

# Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

**Overall Theme: Jesus Manifestation to the Nation of Israel (1:19–12:50)**

## I. Jesus Return to Jerusalem and the resumption of hostility (John 7:10–10:42)

### ➤ **Chapter Review: John 7:1-59**

- Feeding 5000 (6:4-14) was a sign for the people who followed Jesus out of “curiosity” (they wanted to see the next healing and/or miracle)
- Too many people had false expectations of Jesus that ultimately lead to rejection of His earthly ministry which is detailed in Chapters 6-12
- Walking on water (6:15-21) was a sign for the disciples - to increase their understanding of who Jesus was as the “Son of God” while strengthening their confidence and convictions in His power and authority.
- **“SPIRITUAL TRUTH”** comes through a process  
[Receive the truth (*Jesus is the Truth*) → Believe Jesus (*signs*) → Be Saved] The prerequisite to “understanding” God is faith in Jesus Christ. The first work of the Holy Spirit is to recognize Jesus as the Son of God=The Messiah=The Christ
- **“I Am the Bread of Life”** (6:30-40) The 1<sup>st</sup> of the seven (7) “I Am Statements” found in the Gospel of John. However, it should be noted in John 4 during Jesus discourse with the woman at the well He also provides an expression of “self-revelation.”
- **John 7:52.** Even though Nicodemus was a respected teacher in the nation (3:10), he was insulted by the other members of the Sanhedrin. Their prejudice and hatred against Jesus were already strong enough to overthrow reason. The Sanhedrin accused Nicodemus of being as ignorant as the Galileans. **A prophet does not come out of Galilee**, they argued. So, the messianic Prophet cannot be a Galilean (cf. 7:41).

**CURRENT FOCUS: THE FEAST OF TABERNACLES (7:10–8:59)**

***A Woman is Caught in Adultery (John 8:1-11)***

**8** But Jesus went to the Mount of Olives. <sup>2</sup> Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. <sup>3</sup> Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, <sup>4</sup> they said to Him, “Teacher, this woman was caught in adultery, in the very act. <sup>5</sup> Now Moses, in the law, commanded us that such should be stoned. But what do You say?” <sup>6</sup> This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

<sup>7</sup> So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.” <sup>8</sup> And again He stooped down and wrote on the ground. <sup>9</sup> Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had raised Himself up and saw no one but the woman, He said to her, “Woman, where are those accusers of yours? Has no one condemned you?”

<sup>11</sup> She said, “No one, Lord.”

And Jesus said to her, “Neither do I condemn you; go and sin no more.”

***“I Am the Light of the World”***

<sup>12</sup> Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

<sup>13</sup> The Pharisees therefore said to Him, “You bear witness of Yourself; Your witness is not true.”

<sup>14</sup> Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. <sup>15</sup> You judge according to the flesh; I judge no one. <sup>16</sup> And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me. <sup>17</sup> It is also written in your law that the testimony of two men is true. <sup>18</sup> I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

<sup>19</sup> Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

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

<sup>21</sup> Then Jesus said to them again, “I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.”

<sup>22</sup> So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come?’” <sup>23</sup> And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. <sup>24</sup> Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins.”

<sup>25</sup> Then they said to Him, “Who are You?”

And Jesus said to them, “Just what I have been saying to you from the beginning. <sup>26</sup> I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.”

<sup>27</sup> They did not understand that He spoke to them of the Father.

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

things. <sup>29</sup> And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” <sup>30</sup> As He spoke these words, many believed in Him.

<sup>31</sup> Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free.”

<sup>33</sup> They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* You say, ‘You will be made free’?”

<sup>34</sup> Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. <sup>35</sup> And a slave does not abide in the house forever, *but* a son abides forever.

<sup>36</sup> Therefore if the Son makes you free, you shall be free indeed.

<sup>37</sup> “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. <sup>38</sup> I speak what I have seen with My Father, and you do what you have seen with your father.”

<sup>39</sup> They answered and said to Him, “Abraham is our father.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. <sup>40</sup> But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. <sup>41</sup> You do the deeds of your father.”

Then they said to Him, “We were not born of fornication; we have one Father—God.”

<sup>42</sup> Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. <sup>43</sup> Why do you not understand My speech? Because you are not able to listen to My word. <sup>44</sup> You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no

truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. <sup>45</sup> But because I tell the truth, you do not believe Me. <sup>46</sup> Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? <sup>47</sup> He who is of God hears God's words; therefore you do not hear, because you are not of God."

