

EXPLANATION OF 43RD BIBLEBOOK

JOHN 8 (A.D. 70-95)

INTRODUCTION

John 8:1-11 describes the appeal of Jesus Christ to the woman caught in adultery.

John 8:12-20 is a testimony of Jesus about himself.

John 8:21-29 is a warning of Jesus against rejecting his claims.

John 8:30-59 teaches true faith, true freedom and who the genuine children of Abraham are.

OUTLINE

(I) 8:2-11. Jesus deflates the harsh measures of the legalists.

- a. This passage is not found in the oldest Greek manuscripts.
- b. The custom of Jesus (8:2).
- c. The teachers of the law (8:3-5).
- d. Jesus wrote on the sand, but it serves no purpose to argue why he did that (8:6).
- e. Throwing the first stone (8:7-10).
- f. Go and from now on do not sin again (8:11).

(II) 8:12-20. **Jesus makes bold claims about himself and his Father.**

- a. Jesus is the Light of the world (8:12).
- b. The testimonies of Jesus and about Jesus are true (8:13-18).
- c. Whoever knows Jesus, knows God (8:19-20).

(III) 8:21-29. **Jesus announces the condemnation of those who reject his claims.**

- a. The unbelievers will die the eternal death (8:21-24).
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- a. Believers in Christ who turn into enemies of Christ.
- b. The difference between superficial faith and saving faith.

(V) 8:32-36. **True freedom.**

- a. Freedom according to the world is freedom to do what you like.
- b. Freedom according to the religious Jews is freedom from idolatry.
- c. Freedom according to Jesus Christ is freedom from sin.

(VI) 8:37-50. **The real children of Abraham.**

- a. The Jews as a race are not the true children of Abraham (8:37-40).
- b. The unbelieving Jews are not the children of God (8:41-43).
- c. The Jewish religious leaders are the children of the devil, who is a murderer from the beginning and the greatest liar (8:44-50).
- d. The believers in Jesus Christ from every nation are the true children of Abraham.

(VII) 8:51-59. **The eternal existence of Jesus Christ.**

- a. Jesus Christ is eternal, because God glorified Jesus Christ throughout time.
- b. Jesus Christ is eternal, because Abraham saw the day of Christ.

EXPLANATION

(I) 8:2-11. **Jesus deflates the harsh measures of the legalists.**

a. This passage is not found in the oldest Greek manuscripts.

It is not found in the Codex Sinaiticus (4th century A.D.), Codex Vaticanus (4th century A.D.) and Codex Alexandrinus (5th century A.D.) and occurs for the first time in the Codex Bezae (5th to 6th century A.D.). It is also absent in some old Latin, Syriac, Egyptian, Armenian and Gothic translations. Some expositors like Origenes (A.D. 185-254) did not explain this passage, because it was absent from their copy of the manuscript. Others like Augustine (A.D. 354-430) said that this passage was deliberately removed from certain manuscripts, allegedly because people were afraid that certain women would use this passage as a pretext for marital unfaithfulness. In the first century asceticism was important.

Nevertheless this passage about moral darkness fits well into its context of Jesus as the Light of the world (8:12). Nothing in the passage is against anything taught in the Bible. This woman was 'the lost daughter' (see 'the lost son' in Luke 15). And John 7:52 (Jesus giving the water of life to the thirsty) is easily followed by John 8:12 (Jesus giving light to those in darkness).

b. The custom of Jesus (8:2).

7:53. And they went (viao) each to his own home.

8:1. But Jesus went (viao) to the Mount of Olives.

8:2. And early in the morning¹ he came (viad) again to the temple, and all the people were coming (viin) to him. And having seated (vpaa) himself he began to teach (viia) them.

Jesus spent the nights on the Mount of Olives (in the Garden of Gethsemane or a little further in Bethany at the house of Lazarus, Martha and Mary) and spent the early mornings teaching the people in the temple court².

c. The teachers of the law (8:3-5).

¹ G: orthros

² Luke 21:37-38; 22:39

8:3. So the teachers of the law and the Pharisees brought (vipa) a woman caught (vprp) in adultery³; and having made her stand (vpaa) in the middle.

8:4. they said (vipa) to him, “Teacher, this woman was caught (virp) in the very act⁴ of committing adultery (vppp).

8:5. Now in the law, Moses commanded (viad) us to stone (vnpa) such (people). So what do you say (vipa)?

Teachers of the law were people that made hand-written copies of the Old Testament manuscripts, expounded them and taught them. They belonged to the party of the Pharisees. They had caught a woman in adultery (i.e. every form of sexual immorality outside the marriage relationship). It is possible that her husband had deliberately set a trap for her in order to find a reason to divorce her. It is also possible that the Pharisees wanted to accuse her before the Sanhedrin. Most likely they brought her to Jesus in order to set a trap for Jesus. They had not brought the guilty man, because they were not really interested to keep the law⁵. They referred to the Law of Moses (the Old Testament) and demanded that she be stoned to death. Although Deuteronomy 22:23f speaks about stoning a virgin caught in adultery and Ezekiel 23:43-49 speaks about stoning married women caught in adultery, their question was a trap set for Jesus. If Jesus would be against her death sentence, he would violate the Jewish Law that demanded execution by stoning. And if he was for upholding the death sentence, he would violate the Roman Law that forbade people executing others. So the Jewish religious leaders had found a way to trap Jesus, accuse him to one or the other authority and discredit his influence among the people.

d. Jesus wrote on the sand, but it serves no purpose to argue why he did that (8:6).

8:6. This they were saying (viia) to tempt (set a trap for)(vppa) him, in order that they may have (vsps) (some charge) to accuse (vnpa) him. But Jesus bent (vpaa) down⁶ and began to write (viia) with his finger on the ground.

Jesus was indignant against these hypocrites, because they really wanted to murder him, but pretended to be shocked about adultery, a sin that is not as shocking as murder! More probable was that he was shocked about the heartless behaviour of the rigorous legalists. His silence spoke louder than his words would!

e. Throwing the first stone (8:7-10).

8:7. And as they kept on⁷ (viia) questioning (vppa) him, he straightened up (viaa) and said (viaa) to them : “Let the one without sin⁸ among you be the first to throw (vmaa)(imperative) a stone at her.”

8:8. And again he stooped down (vpaa) and was writing (viia) on the ground.

8:9. But having heard (vpaa) (this), they began to go away (viin), one by one, beginning (vpam) with the eldest, and he was left behind (viap) alone, and the woman being (vppa) in the midst (of Jesus, his disciples and spectators).

8:10. And having straightened himself (vpaa) Jesus said (viaa) to her, “Woman, where are (vipa) they? Has no one condemned (viaa) you?”

