story belongs in the Gospel of John
 - b) From the last verse in Chapter 7, until (and including) Chapter 8, Verse 11
 - i) This section does not appear in our earliest manuscripts of the Gospel of John
 - c) Most commentators will argue it is authentic
 - i) It fits in very well with the style and teachings of Jesus
 - d) It simply does not flow “well” within the text
 - i) If you read from Chapter 7, Verse 52 directly to Chapter 8, Verse 12
 - a) It reads very smoothly
 - e) Since the great majority of Biblical Scholars and early church fathers took these verses to be historical, they are included in the Gospel
 - i) The story was probably placed here as it fits well with the other accusations against Jesus as listed in the rest of the Chapter.
3. With that let’s look at the text ...Chapter 7, Verse 53: Then each went to his own home. ^{8:1} But Jesus went to the Mount of Olives.
 - a) Jesus did not have any place to call home
 - i) He stayed in the Mount of Olives so much,
 - a) Judas knew where to find him when he betrayed him (Matt 26:47)
 - b) The man who created the heaven and earth owned no permanent place of shelter in Jerusalem
 - (1) "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." (Matthew 8:20 NKJV)

4. Verse 2: At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.
 - a) *If this took place right after Chapter 7, The Feast of Tabernacles had now ended.*
 - b) Either way, Jesus is back at the Temple, to meet with anyone who would seek Him
 - i) I love all who love me. Those who search for me shall surely find me.
 - a) (Prov 8:17 TLB)
5. Here comes the setup: Verse 3: The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group ⁴ and said to Jesus, "Teacher, this woman was caught in the act of adultery. ⁵ In the Law Moses commanded us to stone such women. Now what do you say?" ⁶ They were using this question as a trap, in order to have a basis for accusing him.
 - a) It was pretty obvious this was a setup, as stated in Verse 6a
 - i) "They were using this question as a trap"
 - b) Everyone always asks if she was caught in adultery, "where was the man?"
 - i) "It takes two to tango", so-to-speak
 - ii) Most commentators speculate that the "man" was in on the plot and that's why he was not brought on trial himself.
 - c) The Jewish leaders figured they had Jesus in a trap
 - i) Jesus was developing a reputation as a "Friend of Sinners"
 - a) People felt uninhibited to come to Jesus "Just as they are"
 - (1) Just as they are today..
 - (2) Without having to "clean up their act first"
 - ii) The Law of Moses was very clear about adultery being a capitol offense
 - a) (This is stated in Leviticus 20 and Deuteronomy 22)
 - iii) Therefore, they had Jesus in a trap.
 - a) If he agrees she should be condemned by the law, he is lose his reputation as the "Friend of Sinners"
 - b) If he forgives her, he violates the Law
 - iv) Instead of falling in their trap, Jesus simply rises above it.
6. Verse 6: But Jesus bent down and started to write on the ground with his finger. ⁷ When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." ⁸ Again he stooped down and wrote on the ground. ^{8:9} At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. ¹⁰ Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" ^{8:11} "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."
 - a) Jesus got around the situation by rising above it.
 - i) He used the situation to put the Jewish leaders on trial.
 - ii) Remember that Jesus was speaking to the Jewish leadership
 - a) These were people who spent their life trying to obey Moses law
 - b) Notice that since no one was left without sin
 - (1) The Jewish leaders themselves, who *live* to keep the Law as best as possible, *knew* they were failures at keeping the Law
 - (2) There is a cute joke that goes: "It is a good thing for the sake of the woman caught in adultery that none of the men were guilty of hypocrisy!*" (* This means having a double-standard.)
 - iii) Also notice Jesus does not forgive the woman
 - a) She never asks for forgiveness
 - b) Jesus simply said He does not *condemn* her.
 - c) We are not condemned for our sins
 - (1) We are condemned for not accepting God's *provision* for our sins!

- b) Question ... Why does God look so harshly upon adultery?
 - i) Throughout the Old Testament, it is often used as a synonym for idolatry
 - ii) Why do you think idolatry and adultery are used interchangeably?
