

GOSPEL OF JOHN

EXEGESIS VERSE 12:

GNT John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

NAS John 8:12 **Again therefore Jesus spoke to them, saying, "I am the light of the world;** *Πάλιν (adv.) οὖν (infer. conj.; refers back to the read of the multitude to His initial gospel presentation of vss.37ff) ὁ Ἰησοῦς (d.a. + n-nm-s) ἐλάλησεν λαλέω (viaa--3s) αὐτοῖς αὐτός (npdm3p) λέγων, λέγω (circ. ptc./p/a/nm-s) Ἐγώ (nprn-1s; "I Myself") εἰμί (vira--1s; "keep on being") τὸ φῶς (d.a. + n-nn-s; "the light") τοῦ ὁ κόσμου· κόσμος (d.a. + n-gm-s) he who follows Me shall not walk in the darkness, but shall have the light of life." ὁ ἀκολουθῶν ἀκολουθέω (subs. ptc./p/a/nm-s; "he who follows/accompanies/be attendant to/adheres to or aligns with") ἐμοὶ ἐγώ (nprn-1s) οὐ (neg +) μὴ (neg.; double neg. in Grk denotes emphatically "absolutely not") περιπατήσει περιπατέω (vsaa--3s; "might not walk") ἐν (pL) τῇ ἢ σκοτίᾳ, σκοτία (d.a. + n-df-s; "the darkness"; here ref. the realm of spiritual darkness) ἀλλ' ἀλλά (strong adv.; in direct contrast to) ἔξει ἔχω (vifa--3s; "will have") τὸ φῶς (d.a. + n-an-s) τῆς ἢ ζωῆς. ζωή (d.a. + n-gf-s; "life"; ref. E.L.)*

ANALYSIS VERSE 12:

1. The adverb “**again**” points to the following:
 - A. A return in context back to Jesus’ initial gospel presentation in vss.37 – 38.
 - B. A re-explanation of what He said.
2. **Therefore**, the background setting of Chapter 8 continues to be the final and great 8th day of the Feast of Tabernacles.
3. As noted, it is this particular day that emphasizes Messiah as God incarnate/personified and His work on the cross, as it pertains to eternal **life**.
4. As John noted, the read the multitude had concerning His words was indicative of Judaistic belief under the system of Judaism.
5. John used the word “multitude” 7x in ch.7 to emphasize the viewpoints of Israel corporately in their assessment of Christ:
 - A. Many (though the distinct minority) believed in Him as God-man for salvation.
 - B. Most (the vast majority) believed Him to be only a man claiming the appearance of the messianic age to include:

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- 1) A prophet sent to prophesy the coming deliverance of Israel, as they perceived it under Judaistic belief.
- 2) The promised king of Israel as perceived under Judaistic belief.
- 3) A liar and deceiver.
6. John did this by design to prove the principle of spiritual blindness/darkness inherent in religious reversionists when confronted with the truth of BD.
7. Basically, all that **Jesus** said or taught in Chpt.7 was lost, confusing or misapplied by His listeners overall, exceptions noted (vs.31).
8. Under spiritual darkness, they missed the spiritual ramifications of His gospel presentation and rather placed them under their distorted understanding of the Messianic age.
9. They only saw Him as a man who was proclaiming He had a part of that ushering in whether as a prophet, the king/messiah himself or a liar.
10. John provided a valuable lesson that religious reversionists are negative.
11. John now subsequently in chpt.8, does not use the word “multitude” at all.
12. Even though the multitude is still present, the representation of Judaism in context is no longer a premier focus in interpreting all that is being said.
13. **Again, Jesus** speech/content is the issue as He **spoke to them saying, “I am the light of the world”**.
14. This section of His teaching is designed to expand upon the concept of **the light** found in the prologue. Joh.1:4-9
15. He now uses speech that even those who are –V and antagonistic to Him can hear that He is claiming to be God.
16. And it is this simple statement that will elicit a heated response from His enemies.
17. During the feast of Tabernacles, lights were another prominent feature beginning on the 1st day and so men’s minds would be focused on the concept of **light**.
18. Many brilliant candelabra were lit for the greater portion of the feast but extinguished before the 8th day.
19. The absence of **light** on this day (as with the absence of water) again would make His reference to it, all the more impressive.
20. His statement indicates that **the world** is in darkness and has need of His presence.
21. **Light** is symbolic of God and indeed He is declared by John to be **light**. Joh.1:4
22. **Light** is used in relation to God’s essence, to include His attributes of righteousness and justice. Mic.7:9; Isa.51:4; Zep.3:5; 1Joh.1:5
23. The theme of **light** and **life** being intimately connected is also taught in Scripture. Job 3:20; Psa.27:1; 36:9; Joh.1:4
24. The relationship of truth and **light** is similarly taught. Psa.43:3; 119:105, 130; Pro.6:23
25. Therefore, the principle of light is used to denote God’s eternal essence, His viewpoint and absolute moral integrity.
26. Alternately, the person and viewpoint of Satan is referred to under the principle of **darkness**.
27. The statement that He is **the light of the world** conveys a picture of a world in darkness, lacking **the light**, therefore, under the domination of the Prince of **darkness**. Eph.5:8; 6:11-12; Col.1:13