Finally Jesus quoted the Scripture and challenged the person that thought he was without sin to throw the first stone at her. That is what the Law demanded⁹. And again Jesus *wrote on the ground in order to give them time to consider the implication*. The older men left first, because they were more aware of their own sins and understood better that they had suffered a crushing defeat. They desired to execute God’s law, but realised that their own sins utterly disqualified them to execute God’s law!

f. Go and from now on do not sin again (8:11).

8:11. And she said (viaa), “No one, Lord.” So Jesus said (viaa), “Also I do not condemn (vipa) you. Go (vmpn) and from now on sin (vmpa) (imperatives) no more.”

When the religious leaders and teachers had gone, Jesus was left standing with the woman and his disciples and others were looking on. No one had doomed her. So Jesus said that he would also not doom her. However, she should not continue with her old life-style of sin. Jesus knew everything about her sins and could have condemned her. But he wanted her to realise the power of grace and forgiveness. *Jesus did not reject this lost daughter and did not condemn her as unfit for the Kingdom of God*. He had come at this time, not to condemn her, but to save her (3:17). In the Kingdom of God there is room for adulterers and all other sexual immoral people, but with just one condition, namely, that they come to Jesus and break with their sin¹⁰!

(II) 8:12-20. Jesus makes bold claims about himself and his Father.

a. Jesus is the Light of the world (8:12).

³ G: moicheia

⁴ G: autophóro

⁵ Exodus 20:14

⁶ G: kató

⁷ G: epimenó

⁸ G: anamartéto

⁹ Deuteronomy 17:5-7

¹⁰ Luke 7:47; 1 Corinthians 6:9-11

8:12. Again, therefore, Jesus spoke (viaa) to them saying (vppa), “I AM always (vipa) the light of the world. Whoever continues to follow (vppa) me will certainly never (double negative) walk (vsaa) in darkness, but will certainly have (vifa) the light of life.”

There are seven ‘I AM’ statements of Jesus about himself in the Gospel of John. “I AM the bread of life” (6:35). “I AM he light of the world” (8:12). “I AM the gate for the sheep” (10:7). “I AM the good shepherd” (10:11). “I AM the resurrection and the life” (11:15). “I AM the way and the truth and the life” (14:6). “I AM the true vine” (15:1).

Jesus is the light of the world. ‘Light’ is a symbol of the revelation of God’s attributes like his holiness, righteousness, love, mercy, faithfulness, presence, etc. (cf. 1:4,9). Jesus Christ is the radiance of God’s glory and the exact representation of his being¹¹. The ‘world’ refers to all its nations. The invisible God (the Spirit)(4:24) had chosen to reveal himself visibly in Jesus Christ (14:9)¹². Jesus Christ proclaims wisdom to the ignorant, holiness to the filthy and joy to the mourning. He not only *reveals* God’s attributes to the people of this world, but also *imparts* them! However, not all people (the unbelievers) choose to follow the Light. And many believers do not choose to follow where he leads them. Only those who follow him and follow him where he leads will never walk in darkness (cf. 12:46). ‘Darkness’ is a symbol of moral and spiritual ignorance and a symbol of active godlessness and wickedness (cf. 3:19-21). He who follows the Light will also have the Light living in him.

b. The testimonies of Jesus and about Jesus are true (8:13-18).

8:13. The Pharisees then said (viaa) to him, “You are testifying (vipa) concerning yourself. Your testimony is (vipa) not valid (true).”

8:14. Jesus replied (viao) and said (viaa) to them, “Even if I testify (vspa) concerning myself, my testimony is (vipa) valid (true), because I know (by relation intuition and reflection)¹³ (vira) where I once for all came (viaa) from and where I am going (vipa). But you do not know (vira) where I come (vipn) from and where I am going (vipa).

8:15. You are judging (vipa) by the flesh (by human standards); I am not judging (vipa) anyone.

8:16. Yet even if I should judge (vspa), my judgement would be (vipa) just (true), for I am (vipa) not alone – (it is) I and the Father who sent (vpaa) me (i.e. they are one in their judgement).

8:17. And in the law, yours¹⁴, is written (virp) that the testimony of two men is (vipa) valid (true).

8:18. I am¹⁵ (vipa) the one who is testifying (vppa) concerning myself; and the Father who sent (vpaa) me is testifying (vipa) concerning me.”

The Jews rejected the testimony of Jesus as ‘invalid’ or ‘untrue’ (cf. 7:18,28). They argued that his testimony is legally not valid, because there were not two external witnesses¹⁶! Although Jesus had several external witnesses, the Jews did not listen to them (cf. 5:31-47)! Jesus said that the Jews judge “according to the flesh” (by human standards) – they only look at external appearances. They had no knowledge of Jesus, his origin or his destiny, and therefore were unqualified to judge him. The Jews were occupied with destruction: they only condemned people, but Jesus was occupied with building up: he came to save people (3:17). And whenever Jesus had to judge due to the hardness of their hearts, his judgement was “in accordance with the truth” (right).

The judgement of Jesus is always valid, because his testimony is always according to the truth: Jesus knew where he came from (he came from God): he knew where he was going (he was going to God); and he knew the intimate relationship he had with God the Father (he was standing with God; he was one with God). And the judgement of Jesus is always valid, because the testimony of two witnesses is always legal (reliable) and the testimony of Jesus corresponded perfectly with the testimony of God the Father (8:17-18)¹⁷. That is why the testimony of Jesus must be accepted!

c. Whoever knows Jesus, knows God (8:19-20).

8:19. Then they were saying (viia) to him, “Where is (vipa) your Father?” Jesus replied (viao), “You know (by relation, intuition and reflection)¹⁸ (vira) neither me nor my Father.” If you knew (vila) me, you would know (vila) my Father also¹⁹.”

8:20. These words he spoke (viaa) in the treasury while teaching (vppa) in the temple. Yet no one arrested (viaa) him, because his hour had not yet come (vila).

¹¹ Hebrews 1:3

¹² Colossians 1:15

¹³ G: oida

¹⁴ G: humeteros<su

¹⁵ G: egó eimi

¹⁶ Deuteronomy 17:6; cf. 5:31

¹⁷ cf. Matthew 3:17

¹⁸ G: oida

¹⁹ cf. Matthew 11:27

Jesus said, "If you knew me, you would know my Father also" (8:19; cf. 5:23; 14:9). The Jews thought that Jesus was speaking about his earthly (legal) father (Joseph). Because they had been hardening their hearts against God²⁰ and had rejected the testimony of God the Father about Jesus²¹, they fell into moral and spiritual blindness. First the Jews would not see the truth. Finally they could not see the truth! They had crossed the line of God's patience and grace²²!