 - iii) The answer has to do with our relationship with God
 - iv) God uses marriage as a model for our relationship with Him (Ephesians 5:32)
 - a) Just as our love for a spouse grows over time in a good marriage
 - b) So our love for the Lord grows as we spend time with Him
 - c) To commit adultery is to turning your back on your marriage relationship
 - d) To commit idolatry is turning your back on your relationship with God.
 - (1) This is why they are synonyms throughout the Bible
 - (2) And that's why it is a capital offense
 - v) Let's look at the story of the "Woman caught in Adultery" as it applies to us
 - a) Israel was often called the "Adulterous Wife of God" (Ezekiel 16:32)
 - b) Here was Jesus writing on the ground
 - (1) Or, as I call it, "The Finger of God" writing on the ground
 - (2) Where is the first time the "The Finger of God" was mentioned?
 - (3) Answer: Exodus 31:18, when God wrote the 10 commandments
 - (a) "He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God." (Exodus 31:18b)
 - (4) For those who never studied Exodus,
 - (a) Moses broke the stone tablets God gave him when the Israelites committed idolatry (Exodus 32:19)
 - (b) Moses then returned to God, who made him another set of tablets
 - (c) These tables were placed inside the ark of the Covenant
 - (d) The Ark of the Covenant itself represents Jesus Christ
 - (e) He is the only one who ever kept the law perfectly
 - c) So why am I telling you all this?
 - d) How many times did Jesus write on the ground in Chapter 8?
 - (1) Twice!!! (Verse 6 and Verse 8)
 - (2) After the first time Jesus wrote on the ground, he wondered if anyone kept the law perfectly, by stating "'If any one of you is without sin, let him be the first to throw a stone at her.'" (Vs. 7)
 - (a) Then the Holy Spirit convicted them of their sins
 - (3) After the second time is when the Law was *preserved*
 - (a) The leaders left (or typologically "cast out")
 - (b) And Jesus told the woman guilty of adultery that He does not condemn her and "Go and sin no more!"
 - e) This is a model both for Israel and for us!
 - (1) In God's eye, committing idolatry (turning away from God) is not much different than committing Adultery
 - (2) Jesus does not condemn us
 - (a) But he does not condone the sin either
 - (b) He simply paid the price Himself for the sin!
 - (c) But He also says, Go and sin no more!

7. The next set of verses tie back to the end of Chapter 7: Here is Jesus at the end of the Feast of Tabernacles: Verse 12: When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.
- i) This is the 2nd of the seven "I am" statements of the Gospel of John" that are used to identify Who Jesus is...
 - a) I am the Bread of Life (Chapter 6)
 - b) I am the Light of the Word (Chapter 8)**
 - c) I am the Door (Chapter 10)
 - d) I am the Good Shepherd (Chapter 10)
 - e) I am the Resurrection (Chapter 11)
 - f) I am the Way, the Truth and the Life (Chapter 14)
 - g) And I am the True Vine (Chapter 14)
 - b) There is a great visual, historical illustration that goes with this verse
 - i) The temple, during the Feast of Tabernacles (when this story took place)
 - a) Was lighted only by a giant, 7-branched candlestick ("menorah")
 - b) This was the sole light of the temple at night
 - c) It was huge, and could be seen from a long distance
 - d) Now visualize Jesus standing in the Temple of God in front of the sole source of light and saying: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."
 - ii) Jesus makes a statement & two promises in this one verse
 - a) The statement: I am the light of the world
 - (1) Two promises
 - (a) #1: Those who follow Jesus will never walk in darkness
 - (b) #2: And they will have the light of life
 - b) What does "never walk in darkness" refer to?
 - (1) God promises us in Hebrews 13:5 that God will never leave us nor forsake us!
 - (a) God never promises to keep us from trials
 - (b) He promises to be with us through all trials
 - c) What does "(we) will have the light of life" refer to?
 - (1) That Jesus is alive in us!