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

<sup>49</sup> Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. <sup>50</sup> And I do not seek My *own* glory; there is One who seeks and judges. <sup>51</sup> Most assuredly, I say to you, if anyone keeps My word he shall never see death."

<sup>52</sup> Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' <sup>53</sup> Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

<sup>54</sup> Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. <sup>55</sup> Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. <sup>56</sup> Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

<sup>57</sup> Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

<sup>58</sup> Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

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

**Commentary:** Jesus - The Light of the World (8:12 - 8:59)

**a. Debated Ending (7:53 – 8:11).**

**John 7:53–8:11.** Almost all textual scholars agree that these verses were not part of the original manuscript of the Gospel of John. The NIV states in brackets that *“The earliest and most reliable manuscripts do not have John 7:53–8:11.”* The style and vocabulary of this passage differ from the rest of the Gospel, and the passage interrupts the sequence from 7:52–8:12. *It is probably a part of true oral tradition which was added to later Greek manuscripts by copyists.* For more discussion on the subject and an exposition of the passage, see the *Appendix* before the John *Bibliography*.

**John 8:12.** This discourse continues Jesus’ public teaching in the city of Jerusalem in the temple area. How fitting that during the Feast of Tabernacles, when the large lamps were burning, **Jesus ... said, I am the Light of the world** (cf. 1:4, 9; 12:35, 46). The world is in darkness, a symbol of evil, sin, and ignorance (Isa. 9:2; Matt. 4:16; 27:45; John 3:19). **“Light”** in the Bible is a symbol of God and His holiness (Acts 9:3; 1 John 1:5). Jesus is **“the Light,”** not merely a light or another light among many lights. He is the only Light, **“the true Light”** (John 1:9), for the whole world. When Jesus said, **Whoever follows Me**, He meant whoever believes and obeys Him (cf. 10:4–5, 27; 12:26; 21:19–20, 22). Jesus was speaking of salvation.

Coming to Christ for salvation results in a different kind of life. A believer **will never walk in darkness**, that is, he will not live in it (cf. 12:46; 1 John 1:6–7). He <sup>1</sup> does not

---

<sup>1</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 303). Wheaton, IL: Victor Books.

remain in the realm of evil and ignorance (John 12:46) for he has Christ as his **Light** and salvation (cf. Ps. 36:9).

**John 8:13.** Again **the Pharisees challenged** His claim. Since He appeared as His **own witness**, they said His **testimony** was **not valid**. Self-authentication is sometimes unacceptable. The Law required two witnesses to establish a fact in capital offenses (Deut. 17:6; 19:15; John 8:17). Rabbinic tradition rejected self-testimony.

**John 8:14.** Sometimes, however, self-authentication is the only way to truth. Sometimes an individual is the only one who knows the facts about himself. And only God can give **testimony** to Himself. **Jesus** was competent to give a true witness of Himself because as God He has a comprehensive knowledge of His origin and destiny (7:29). In spite of what the Pharisees thought they knew about Jesus, they were ignorant of His heavenly origin and destiny (cf. 7:33–34), and thus were invalid judges of Him.

**John 8:15.** The Pharisees, Jesus said, judged **by human standards**, that is, they were limited by superficial appearances. They saw only His flesh, not His deity, so they misjudged Him. By contrast, Jesus did not come to **judge** people but to save them (3:17). When He does judge in the future, He will simply execute the Father's will according to truth and the Law (cf. 5:27, 45). He Himself will **pass judgment on no one**.

**John 8:16.** Jesus' judging was totally unlike theirs. Theirs was biased and limited. His was not His own because of His unique union **with the Father**. Nor was His witness **alone**; He spoke with divine authority.

**John 8:17–18.** In your own Law may refer to Deuteronomy 17:6; 19:15 (or to Rabbinic laws), which speak of the necessity of **two** witnesses. In Jesus' case only God could authenticate Him. God the Son and God **the Father** are the required two Witnesses. The Father **sent** Jesus and authenticated Him by the signs (miracles) He performed.

**John 8:19.** Jesus' teaching on God as His **Father** was unique (cf. 5:18), and the Jews were puzzled by His familiar way of talking about Him. The Pharisees **asked Him, Where is Your Father?** Was He talking about God, or (as they supposed) His human father? Their ignorance of Jesus showed their ignorance of God, for Jesus is the Revelation of the **Father** (cf. 1:14, 18; 14:7, 9).