Notice the following statements in the Bible:

- Matthew 10:40. Whoever receives Jesus receives God who sent Jesus (13:20).
- Luke 10:16; John 13:20. Whoever rejects Jesus rejects God.
- John 5:23. Whoever does not honour Jesus does not honour God.
- John 5:34-36; 14:23-24. Whoever does not listen to the words of Jesus does not listen to the words of God.
- John 6:37,44; 17:2,6,9. Whoever is not given to Jesus does not come to God.
- John 8:19 (24). Whoever does not know Jesus does not know God (8:19; 14:7).
- John 10:30. God the Father and God the Son are one in their divine nature²³ and in their acting.
- John 12:44. Whoever does not believe in Jesus does not believe in God.
- John 14:6. Whoever rejects Jesus as the only Way to God will never come to God.
- John 14:9-10. Whoever has seen Jesus has seen God (12:45).
- John 14:21,23. Whoever obeys the words of Jesus loves God the Father,
- John 15:5,7-8,16. Whoever does not remain in Jesus bears no lasting fruit for God.
- John 15:23. Whoever hates Jesus hates God the Father.
- John 16:14-15; 17:10. All that Jesus has belongs to God the Father. All that belongs to God the Father belongs to Jesus Christ. And the Holy Spirit makes all that belongs to Jesus Christ known to believers.
- John 17:8. God the Son came forth from God the Father (8:42; 16:27; 17:8; cf. 1:18).
- 1 John 2:23. Whoever denies God the Son does not have God the Father.
- Whoever acknowledges God the Son also has God the Father.

(III) 8:21-29. Jesus announces the condemnation of those who reject his claims.

a. The unbelievers will die the eternal death (8:21-24).

8:21. So he said (viaa) to them again, "I am going away (vipa), and you will seek (vifa) me, but you will certainly die (vifd) in your sin. Where I am going (vipa) you cannot (vipn) come (vnaa)."

8:22. The Jews therefore were saying (viia), "Is he not going to kill (vifa) himself, (is he)? since he says (vipa), "Where I am going (vipa) you cannot (vipn) come (vnaa)?"

8:23. So he was saying (viia) to them, "You are (vipa) from below (hell); I am (vipa) from above (heaven). You are (vipa) of this world; I am (vipa) not of this world.

8:24. I said (viaa) to you that you will certainly die (vifd) in your sins. If you do not believe (vsaa) that I AM always (the one I claim to be)²⁴ (vipa), you will certainly die (vifd) in your sins."

After Jesus has completed his task on earth he would return to God the Father. The Jews would look for him, but not be able to find him (8:21; cf. 7:33-34). This 'seeking' refers to their desperation when they die. When they die, they will die in their sins, that is, they will die without having been forgiven and without experiencing peace and comfort. The One they rejected (Jesus Christ) will not be there to help them in their need. God's wrath will remain on them (3:36) and they will go to eternal damnation²⁵. They will not be able to come where Jesus is (in heaven)²⁶.

The Jews behaved as if they did not hear the statement about eternal doom. Once more they interpreted the words of Jesus in a literal way and thought Jesus might commit suicide (cf. 7:35-36). Jesus said that the thoughts and motives of the Jews were from below, that is, were inspired from hell, but that his thought and motives were from above, that is, inspired from heaven (8:23)²⁷.

Jesus is the great I AM. Jesus revealed himself as the great 'I AM'. In John 8:24 Jesus says, "If you do not believe that 'I AM', then you will indeed die in your sins". The words *I AM* mean *I am the one I claim to be*. Basic to this construction are the following Old Testament expressions. In Exodus 3:14, the LORD (JaHWeH) says, "*I am who I am*", meaning, "I was, am and always will be the One I revealed myself to be". In Deuteronomy 32:39, the Lord says, "I myself am he! There is no god besides me". And in Isaiah 43:10, the Lord says, "You are my witnesses ... so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me".

²⁰ Hebrews 3:12

²¹ Matthew 3:15

²² cf. Matthew 13:11-15

²³ Hebrews 1:3

²⁴ G: egó eimi

²⁵ Luke 16:22b-24

²⁶ cf. Luke 16:22a

²⁷ cf. Romans 8:5-8

The same construction is used several times in the Gospel of John. In John 4:26, Jesus says, “*I am* the Messiah”. In John 9:9, the former blind man says, “*I am* the former blind man who used to sit and beg”. In John 18:5-8, Jesus says, “*I am* Jesus of Nazareth”. Here in John 8:24, Jesus says, “*I am all that I claim to be*: the One sent by God the Father, the One who is from above, the Son of Man, the only-begotten Son of God, equal with God the Father, the One who has life-in-himself, the very essence of the Scriptures, the Bread of life, the Light of the world, etc.”

Besides the God of the Bible no other god exists²⁸! Jesus declared that he really is what he claims to be: the great I AM, the visible image of the invisible God! No one can remain neutral with respect to Jesus Christ. You either believe in him or you don't! It is also not enough to believe that Jesus Christ was just a good man or a prophet. *If someone does not believe in all the claims that Jesus Christ made about himself, he will certainly die in his sins*. Then there will certainly be no Saviour for him²⁹. Due to his sins (collectively and separately) he will die, not only the physical death, but also the eternal death in hell. In this condition and with this attitude the Jews (and others like them) will not be able to come where Jesus Christ is.

b. The unbelievers will realise their damnation too late (8:25-29).

8:25. Then they were saying (viia) to him, “Who are (vipa) you?” Jesus said (viaa) to them, “(Exactly) that what I am continually saying (vipa) to you from the beginning.”

8:26. I have (vipa) many things concerning you to say (vnpa) and to judge (vnpa). But he who sent (vpaa) me is (vipa) true, and the things that I once for all have heard (viaa) from him, I continually tell (vipa) the world.

8:27. They did not realise (know by study, observation and experience)³⁰ (viaa) that he was speaking (viia) to them about the Father.

8:28. So Jesus said (viaa), “When you once for all have lifted up (vsaa) the Son of Man, then you will certainly know (by observation)³¹ (vifd) that I AM always (the one I claim to be)³² (vipa), and that of myself (i.e. on my own authority) I do (vipa) nothing, but speak (viaa) the things exactly as³³ the Father taught (vipa) me.

8:29. And he who sent (vpaa) me is always (vipa) with me. He has not left (viaa) me alone, because I always³⁴ do (vipa) the things that are pleasing to him.”

The Jews responded, “Who do you think you are?” *The Jews tried to press Jesus Christ into the defence, but Jesus kept on attacking: “Just what I have been claiming all along”* (8:25). Besides verse 22 and 24 Jesus had much more to say in judgement of the Jews³⁵. God is in his being, words and deeds (14:10). Jesus is ‘the truth’ (cf. 14:6). Every word of Jesus expresses the thoughts of God (8:26). *He who rejects the words of Jesus Christ, rejects God who sent him*. The things Jesus says he says not only to the Jews, but also to ‘the world’ without differentiation as to race, nation or language (1:9-10). The message of the four Gospels is for all people!