 - (2) An atheist once told the 5-year old daughter of a pastor, that one day, when you grow up, you'll get this silly notion of Jesus out of your head. She responded "Jesus is not in my head, He's in my heart!"
8. Verse 13: The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid."
- a) The religious leaders knew what Jesus was claiming.
 - i) They were simply telling Jesus "you are all-talk" and you can't prove it.
 - a) Or "How do we know your not just some sort of a "nut-case?!"
 - ii) Jesus' refutes their arguments with some powerful, irrefutable arguments
9. Verse 14: Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. ¹⁵ You judge by human standards; I pass judgment on no one. ¹⁶ But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. ¹⁷ In your own Law it is written that the testimony of two men is valid. ¹⁸ I am one who testifies for myself; my other witness is the Father, who sent me."

- a) What Jesus is saying, you can't judge whether or not my claims are true unless you judge the evidence yourself, because I know what I am saying is true.
 - i) Jesus is saying... I know my testimony is valid, because I am of a higher source than you are, so go check out the evidence!
 - b) What Jesus is saying is if you want to judge me, then let's get a "jury of my peers".
 - i) Since I am God, and am equal with God, God the Father is my only peer.
 - c) Jesus is challenging the Jewish leaders, and any non-believer for that matter
 - i) To check out the evidence of who He is
 - ii) Most people who reject Jesus never check out the evidence themselves!
 - iii) I love to tell people to check out the evidence for themselves!
 - iv) There have been thousands (maybe millions) of skeptics through out history who have become devout believers once they have examined the evidence
 - a) It's always a great witness to ask people to check out the Scriptures for themselves and see if these things are true:
 - (1) So also is my Word. I (God) send it out, and it always produces fruit. It shall accomplish all I want it to and prosper everywhere I send it. (Isa 55:11 TLB)
 - (2) God makes a promise that those who seek him will find Him
 - (a) Those who seek me diligently will find me. (Prov 8:17b)
10. Verse 19a: Then they asked him, "Where is your father?"
- a) Once again, the Jewish leaders aren't getting it.
 - i) They are still thinking in human terms (as Jesus implied in Verse 15) when Jesus is talking about spiritual terms
 - ii) Don't miss the implication, the Jews are accusing him of illegitimate birth!
11. Verse 19b: "You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also." ²⁰ He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.
- a) You have to see how radical this claim is!
 - i) Jesus is telling the religious leaders of Israel they don't know God!
 - ii) Ray Steadman: It's like telling the president of McDonalds: "You don't know anything about hamburgers!"
 - iii) There are many people like that today, who "think" they know God.
 - a) Their idea of God is what they have in their imagination
 - b) They never took the time to study the real God of the Bible
 - (1) Or to develop a relationship with Him.
12. Verse 21: Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."
- a) There are a bunch of radical statements here:
 - b) First he says he's going away, and you will look for me
 - i) The religious leaders of Israel were obsessed with stopping the early movements of Christianity
 - ii) When the disciples first started preaching how Jesus rose from the dead
 - iii) Just **imagine** how hard the Pharisee's must have searched for His body!!!
 - a) This is Jesus prophecy of "I am going away and you will look for me"
 - c) Then comes the condemnation for not believing in Jesus
 - i) "Where I go (to heaven), you can not come!"

13. Verse 22: This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come?'"
 - a) It's best to read their response with a heavy sarcastic tone
 - i) Their response was filled with self-righteous pride
 - ii) Here's Jesus accusing the religious leaders of not knowing God
 - a) This was so incomprehensible to their pride
 - (1) Their response is that Jesus must be talking about suicide.
14. Verse 23: But he continued, "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins."
 - a) Notice that Jesus response to all their accusations is with very harsh tones
 - i) Sometimes in order to get through to somebody who is very prideful and self-righteous, you have to use strong language
 - a) To paraphrase Walter Martin, "If they won't listen to the love of Jesus, then give em' the condemnation of Moses!