**John 8:20.** Jesus **spoke these words while teaching in the temple area near the place where the offerings were put.** This was probably in the women's court (see the diagram <sup>2</sup> at 8:12; cf. Mark 12:41–42). Jesus went there and instructed the people. **No one seized** (*piazō*, "arrested") **Him** (cf. John 7:30, 32, 44, 10:39) **because,** as John repeatedly pointed out, Jesus was working on God's **time** schedule to accomplish the Father's will (cf. 2:4; 7:6, 30; 12:23, 27; 13:1; 17:1).

**John 8:21.** Just as His time was short, so their opportunity for trusting in Him was limited. Soon He would go back to His Father and they could not follow Him there (cf. 7:33–34). **You will die in your sin.** The singular "sin" is that of rejecting the One who offers salvation (cf. 16:9). They would "die" because they continued living in the

---

<sup>2</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 303–304). Wheaton, IL: Victor Books.



realm of sin, remaining under its power. Physical death would be their prelude to eternal separation from God.

**John 8:22.** Their question, **Will He kill Himself?** was both a misunderstanding and an ironic prophecy. They wondered if He would commit suicide and thus be unreachable. (Earlier they thought He meant He would go teach non-Jews in other lands [7:35].) Though Jesus did not kill Himself, He did lay down His own life (10:11, 18).

**John 8:23.** Jesus pointed out His heavenly origin and His real home (**from above ... not of this world**). They belong here (**from below ... of this world**), but He does not.<sup>3</sup>

**John 8:24.** Jesus said twice they **would die in their sins** (cf. this pl. with the sing. “sin” in v. 21). If they would reject the Sin-Bearer (1:29), they would continue in the realm of sin. If they would reject Jesus as the revelation of God, they would miss their only hope for salvation. **I am the One I claim to be** in Greek is the enigmatic “I Am,” which is a self-designation for God in certain contexts (cf. Isa. 43:10–11, LXX).

**John 8:25.** This revelation of Jesus as “I Am” only confused the Jews. And His words about their sins probably angered them. **Who are You? they asked.** He replied, **Just what I have been claiming all along.** This is the NIV’s translation of a problematic Greek sentence. (Other translations make it a question or an exclamation.)

---

<sup>3</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 304). Wheaton, IL: Victor Books.

**John 8:26–27.** Jesus could have said much more and even condemned His hearers, but His purpose in coming was to give them and **the world** the message from the One **who sent** Him. This message is certainly true because the Sender **is reliable** (cf. 7:18, 28). John added that the people **did not understand that** Jesus **was** referring to the **Father**. God was unknown to them, so they missed Jesus (cf. 1:18).

**John 8:28.** Jesus was now unknown to them. Only the Crucifixion (when **the Son of Man** would be **lifted up**; cf. 3:14; 12:32) would enable them to see Him for **who** He really is. He did not mean that all will be saved, but that the Cross would reveal that Jesus is God’s Word (the *Logos*) to man, and that what He taught was **just what the Father ... taught** Him.

**John 8:29.** Jesus’ union with the Father is one of love and continual obedience (cf. 4:34; 5:30). Though people reject Jesus, the Father will never abandon Him. Jesus is never **alone**, and even on the cross the Father glorified Him (cf. 16:32; 17:5).

**John 8:30.** In spite of widespread unbelief and official rejection, the ministry of Jesus did bring many to faith (cf. 7:31). Yet this faith would need to be tested and refined. 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.

**John 8:31–32.** **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**. Knowing this salvation <sup>4</sup> truth would liberate them from their bondage in sin.

**John 8:33.** Their response indicated that they had not grasped Christ's message. Even though they were under Rome, they insisted that as **Abraham's descendants** they were **free** men. How could Jesus free them when they were not **slaves**? They had no sense of their bondage to sin.

**John 8:34.** Three times in this chapter (vv. 34, 51, 58) **Jesus** said, **I tell you the truth** (cf. comments on 1:51). The very act of committing **sin** reveals that the one doing the act is under the power and authority of sin. Sin is personified as a cruel master. Paul used the same illustration (Rom. 6:15–23).

**John 8:35.** Just as Ishmael, Abraham's **slave** son, was cast out of the house (Gen. 21:8–21), so those in sin are in danger. Isaac was **a son** who belonged and therefore remained in the house. Were they like Ishmael, or Isaac? The issue was not physical genealogy but spiritual kinship.