The hardness of the Jews prevented them from understanding that Jesus was speaking about his relationship to God the Father (8:27). Jesus said that the Jews would only realise that the claims of Jesus Christ were true after they had lifted him (the Son of Man, that is, Jesus Christ as to his human nature)(cf. 1:51) up on the cross. Then they would know that he spoke the words of God (8:28). ‘The lifting up’ refers to his crucifixion. The statement “then you will know that I am the one I claim to be” does not mean that all Jews would then possess the knowledge that would save them. After they had rejected him in their unbelief and had crucified him, they will come to the terrible realisation that Jesus Christ was truly whom he said he was. But this truth will come too late, namely, on the hour they die and at the final judgement! Then it will be too late to repent! Then they will certainly die in their sins (8:21,24)! The death Jesus speaks about is eternal death³⁶.

God the Father does not leave God the Son alone, because Jesus Christ always does what pleases God the Father (8:29). This expresses the close connection between the One who gives the task and the One who executes the task. This describes the perfect obedience of Jesus Christ (Hebrews 5:8). Even on the cross God the Father did not leave Jesus Christ alone. The words, “My God, my God, why have you forsaken me?”³⁷ does not mean that God the Father had left or rejected Jesus Christ. It means that Jesus Christ carried the holy and righteous wrath of God against our sins all by himself (without the help of God the Father). No-one shared his punishment! And it means that while he was bearing this punishment, he had to miss the comforting nearness of God the Father. After Jesus Christ had completed his work of salvation he committed his human spirit into the hands of God the Father and died³⁸. God the Father had not abandoned him!

²⁸ Deuteronomy 32:39; Isaiah 45:21

²⁹ Hebrews 3:12; 10:26-29

³⁰ G: ginóskó

³¹ G: ginóskó

³² G: egó eimi

³³ G: kathós

³⁴ G: pantote

³⁵ e.g. Matthew 21:33-44; 23:1-39

³⁶ cf. Revelation 21:8

³⁷ Matthew 27:46

³⁸ Luke 23:46

(IV) 8:30-31. True faith.

8:30. As he was saying (vppa) these things, many (at that moment) believed (viaa) in him.

8:31. Jesus was saying (viia) to those Jews who had believed (vpri) in him, “If (1st conditional sentence) you remain (vsaa) in my word, you are (vipa) truly (really) my disciples.

a. Believers in Christ who turn into enemies of Christ.

In John 8:30-31 we read about many Jews who put their faith in Jesus. Jesus then said to them that only when they continue in his word, that is, only when they continually obey his teachings, they are truly his disciples and the truth will set them free.

However, it becomes very clear in this passage, that these same people who believed in him were the people who vehemently opposed him in the verses that follow. They verbally opposed Jesus by saying that they have never been anyone’s slaves and therefore do not need to be set free (8:33). They started to verbally abuse Jesus Christ and said that he was probably an illegitimate child and demon-possessed (8:48). In this passage there is a transition of attitude towards Jesus. First people are favourable towards him and then they change their attitude and become hostile against him.

b. The difference between superficial faith and saving faith.

Superficial faith. This passage shows that it is possible for people to first put their faith in Jesus Christ and afterwards stop believing, backslide, fall away or actually become enemies of Jesus Christ. However, there is a big difference between *superficial faith* and *saving faith*. *Superficial faith* is merely a mental persuasion. It is a belief that certain facts are true for a certain period of time. Superficial faith does not involve any commitment. However, *saving faith*, that is, *the faith that leads to salvation is a wholehearted personal surrender to Jesus Christ. It involves the intellect, the emotions, the will and all actions. Saving faith involves a commitment of your whole life to Jesus Christ. It leads to change, transformation!*

To believe in the present continuous tense. The meaning of the word ‘to believe’ changes when one looks at the tense of the verb. *Whenever the present continuous tense of the verb ‘to believe’ is used, it indicates genuine saving faith, faith that is continuous and persistent!* For example, John 3:16 literally says: “Whoever *continues* to believe in him, shall not perish, but have eternal life”. The present continuous tense is also used in John 3:18: “Whoever *continues* to believe in him is not condemned, but whoever does not continue to believe stands condemned already, because he did not believe and continue to believe in the name of God’s one and only Son” (Also 6:35,40,47; 7:38; 11:25-26; 12:44,46; 14:12; 17:20).

To believe in the past tense. When *the past tense* (aorist tense) is used (8:30) it indicates merely that at some point of time during the teaching of Jesus Christ the people believed. They had a mental belief that believed the truth about what was said, but the word says nothing about their perseverance in believing.

To believe in the perfect tense. When *the perfect tense* is used (8:31a) it indicates that people continued to believe in him until he said they had to be set free from the slavery to their sins. Then they stopped believing in him and began to oppose him (8:33), verbally abused him (8:48) and tried to stone him (8:37,59). The fruit in their lives showed that they were not born-again³⁹. They showed that they did not genuinely believe in Jesus Christ, but only had a mental faith that could easily change into enmity.

Therefore, it is very important for us Christians to realise that when people remain standing still at *superficial faith*⁴⁰, they cannot be saved and will probably fall away some time later.

Genuine saving faith. On the other hand, when people have *saving faith*, they will be saved and cannot backslide, because God himself will complete the good work that he began in them (5:24; 10:28)⁴¹!

Genuine faith has the following characteristics:

- *Genuine faith is continuous and perseveres*⁴²
- *Genuine faith bears good fruit*⁴³
- *Genuine faith submits to Jesus Christ* (8:31-32,36; 14:21,23)⁴⁴.

(V) 8:32-36. True freedom.

8:32. Then you will *certainly* know⁴⁵ (by experience, future tense)(vifd) the truth, and the truth will *certainly* set (vifd) you free.

8:33. They answered (viao) him, “Seed (descendants)⁴⁶ of Abraham we are (vipa), and we have never been enslaved (vira) to anyone. How can you say (vipa), ‘You will *certainly* become (vifd) free (people)?’”

³⁹ Matthew 12:33-36; Hebrews 6:7-8

⁴⁰ by continuing as a nominal or cultural Christian

⁴¹ Philippians 1:6

⁴² Matthew 10:22; 24:13; Hebrews 3:14; 1 John 5:4-5; Revelation 2:7; 21:7

⁴³ Luke 3:7-14; John 15:5; Hebrews 6:7-8; James 2:17,22; 2 Peter 1:5-11

⁴⁴ 2 Corinthians 10:5; Philippians 2:10-11

⁴⁵ G: ginóskó

⁴⁶ G: sperma

8:34. Jesus answered (viao) them, “I tell (vipa) you the truth, everyone who continually commits sin (vppa) continually is (vipa) a slave of sin.

8:35. Now the slave does not remain permanently (vipa) in the house forever, but the son remains permanently (vipa) forever.