15. Verse 25: "Who are you?" they asked. "Just what I have been claiming all along," Jesus replied. ²⁶ "I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world." ²⁷ They did not understand that he was telling them about his Father. ²⁸ So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be
 - a) A more literal translation of verse 28 is "When you have lifted up the Son of Man, (A title of Jesus), then you will know that "I AM"
 - i) This is another text where Jesus claims to be the I AM (i.e. JEHOVAH), the voice of the burning bush that spoke to Moses
16. Verse 28b: and that I do nothing on my own but speak just what the Father has taught me. ²⁹ The one who sent me is with me; he has not left me alone, for I always do what pleases him." ³⁰ Even as he spoke, many put their faith in him.
 - i) Jesus is saying that after I am raised from the dead, then you will know that my claims as God are true!
 - b) I happen to love verse 30: Even as he spoke, many put their faith in him.
 - i) Remember that there was a large crowd around Jesus
 - ii) Some of this crowd believed his words and put their faith in Him!
 - iii) Often the people we witness to do not become Christians,
 - a) but the eavesdropper on our conversation gets convicted!
 - b) Remember the parable of the 4 soils
 - (1) Our job is to spread the "Word"
 - (2) It is God, in His sovereign decision to decide who "Gets it!"
17. Jesus, who is in control, and *knows* who is drawn to Him, now turns to those who *do* "Get it": Verse 31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. ³² Then you will know the truth, and the truth will set you free."
 - a) Verse 32 is often quoted, and is written on the walls of many universities
 - i) "Then you will know the truth, and the truth will set you free."
 - ii) The problem with Verse 32, is that it comes with the "conditions" written in Verse 31... Let's read Verse 31 again..

- b) Verse 31 "If you hold to my teaching, you are really my disciples"
 - i) OK then, how do we "hold to his teachings"?
 - a) That's where a life of prayer and studying His word comes in..
 - b) Are we saved by faith and faith alone, Of course
 - c) But if you truly believe this, you're going to "Put your money where your mouth is"
 - (1) And that is what Jesus means by Holding on to his teaching and becoming His disciples!
18. Verse 33: They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?"
- a) Most commentators make a big deal how the Jews were slaves to Egypt, Rome, and several other nations through their history.
 - i) They are missing the point of this verse!
 - b) What the Jewish leaders are saying is "We are not in bondage *of our religious freedoms*"
 - i) Through out the History of the Jews, they have always been allowed to practice their religion, even under slavery conditions
 - a) They often failed and committed idolatry, but for the most part, they were free to worship as they pleased.
 - ii) What they are claiming here is "Nobody tells us how to worship God"
 - a) "We are the Sons of Abraham"
 - b) We are destined to go to heaven because of who we are!
 - c) This is the sin of "self-sufficiency"
 - i) The same way someone today says"
 - a) I don't need God, or I don't need to worship God your way
 - (1) I'm a pretty good person, and I'll be Ok when I get to heaven because I've done more good than bad
 - b) It's also the same as someone trusting in their baby baptism or a one-time (long-forgotten) confession of faith made as a teen-ager .
19. The Pharisee's responded that we are OK, self sufficient. They turn around and ask Jesus how can *you* say "You can make us free: Here comes Jesus response Verse 34: Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. ³⁵ Now a slave has no permanent place in the family, but a son belongs to it forever. ³⁶ So if the Son sets you free, you will be free indeed. ³⁷ I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word. ³⁸ I am telling you what I have seen in the Father's presence, and you do what you have heard from your father. "
- a) Jesus says that slavery is the opposite of freedom.
 - i) Any passion, interest, hobby, obsession that turns you away from God eventually takes control of you.
 - ii) There is an old saying "If you want to find out what is somebody's "God", follow them around during their free time or go through their checkbook
 - iii) To quote a Christian teacher I know: "God does not want to be #1 on a list of 10, he wants to be #1 on a list of 1"
 - a) (A difficult goal for all us, including myself to achieve!)
 - b) He also says that slavery has a serious problem connected with it!