**John 8:36.** Jesus is **the true Son** and seed of Abraham (Gal. 3:16). He remains in the house and is over it (Heb. 3:6). People can become truly **free** by becoming sons of God by faith in Christ, *the Son* (Gal. 3:26).

---

<sup>4</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 304–305). Wheaton, IL: Victor Books.

**John 8:37.** Physically the Jews of course **are** the **descendants** of Abraham. **Yet** this same crowd was seeking **to kill** Jesus, Abraham's true Son, thus showing that they were not Abraham's *spiritual* descendants (cf. Rom. 2:28–29; 9:6, 8; Gal. 3:29). They were rejecting His message (**My word**).

**John 8:38.** Jesus spoke what He had **seen in the Father's presence** (cf. v. 28). Thus His words are God's truth. But the people had no affinity for His words because they listened to *their father* (Satan; v. 44) and followed him. As yet Jesus had not identified their father, but the implication was becoming plain.

**John 8:39.** To counter the thrust of Jesus' argument, the Jews claimed **Abraham** as their spiritual **father**. But **Jesus** responded by stating that spiritual descendants of Abraham **do** what **Abraham did**, that is, they believe and obey God. They should respond in faith to the heavenly messenger and do what He says. John the Baptist had earlier warned the Jews against the danger of trusting in their Abrahamic lineage (Luke 3:8).

**John 8:40.** But they were rejecting the heavenly Messenger and seeking **to kill** the One who **told** them God's Word. **Abraham did not do** that; he was obedient to God's commands (cf. Gen. 12:1–9; 15:6; 22:1–19).

**John 8:41.** The Jews' works were different, so their **father**<sup>5</sup> (cf. v. 38) must also be different. They could seek to evade Jesus' logic only by denying an illegitimate

---

<sup>5</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 305). Wheaton, IL: Victor Books.

human paternity and claiming a heavenly one. In their denial, **We are not illegitimate children**, they may have been casting aspersions on Jesus' birth.

**John 8:42.** **Love** is a family affair (1 John 5:1). If the Jews really had **God** as their **Father** and really loved Him (the Gr. assumes they did not), then they **would** have loved **Jesus** because He **came from God**. Jesus again affirmed His position as God's Representative: the Father **sent** Him.

**John 8:43.** Jesus the *Logos* speaks to people, but their fundamental opposition to Him caused them to misunderstand His **language**. **Unable to hear** means a spiritual inability to respond. The rendering **what I say** is literally, **"My word"** (*logos*). Paul later wrote that **"the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him"** (1 Cor. 2:14).

**John 8:44.** **The devil** is the enemy of life and **truth**. By a lie he brought spiritual and physical death to mankind (cf. Gen. 3:4, 13; 1 John 3:8, 10–15.) He still distorts truth (**there is no truth in him ... he is a liar and the father of lies**) and seeks to lead people away from God, the Source of truth and life (2 Cor. 4:4). Since **these Jews wanted Jesus' death and since they rejected the truth and embraced the lie**, their family solidarity with Satan and his desires was certain. How different from having Abraham as their father!

**John 8:45.** Jesus, in contrast with them, lives in **truth** and proclaims it. Since unbelievers love darkness not light (cf. 3:19–20), and falsehood not reality, they reject Jesus.

**John 8:46.** Many accusations had been made against Jesus (cf. 7:12b, 20). But He is so committed to doing God's will ("I always do what pleases Him" [8:29]) that it is impossible to show any connection between Jesus and sin: **Can any of you prove Me guilty of sin?** Since this is so, they should have recognized His divine origin. His second question, **Why don't you believe Me?** is answered in the next verse.

**John 8:47.** Belonging **to God** is the basis for hearing Him. To **hear** God is **not** a matter of being able to discern audible sounds but of obeying the heavenly commands. Jesus' hearer's absolute rejection of the heavenly Word was a clear reflection **that** they did **not belong to God** (lit., "are not of God").

**John 8:48.** Samaritans were a mixed race with a religion the Jews considered apostate (cf. comments on 4:4). To call Jesus **a Samaritan** was to use a term of abuse, referring to a heretic or one with a faulty<sup>6</sup> worship. Their charge that Jesus was **demon-possessed** (cf. 7:20; 8:52; 10:20) suggested they thought He was mad, unclean, and evil. How ironic that after He said their father was the devil (8:44), they said He was demon-possessed!