8:36 Therefore if (2nd conditional sentence) the Son would once for all make you free (vsaa), you would really⁴⁷ be (vifd) free.”

In John 8:31-36 Jesus says, “If you hold to my teaching, ... then you will know the truth, and the truth will set you free” (8:31-32). This is the first conditional sentence in this chapter. If the believer exercises his responsibility to remain in Christ’s teaching, the truth of what Jesus teaches will set him free.

“If the Son has set you free, you will be free indeed” (8:36). This is the second conditional sentence in this chapter. If Jesus acts, the believers will really be free. The responsibility to let yourself be set free lies with you, but the action that sets you free lies completely with Jesus Christ!

a. Freedom according to the world is freedom to do what you like.

In the world in which we live, many people do not take into account the fall into sin and say that freedom is to be able to do what you want. It is a freedom to be the captain of your own soul and the master of your own destiny. They say that when you are free, then nobody should tell you what to believe or what to do. They say that there are no boundaries and no limitations. Everybody can decide his own life for himself. Now Jesus says that this freedom according to the world (which does not take the fall into sin into account) is no freedom at all! It is in reality slavery to themselves! Such people are in fact their own god, a bad god as they themselves are, and slaves of their own sinful selves.

b. Freedom according to the religious Jews is freedom from idolatry.

The Jews maintained that they had never been enslaved to anybody. They could not have meant that they were never slaves of Egypt, Assyria, Babylonia, Medo-Persia, Greece or Rome. They meant to say that the Jews have never been bound to idolatry, like the polytheistic Gentiles. Jews were monotheists, but the Gentiles were polytheists, idolaters. Jews believed that they were always God’s chosen people and that only they had served the Living God. However, the Jews conveniently forgot that their human ancestors were Gentiles⁴⁸ and they conveniently forgot all their rebellion and sin in their past history⁴⁹! They were even now living in their sins⁵⁰. Jesus was not speaking of the freedom from idolatry, but about the freedom from sin! Jesus said that the freedom according to the Jews, in spite of their religious faith in one God, was no freedom at all! Their tenacious believe in one God did not set them free from their sinful natures and their actual sins⁵¹! In spite of their monotheistic religion, the Jews were enslaved to sin. The faith of the Jewish religion might have kept them from idolatry, but it did not set them free from the guilt, power, enslavement and punishment of sin!

c. Freedom according to Jesus Christ is freedom from sin.

In John 8:34, Jesus teaches that everyone who sins *continually* is a slave to sin! And everyone who sins *continually* does not know Jesus Christ⁵²! With this statement, Jesus immediately wipes out the distinction between Jew and Gentile (non-Jew). All people have sinned. Thus all people are at some point in their lives *slaves of sin*. Knowing about the living God and still continuing to sin, only makes the sin of the Jews stand out more clearly! *As long as a Jew or a Gentile continues to sin and does not want to stop sinning, he is a slave of sin and not free at all!*

There are two consequences that follow slavery to sin. A slave is a prisoner of his master, called sin, and he is unable to deliver himself from his bondage! *A slave has no permanent place in the family*, because he is usually sold to other masters again. The Jews were proud of their descent from Abraham, but Jesus warned them that the Old Testament period of privileges for Israel was about to end⁵³!

A slave is never a son. Only those Jews and Gentiles that are set free by Jesus Christ become sons and daughters⁵⁴. The sons and daughters will stay forever in the house of God⁵⁵, but the ‘slaves’ will be driven out of the house⁵⁶!

Slavery to sin is a hopeless experience, because a person is unable to free himself from his own sin. Slavery to sin leads to greater slavery; bondage to one particular sin leads to bondage to other kinds of sin. For example, a person who is a slave to sexual immorality often becomes a slave to false teachings! A person who is a slave to drinking often becomes a slave to gambling. A person who is a slave to smoking cigarettes often becomes a slave to drugs.

⁴⁷ G: ontós

⁴⁸ Genesis 11:31; Deuteronomy 26:5

⁴⁹ Amos 3:2b; Jeremiah 18:1-12; Ezekiel 33:11-16

⁵⁰ Romans 3:10-12,23

⁵¹ cf. James 2:19

⁵² 1 John 3:6-9; Romans 6:16; 11:32; 2 Peter 2:19

⁵³ Matthew 8:11-12; 21:33-44; Hebrews 3:5-6; 8:13

⁵⁴ Galatians 3:26-29; 4:6-7; Ephesians 1:5

⁵⁵ Ephesians 2:13-22

⁵⁶ Galatians 4:21-31

Jesus teaches that *true freedom only happens when a person becomes bound to Jesus Christ*. He says, “If the Son sets you free, you will be really free!” Thus, whoever is bound to Jesus Christ is set free from sin! *But whoever desires to be free from Jesus Christ remains bound to sin!* Whoever wants to have the freedom according to the world, without boundaries and limitations, remains a slave to the boundaries and limitations of his own sin!

Therefore, real freedom is not doing what you desire to do, but doing what you should do and able to do what you should do! Real freedom is no longer to be ruled by sin, but to be ruled by Jesus Christ and his Word (17:17). Real freedom cannot be found outside Jesus Christ. Real freedom can only be found by becoming bound to Jesus Christ! Only when you are bound to Jesus Christ, do you want to do what you should do and are you able to do what you should do. If the Son sets you free, you will be really free⁵⁷! The word ‘really’ is the opposite of ‘appearance’. All other so-called ‘freedoms’ are in reality merely appearance! Whoever remains bound to Christ (dependent on Christ) will really be free from the slavery of sin⁵⁸!

(VI) 8:37-50. The real children of Abraham.

8:37. I know (by relationship, reflection and intuition)⁵⁹ (vira) that you are the seed (descendants) of Abraham, yet you are continually seeking (vipa) to kill (vnaa) me, because my word finds no room (vipa) in you.

8:38. The things which I have seen (vira) in the Father’s (God’s) presence I am continually uttering (as a Prophet revealing God’s will)(vipa); and the things (the whisperings) which you at some point have heard (viaa) from your father (Satan) you also continually do (vipa) (namely, trying to kill me).”

8:39. They answered (viao) and said (viaa) to him, “Our father is (vipa) Abraham.” Jesus said (vipa) to them, “If (3rd conditional sentence) you were (vipa) children of Abraham, you would be doing (viia) the works of Abraham.

8:40. But now you are continually seeking (vipa) to kill (vnaa) me, a man, who effectively told (vira) you the truth that I once for all heard (viaa) from God. This Abraham did not do (viaa).

8:41. You are continually doing (vipa) the works of your father.” They said (viaa) to him, “We were not born (virp) out of adultery (i.e. we are not illegitimate children). One Father we have (vipa), even God.”