 - i) A slave is the property of a slave-owner
 - ii) And therefore, will eventually be cast out,
 - a) as the slave is not entitled to any inheritance.
 - b) (Remember that at this time, most of the world were slaves to Roman citizens. The audience could relate to this topic!)

20. Verse 39: "Abraham is our father," they answered. "If you were Abraham's children," said Jesus, "then you would do the things Abraham did." ⁴⁰ As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. ⁴¹ You are doing the things your own father does."
- a) The New Testament makes a point very clean:
 - i) There are Abraham's *children*, which is different from...
 - a) Abraham's *seed*
 - ii) The *seed* refers to the direct decedents of Abraham
 - iii) The *children of Abraham* refer to those who do the will of God (Romans 4:1)
 - a) To quote Romans Chapter 4, Verse 3; "Abraham **believed** God, and it was accounted to him for righteousness."
 - b) Ray Steadman has a good paraphrase of Jesus words: *Outwardly* you are (Children of Abraham), but *inwardly* you are not because you do not do what Abraham did"
21. Verse 41: "We are not illegitimate children," they protested. "The only Father we have is God himself."
- a) While most translations of Verse 41 are very "polite", don't miss the point.
 - i) Other translations say "We were not born of fornication"
 - b) What they are doing is calling Jesus a bastard
 - i) People often resort to name-calling or violence when they run out of arguments
22. Verse 42: Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. ⁴³ Why is my language not clear to you? Because you are unable to hear what I say. ⁴⁴ You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. ⁴⁵ Yet because I tell the truth, you do not believe me! ⁴⁶ Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? ⁴⁷ He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."
- a) Remember the old childhood cliché "Monkey see, monkey do!"
 - i) This is a modern paraphrase of Jesus response
 - ii) Jesus is saying that what you do reveals to whom you belong
 - a) They wanted to kill Jesus...
 - b) This reveal the true will of the religious leaders
 - b) Jesus says in Verse 44: That Satan was a "murderer from the beginning"
 - i) What was he referring to?
 - a) The "wrong" answer (in my humble opinion) is
 - (1) When Cain killing Abel (Genesis 4:8)
 - ii) To me, the first "murder" in the Bible, was Adam & Eve, when He got them to sin, because Satan successfully broke man's relationship with God
 - a) Man was designed for fellowship with God
 - (1) Satan took that away, by tempting Adam with self-sufficiency
 - (a) That's the "The tree of knowledge of good and evil"
 - b) The sacrifice of Jesus was designed to *restore* that fellowship with God.
 - c) Romans 5:12 says Therefore, just as through one man sin entered the world, and **death through sin** (cont.)
 - (a) (There's your proof text for sin as murder!)
 - (2) (cont.) and thus death spread to all men, because all sinned;
 - c) In this paragraph (Verses 42-47) , Jesus asks 3 questions:
 - i) Why is my language not clear to you? (Verse 43)
 - ii) Can any of you prove me guilty of sin? (Verse 46a)
 - iii) If I am telling the truth, why don't you believe me? (Verse 46b)

- d) Back to question #1 (of 3) Why is my language not clear to you? (Verse 43)
 - a) Jesus gets no response to this... So He answers his own question
 - b) "It is because you can not bear to hear my word"
 - (1) You can sense the anger of the Jewish leaders
 - (2) The religious leaders were threatened by this teaching
 - (3) And they didn't want to hear it
- e) Jesus moves on to Question #2: Can any of you prove me guilty of sin?
 - i) Jesus probably paused for an answer, but did not get one!
 - a) So he moved on to the next question...
 - ii) One of the proofs of Jesus' deity is the lack of sin in His life..
 - a) If there was a sin Jesus could have been guilty of
 - (1) I guarantee the Jewish leaders would have brought it up...
 - (a) Instead they resort to trying to trap Him!
 - (i) (e.g. The Woman caught in Adultery)
- f) Jesus moves on to Question #3: If I am telling the truth, why don't you believe me?