**John 8:49–50.** Jesus' claims were not those of a **demon-possessed** person. He was seeking not self-exaltation but the **honor** of His **Father**. Their attempt to **dishonor** Him was an attack on His Father. (Cf. Hanun's attack on David's messengers, which was an insult against the king; 2 Sam. 10:1–6.)

---

<sup>6</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 305–306). Wheaton, IL: Victor Books.

When accused, Jesus did not seek to justify Himself (cf. John 8:54). He committed His case to the heavenly **Judge**, knowing that even if people judge the Son falsely, the Father will reverse their verdict and vindicate Him.

**John 8:51.** Again Jesus said, **I tell you the truth** (cf. comments on 1:51). **Keeps My Word** is another way of expressing a positive response to His revelation. (Similar expressions are “hear” His Word [5:24] and “hold” to His teaching [8:31].) It means to observe, pay attention to, or to fulfill. A person who obeys Jesus **will never see death**, that is, **he** will not be eternally separated from God (cf. 3:16; 5:24).

**John 8:52–53.** His opponents thought that He meant physical <sup>7</sup> death. To **taste death** means to experience death (Heb. 2:9). So, they concluded that since **Abraham** and **the prophets** had **died**, He must be insane or **demon-possessed** (cf. John 7:20; 8:48; 10:19). In Greek their first question in 8:53 expected a negative answer: “You are not **greater than our father Abraham** who died, **are You?**” The irony is that of course He is. But He had not come to proclaim His greatness.

**John 8:54.** **If** He honored Himself (cf. v. 50), His **glory** would have no value. The **Father ... is the One who** will do the work of vindication. Yet the hostile unbelievers claimed a relationship to **God**. It is obvious that they were in error. Jesus’ Father is God; their father was Satan.

---

<sup>7</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 306). Wheaton, IL: Victor Books.

**John 8:55.** In the deepest intimacy Jesus has a relationship and union with God but His enemies did not. Jesus knows (*oida*, “to know inherently or intuitively”) the Father, but they did **not know** (*ginōskō*, “to come to know by experience or observation”) **Him**. For Him to deny this would be to lie just as they were lying. Jesus did **know** the Father and obey **Him (keep His Word; cf. v. 52)**.

**John 8:56.** **The unbelieving Jews were not Abraham’s descendants spiritually** (v. 39). But here when Jesus referred to **your father Abraham** He meant they <sup>8</sup> But here when Jesus referred to **your father Abraham** He meant they were physically related to him. Abraham **rejoiced** to see **My day**, that is, the messianic salvation which God promised (“all peoples on earth will be blessed through you”; Gen. 12:3). Abraham by faith was granted a son Isaac, through whom the Seed (Christ) would come. How much of the messianic times God revealed to His friend Abraham is unknown. But it is clear that he knew of the coming salvation and he rejoiced in knowing about it and expecting it.

**John 8:57.** The unbelievers objected that one so young (**not yet 50 years old**) could not have **seen Abraham**. (Nothing should be inferred about Jesus’ age from this remark.) They could not understand how Abraham and Jesus could have possibly had any visual contact.

**John 8:58.** Jesus then affirmed His superiority over the prophets and Abraham. **Abraham** came into being; but when he **was born**, **Jesus was already existing**. **I Am**

---

<sup>8</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 306). Wheaton, IL: Victor Books.



is a title of Deity (cf. Ex. 3:14; Isa. 41:4; 43:11–13; John 8:28); the Jews' response (v. 59) showed they understood it that way. Jesus, because of His equality with God (5:18; 20:28; Phil. 2:6; Col. 2:9), existed from all eternity (John 1:1).

**John 8:59.** *Jesus' clear affirmation<sup>9</sup> of His deity evoked a crisis.* They had to decide whether He was what He claimed or was a blasphemer (cf. 5:18). Stoning was the normal punishment for this sin.

The words, **but Jesus hid Himself**, could refer to a supernatural means of escape. The NIV's **slipping away** (lit., "He went out") implies ordinary means (cf. 5:13; 10:39; 12:36). Once again, **His time had not yet come** (cf. 2:4; 7:6, 8, 30; 8:20).<sup>10</sup>

---

<sup>9</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 306–307). Wheaton, IL: Victor Books.

<sup>10</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 307). Wheaton, IL: Victor Books.