8:42. Jesus said (viaa) to them, “If (4th conditional sentence) God were (viia) your Father, you would be loving (viia) me, for I once for all came forth⁶⁰ (viaa) from God and am come (from his presence of)⁶¹ (vipa). For I did not come forth (vira) of myself; he once for all sent (viaa) me.

8:43 Why do you continually not understand (vipa) my speaking (utterances)? It is because you cannot bear (are unable)(vipn) to hear (vnpa) my word (cf. 10:17).

8:44. You are always (vipa) out of (belong to) your father, the devil, and you always wish (vipa) to carry out (vnpa) your father’s wishes. He was (viia) a manslayer from the beginning and he does not stand (viia) in the truth, for there is (vipa) no truth in him. When he speaks the lie (vspa) he speaks (vipa) out of his own (character), because he always is (vipa) a liar and the father of it (the lie).

8:45. But because I speak (vipa) the truth you do not believe (vipa) me.

8:46. Who of you can prove (expose)⁶² (vipa) me guilty of sin? If (5th conditional sentence) I am speaking (vipa) the truth, why do not believe (vipa) me?

8:47. He who is (vppa) out of God (i.e. is born again) (can) continually hear (vipa) the words of God. The reason you do (can) not hear (vipa)(the words of God) is that you are (vipa) not out of God (i.e. are not the sons of God).”

8:48. The Jews answered (viao) and said (viaa) to him, “Are we not correct in saying (vipa) that you are (vipa) a Samaritan and have (vipa) a demon?”

8:49. Jesus replied (viao), “I do not have (vipa) a demon. On the contrary, I am honouring (vipa) my Father and you are dishonouring (vipa) me.

8:50. But I am not seeking (vipa) my (own) glory; there is (vipa) one who continually seeks (vppa) it (i.e. my glory), and he is (vppa) the (true) judge.

a. The Jews as a race are not the true children of Abraham (8:37-40).

Jesus acknowledges that the Jews are the *physical descendants* of Abraham (8:37). Being a Jew had definite advantages⁶³. But a greater privilege carried a greater responsibility. Jesus continually speaks about the things he has seen (perfect tense) in his Father’s presence, but the Jews continually speak about the whispering they have at one point heard from the devil (8:38).

John 8:39 is the third conditional sentence in this chapter: if the Jews were truly Abraham’s children, they would also have done the works of their father Abraham. The responsibility of children is to do the works of their father. Therefore, although the Jews were the *physical descendants* of Abraham, they were certainly not the *spiritual descendants* of Abraham! Abraham welcomed the messengers of God, obeyed the commandments of God and he fully trusted that God would do what he had promised. He rejoiced at seeing the day of the future Messiah, Jesus Christ (8:56)⁶⁴. However, the

⁵⁷ 2 Corinthians 3:17; Romans 8:5-10

⁵⁸ Romans 6:5-7

⁵⁹ G: oida

⁶⁰ G: exerchomai

⁶¹ G: ékó

⁶² G: elengchó

⁶³ Romans 3:1-2; 9:4-5

⁶⁴ cf. Genesis 12:3; 22:18

Jews opposed the messenger of God, rejected every word of Jesus (8:37) and finally plotted to kill him (8:40)(cf. 5:18; 7:19,25; 8:59)⁶⁵!

b. The unbelieving Jews are not the children of God (8:41-43).

The Jews then claimed that they were not children born from Abraham's sexual immoral relationship (like Ishmael from Hagar), but that they were children of God. When the Jews called God their 'Father' they were thinking of God as their Creator (8:41)⁶⁶.

John 8:42 is *the fourth conditional sentence* in this chapter: if God is truly the Father of the Jews, the Jews would love Jesus Christ! Because the Jewish religious leaders and teachers did not love Jesus Christ, they were not children of God! Jesus Christ 'went out' from God the Father (8:42) means the same as that he 'came from' God the Father (7:28). *These expressions refer to Christ's metaphysical and eternal Sonship: he is God who took on the human nature (1:1,14)⁶⁷*. He is the Representative of God on earth in everything he says and does. He is "God with us"⁶⁸. The Jews did not understand the words of Jesus, because they could not bear to hear his words. *Their stupid questions (8:19,22,25,33) showed that it was not their inability, but their unwillingness to hear what Jesus said. Their thinking was prejudiced. Their will was twisted. And their heart was hardened (8:43).*

**c. The Jewish religious leaders are the children of the devil.
The devil is a murderer from the beginning and the greatest liar (8:44-50).**

Jesus concluded that the Jewish religious leaders and teachers were not the children of Abraham, but rather the children of the devil. The Jews were *continually belonging* to their father, the devil, and *continually desired to do* the will of their father. The verbs are in the present continuous tense. The devil was a murderer and a liar from the beginning of creation. The devil is the Source of all lies⁶⁹! Even when he pretends to speak the truth he commits plagiarism in order to create the illusion that he can predict the future⁷⁰.

Now the Jewish religious leaders and teachers were also murderers and liars. They too were spreading lies about Jesus Christ (8:48)⁷¹. Therefore the devil was their true father, because their attitude, words and actions showed who their true father was (8:44). Jesus *continually spoke* the truth. The verb is in the present continuous tense. He spoke the truth about God, about the corrupt nature of man, about man's inability to save himself, about God's plan to save people, but also about God's threat to doom those who persist in unbelief. However, *the Jews continued in their unbelief, because in their pride they did not want to hear the truth about their lost condition. It was precisely because Jesus Christ revealed the truth that people rejected the truth. They did not come to the light, because they deliberately chose to live in the darkness (3:19-21; 8:45).*

No one can prove Jesus Christ guilty of sin. The word 'prove' means to expose, to convince and to convict. Jesus is absolutely sinless⁷². People, who say that Jesus is a moral perfect man, but reject the claims he makes as lies, are inconsequential. Jesus is either the greatest liar (like the devil) or he is really the greatest Saviour (the God-Man)! John 8:46 is *the fifth conditional sentence*: if Jesus continually speaks the truth, all people should believe in him. *The unbelief and disobedience of the Jews show that their father is really the devil (8:47).*

Psalm 115:8 says that people become like the one they devise (regard) or trust as 'god'. So the people in any nation, who kill others and tell lies, show that their real 'god' is a killer and a liar, namely, the devil himself! Jesus clearly teaches that the father of unbelievers is the devil⁷³. Physically the Jews were children of Abraham, but spiritually and morally they were children of the devil. The devil really exists and has a corrupt influence on earth. *Thus, every human being on earth either has the God of the Bible as his Father or the devil as his father. Every person lives either in the Kingdom of Jesus Christ or in the dominion of the devil⁷⁴*. There is no neutral ground on earth⁷⁵!