 - i) Again, the silence of Jesus' critics validates his claims
 - ii) This is why Christians always claim you must either think Jesus Christ is a madman, or you have to believe what he says... There is no middle ground!
- g) Jesus was correct about the Jewish leaders in the 2nd part of Verse 47:
 - i) The reason you do not hear is that you do not belong to God.
- 23. Verse 48: The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"
 - a) When you run out of logical arguments, the next step is name-calling
 - b) Calling Jesus a "Samaritan" is deep insult...
 - i) The Samaritan's religion is "half Jewish", half-other"
 - ii) The Samaritan's claim that the Jews "didn't know God"
 - a) Which may have been the basis for the insult.
- 24. Verse 49: "I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me. ⁵⁰ I am not seeking glory for myself; but there is one who seeks it, and he is the judge.
 - a) Jesus does not even touch the Samaritan reference (it's not worthy of a reply)
 - b) He simply denies the demon-reference,
 - i) He refutes their argument by turning His reputation over to the Father
 - a) "I honor my Father and you dishonor me"
- 25. Verse 51: I tell you the truth, if anyone keeps my word, he will never see death." ^{8:52} At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. ⁵³ Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"
 - a) Verse 51: I tell you the truth [or Verily Verily (KJV) or Truly Truly (other versions)]
 - i) Christians will never see death
 - ii) He does *not* say we will not die.
 - a) Jesus says we will not *see* death!
 - iii) What God is promising here is that Christians will pass from life to LIFE!
 - iv) "Where, O death, is your victory? Where, O death, is your sting? (1 Cor. 15:55)
 - b) The Jews are arguing in the rest of this passage:
 - i) Who do you think you are anyway?
 - ii) Abraham and the rest of prophets are dead?
 - a) Are you claiming to be greater than the prophets?

26. Verse 54: Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me." ⁵⁵ Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. ⁵⁶ Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." ⁵⁷ "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!"
- a) When did Abraham "rejoiced at the thought of seeing my (Jesus') day"?
 - i) Most believe this refers to the time God told Abraham to offer Issac as a sacrifice (Genesis 22:2)
 - ii) When Abraham was about to offer Issac as a sacrifice
 - a) Abraham gave the name of the place where Issac's sacrifice took place a futuristic, predictive name: "On the mountain of the LORD it will be provided." (Genesis 22:14 NIV)
 - b) Abraham knew he was acting out prophecy.
 - c) God promised Abraham that through his son Issac, many nations will be blessed (Genesis 17:16)
 - (1) If God wanted Abraham to sacrifice Issac
 - (2) Then Abraham knew that God needed to resurrect Issac!
 - (3) Therefore, Abraham names the place of sacrifice with "futuristic overtones"
 - (4) And most commentators believe this is a double-reference
 - (a) To Issac's "ressurrection" and to Jesus' resurrection
27. Verse 58: "I tell you the truth," Jesus answered, "before Abraham was born, I am!" ⁵⁹ At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.
- a) Whenever you are not sure whether Jesus said something significant, you can always look at the reactions of the Jewish leaders for a clue.
 - b) Why did they pick up stones to stone Him?
 - i) Because he said before Abraham was born, **I AM**
 - a) This is the declaration of the voice of the burning bush to Moses
 - (1) The most holy name of God, "Jehovah" or "I am that I am"
 - b) To those claim that Jesus never stated that He was equal with God, here's your proof text.
 - c) Remember there was a large crowd around this debate. Jesus simply slipped into the crowd. Jesus knew that his appointed hour had not yet come.
 - i) Until that hour comes for all of us, God *always* provides a way of escape!
28. Let's Pray: Dear heavenly father, we thank you for the lessons we have learned here about Jesus' deity. Help us to remember that in ALL situations, Jesus is in charge. Help us to learn to rest in Him, in our trials, as we go through the day. We thank you for bringing The True Light into the World. Now help us to shine that light through us. As John the Baptist said: He must increase, and I must decrease. We ask this in Jesus Name, Amen.