Instead of agreeing with what Jesus said, the Jews continued to spread lies about Jesus Christ. They claimed that Jesus was not a Jew, but a despised Samaritan (cf. 4:9). He was allegedly born from an immoral sexual relationship (cf. 8:41). They said that he was demon-possessed (10:20), because only an evil spirit would condemn 'good' people like the Jews who believed in the One and Only God (8:48). But note James 2:19! When Jesus denies the right of the Jews to call God their father, he was not inspired by a demon, but by his zeal to defend the honour of God the Father (cf. 7:18). He did not seek his own honour, but the honour of God. Not the Jews, but God himself will be the final judge in this matter (8:49-50). When the Jews call God their father (8:41), but at the same time insult the Person God sent (8:48) and try to murder him (8:37), they dishonour God (cf. 5:23). The 'god' of the Jews was according to themselves not 'the God and Father of

⁶⁵ Matthew 21:33-46

⁶⁶ Isaiah 64:8; Malachi 2:10

⁶⁷ Colossians 1:15; 2:9

⁶⁸ Matthew 1:23

⁶⁹ 2 Thessalonians 2:9-11

⁷⁰ Acts 16:16-17

⁷¹ cf. Matthew 28:11-15

⁷² Hebrews 4:15; 7:28

⁷³ 1 John 3:8,10; Revelation 12:9

⁷⁴ Matthew 13:24-30,36-43; Colossians 1:13

⁷⁵ cf. Luke 2:34

the Lord Jesus Christ⁷⁶, that is, not the God who revealed himself in and through Jesus Christ. Therefore the 'god' the Jews⁷⁷ worship is not the God who revealed himself in the Bible!

d. The believers in Jesus Christ from every nation are the true children of Abraham.

The apostle Paul teaches that Abraham is the spiritual father of all believers (in Jesus Christ)⁷⁸. He teaches that the blessings and promises of God were not given to Abraham's physical descendants, but to Abraham's one descendant, Jesus Christ⁷⁹! Believers in Jesus Christ show by their righteous actions that they are children of the righteous God! Therefore, whoever belongs to Jesus Christ is also a child of Abraham. Nobody can claim that he has certain advantages above others simply because he is a *physical* descendant of Abraham. Everyone who believes in Jesus Christ is a real *spiritual* descendant of Abraham! Since the first coming of Jesus, "there is no difference between Jew and Gentile"⁸⁰.

(VII) 8:51-59. The eternal existence of Jesus Christ.

8:51. I tell (vipa) you the truth, if (the 6th conditional sentence) anyone keeps (vsaa) my word, he will certainly not (double negative) see (experience) (vsaa) death forever (11:26).

8:52. At this the Jews said (viaa) to him, "Now we know (by observation and experience)⁸¹ (vira) that you have (vipa) a demon! Abraham died (viaa) and so did the prophets, yet you are saying (vipa), 'If anyone keeps (vsaa) my word, he will certainly not (double negative) taste (vsad) death forever.

8:53. Surely you are (vipa) not greater than our father Abraham, who (as you know) died (viaa). Also the prophets died (viaa) Whom are you making (vipa) yourself?"

8:54. Jesus replied (viao), "If (the 7th conditional sentence) I were to glorify (vsaa) myself, my glory would be (vipa) worthless (nothing). But it is my Father who continually glorifies (vppa) me, the very One you keep calling (vipa) 'Our God is (vipa) he'.

8:55. Yet you do not know (by study, observation and experience)⁸² (vira) him. But I know (by intimate relationship)⁸³ (vira) him. If (the 8th conditional sentence) I would say (vsaa) that I did not know (by intimate relationship)⁸⁴ (vira) him, I would be (vifd) a liar just like you. But I do know (by intimate relation)⁸⁵ (vira) him and am continually keeping (vipa) his word.

8:56. Abraham, your (natural) father, rejoiced (viam) that he would see (vsaa) my day (i.e. my first coming to this earth). Now he has seen (viaa) (it) and is overjoyed (viao)."

8:57. The Jews then said (viaa) to him, "You have (vipa) not yet⁸⁶ (lived) fifty years, and have you seen (vira) Abraham?"

8:58. Jesus said (viaa) to them, "I tell (vipa) you the truth, before Abraham was born (came into existence)(vnad), I AM⁸⁷ (vipa)!"

8:59. So they picked up (viaa) stones in order to throw (vsaa) at him, but Jesus hid himself (viap) and went out (viaa) of the temple.

a. Jesus Christ is eternal, because God glorified Jesus Christ throughout time.

John 8:51 is the sixth conditional sentence in this chapter: if anyone by genuine faith keeps the word of Jesus, he will never see spiritual and eternal death. Jesus continued to call the unbelieving Jews to repentance. The word 'keeping' the word means continually hearing, understanding, accepting and retaining the words of the Bible in a clean heart and obeying it persistently, thus bearing fruit⁸⁸. The word 'death' means eternal separation from the nearness, love and care of God⁸⁹ and forever experiencing the wrath and doom of God (3:36)⁹⁰. Jesus promised that whoever keeps his word will never be separated from the presence and loving care of God and will never experience the wrath and condemnation of God!

While the Jews were thinking of physical death, Jesus was speaking about spiritual death. They said that Abraham and all the other prophets died physically. So is Jesus claiming to be bigger than Abraham and all the prophets? The Samaritan woman said, "Are you greater than our (natural) father Jacob?" (4:12), but her heart opened more and more to

⁷⁶ 2 Corinthians 1:3; Ephesians 1:3

⁷⁷ and other Unitarians like Muslims

⁷⁸ Romans 4:11-16

⁷⁹ Galatians 3:7,14-29

⁸⁰ Romans 10:12; Galatians 3:28; Colossians 3:11

⁸¹ G: ginóskó

⁸² G: ginóskó

⁸³ G: oida

⁸⁴ G: oida

⁸⁵ G: oida

⁸⁶ G: oupó

⁸⁷ G: egó eimi

⁸⁸ Matthew 13:19,23; Mark 4:20; Luke 8:15; 1 John 2:5

⁸⁹ Romans 8:37-39; 2 Thessalonians 1:9

⁹⁰ cf. Revelation 21:8

Jesus. The Jews said, “Are you greater than our (natural) father Abraham?” and their hearts closed more and more to Jesus.

John 8:54 is *the seventh conditional sentence* in this chapter: if God continually glorifies Jesus Christ, it means everything! The Jews tried to monopolise God by *continually* calling him ‘our God’ (i.e. the God of the Jews only)⁹¹. Nevertheless, God *continually* glorified Jesus Christ! The verbs are in the present continuous tense.

He glorified Jesus Christ by speaking about him in the Old Testament⁹². He glorified him by publicly affirming him with an audible voice from heaven (1:34)⁹³. He glorified him by enabling him to do the miracle signs (11:4)⁹⁴. He glorified him by his authoritative teaching⁹⁵. And he glorified him by lifting him up on the cross, the resurrection, the ascension and the enthronement⁹⁶.

John 8:55 is *the eighth conditional sentence* in this chapter: if Jesus Christ knows God by personal and intimate experience⁹⁷ (1:18; 7:28-29), he is absolutely trustworthy. He simply cannot lie. The Jews mention God’s name all the time, but do not know God personally and intimately and also do not know him by study, observation and experience⁹⁸, even though he had revealed himself.

b. Jesus Christ is eternal, because Abraham saw the day of Christ.

God is Spirit (4:24) and therefore invisible⁹⁹. But God nevertheless reveals himself visibly in the Lord Jesus Christ: during the Old Testament period in the Angel of the Lord¹⁰⁰ and during the New Testament period in the incarnation of Jesus Christ (1:1,14,18; 14:9; 17:6)¹⁰¹. In all probability Abraham saw Jesus Christ when the Lord appeared to him in a visible form¹⁰².

In John 8:56, Jesus says, “Abraham rejoiced at seeing my day; he saw it and was glad”. But here Abraham saw *the day of Jesus Christ*. When God promised to give to Abraham a son, he rejoiced exceedingly. For twenty-five years he had believed God’s promise and then only his son was born. He named his son Isaac, which means ‘laughter’. The promise of the birth of a son and the realisation of that promise meant everything to Abraham. In Genesis 12:3,7 and 22:18, God promised, “In your seed all the families of the earth will be blessed”. Thus, not only the temporal joy of having a son, but the spiritual joy about the blessing that would affect the whole world, was connected to this son! All the families of the earth would be blessed through one of his son’s descendants. Abraham understood that this one descendant would be the Messiah, the Hope of all mankind, the Saviour of the world! In is in this sense, with the eyes of faith, that Abraham saw the day of Jesus Christ!

Nevertheless, Abraham did not receive the things promised during his life¹⁰³. He only saw the things that God had promised by faith and welcomed them from a distance. It was in this sense, that Abraham saw the day in which Jesus Christ, the Messiah, would come. He saw Jesus Christ by faith, welcomed him from a distance by faith and rejoiced at his coming by faith.

The Jews once more took the words of Jesus literally and said that Jesus was not yet fifty years old and could not have seen Abraham with his physical eyes, because Abraham lived two thousand years before Jesus Christ (8:57)! Jesus replied, “Before Abraham was born, I am” (8:58). The comparatively short time Abraham lived is expressed by the (aorist) past tense, but the eternal existence of Jesus Christ is expressed by the present continuous time! The Jews could only see the historical manifestation of Jesus Christ as the Son of Man on earth, but not his eternal existence as the Son of God with God the Father in heaven. Jesus Christ hereby openly affirms his eternal and absolute existence as God! He not only exists forever *in time*, but exists *before time* itself (1:1-2)¹⁰⁴! The Jews regarded this statement as blasphemy and picked up stones to stone Jesus to death (8:59; cf. 10:30-31)¹⁰⁵. But Jesus slipped away from the temple without them noticing it.

APPLICATIONS

8:3-5. Adultery is certainly a very serious offence. In the Old Testament Law, both the men and the women that were

⁹¹ cf. Romans 3:29-30

⁹² cf. Isaiah 7:14; 9:6-7; 11:1-2; 61:1-2; Hebrews 1:1-9

⁹³ Matthew 3:17

⁹⁴ Acts 2:22

⁹⁵ Matthew 7:28-29

⁹⁶ Philippians 2:9-11

⁹⁷ G: oida

⁹⁸ G: ginóskó

⁹⁹ 1 Timothy 6:16

¹⁰⁰ Exodus 3:2; 23:20-23; 33:2,14

¹⁰¹ Matthew 1:23; 28:20; Colossians 1:15

¹⁰² Genesis 15:1; 17:1; 18:1-2

¹⁰³ Hebrews 11:13,39-40

¹⁰⁴ Colossians 1:17

¹⁰⁵ Leviticus 24:16

caught in adultery were punished with the death penalty. However in the meantime, Jesus Christ died as a sacrifice of atonement for sins. If a person truly repents and confesses his sin to Jesus Christ, Jesus forgives him and cleanses him from all unrighteousness¹⁰⁶. Nevertheless, there are still some religious leaders and teachers today who are only interested to catch offenders of their own religious rules and laws and then kill them. That is because they do not know Jesus Christ and the New Testament teaching of grace and forgiveness for those who repent, but still live under the Old Testament social laws. *Always interpret the Old Testament laws in the light of the first coming of Jesus Christ and in the light of the New Testament teachings.*

8:6. There are people who ask questions only to trap you and to get a basis to accuse you before the religious and civil authorities. You do not have to answer all their questions. Sometimes silence is the best answer.

¹⁰⁶ 1 John 1:9

- 8:7. But at other times a probing answer is the best answer. Jesus made a very probing statement, “If any one of you is without sin, let him be the first to throw a stone at her.” The fact that no one threw a stone at the woman proves that everyone was guilty of committing the sin of adultery at some stage in his life. Read Matthew 5:27-30. Remove the plank from your own eye before you try to remove a splinter from someone else’s eye¹⁰⁷.
- 8:11. After Jesus Christ has forgiven your sins, leave your life of sin! Read Proverbs 28:13.
- 8:12. Follow Jesus Christ and you will always have the light of salvation, satisfaction, renewal and blessing.
- 8:15. Do not judge. To judge is the task of Jesus Christ¹⁰⁸. Jesus did not come to condemn the world for their sins, because the world already stands condemned. Jesus has come to save the lost and condemned people in the world¹⁰⁹. He did not come to judge people with human standards¹¹⁰, even though there is much to say in judgment of the religious leaders and teachers of the Jews¹¹¹. Jesus has come to judge the people who think that they have no sin and believe that they are righteous¹¹².
- 8:31. Obey the teachings of Jesus and this will show that you are really a disciple of Jesus Christ.
- 8:32. Obey the teachings of Jesus and this will set you completely free.
- 8:42. Love Jesus Christ and this will show that God is your Father.
- 8:44. People who continue to tell lies and murder other people in the world have the devil as their father. They certainly do not have the God of the Bible as their Father.

QUESTIONS

- 8:2-11. Why did Jesus not condemn the woman caught in adultery?
- 8:12-20. What is the testimony of Jesus about himself?
- 8:21-29. What does the coming damnation consist of?
- 8:30-31. Why do some former believers in Jesus Christ become enemies of Jesus Christ?
- 8:32-36. What is the meaning of true freedom?
- 8:37-50. Who are the true children of Abraham?
- 8:51-59. What proves the eternal existence of Jesus Christ?

¹⁰⁷ Luke 6:41-42

¹⁰⁸ John 5:22

¹⁰⁹ John 3:17-18

¹¹⁰ John 8:15; Matthew 7:1-2

¹¹¹ John 8:26

¹¹² John 9:39