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28. The inhabitants are desperately in need of **light** and its attendant blessings of righteousness, justice, **life** and truth and thus share in God's love for one another. 1Joh.2:10
29. **Jesus** claims to be all these things as He claims to be **the light**.
30. In the OT it was clearly understood that God was **the light** and the theophany of the pillar of **light** given to the Exodus generation demonstrated this truth. Exo.13:21
31. The prophecies relating to Messiah, especially His birth and appearance in the world and His ultimate position as eternal **light** for His people, reveal that He could be nothing less than God. Isa.9:2 cf. Mat.4:16; Isa.60:19-20 cf. Rev.22:5
32. Therefore, Jesus' claim to be **the light of the world** was nothing less than a claim to be God.
33. A fact that His enemies clearly understand (vs.13).
34. His simple promise to those that accept this truth of His Person is made clear in the second half of His statement, "**he who follows Me shall not walk in the darkness, but shall have the light of life**".
35. While **Jesus** is **the light** and source of **life** for the entire **world**, only those availing themselves of Him are guaranteed deliverance from **darkness**.
36. All who lack a relationship with Christ are in spiritual **darkness** and the order and conduct of their lives must take place in that **darkness**.
37. The one **who follows** Christ does not have to order his **life** by the dictates of **darkness** and death, since he will possess **the light of life**.
38. To **walk in the darkness** is to live in the realm of spiritual death for the unbeliever (Eph.5:8; Col.1:13) and the realm of temporal death for the believer (1Joh.1:6; 2:9-11)
39. God is intensely interested in providing **the light** (truth or Divine viewpoint) that provides the reality of **life** in its fullest sense both eternally and temporally.
40. And it is how one adheres to (or doesn't adhere to) **the light** in time that determines the outcome of their **life** in its eternal state.
41. This **life** is in His Son. Joh.1:4
42. As the revealed Person of the Godhead, Christ is the source of **light** and **life** for all mankind.
43. If men choose to reject **the light**, they must of necessity dwell in the only other alternative and that is **darkness**.
44. Those who **follow the light** are +V and those who **walk in darkness** are -V.
45. By following Christ and adhering to His viewpoint, one is provided with the illumination that converts **life** into an eternal reality.
46. The goal for these listening to Christ is to accept His premise that He is God and secure this **life**.
47. The goal for the believer is to grow spiritually, taking in **the light** of doctrine (1Cor.2:16), replacing the human viewpoint and Satanic **darkness**, until they are filled with **the light** of truth. Luk.11:34-36
48. The participle of "**he who follows**" should be given its full force emphasizing that to the degree one continually **follows**, to that degree they escape the pitfalls of **darkness** and will enjoy the benefits of **life**.

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49. The subjunctive mood of “**walk**” declares the doctrine of the blatantly obvious i.e., those who adhere to following **the light**, during that course of action the potential of walking **in darkness** is removed.
50. This points to the absolute effect of both the SAJG and R_BAJG.
51. For one to fully realize Jesus’ promise he/she must first apply active faith in Christ for salvation and then continue to apply active faith towards the entire realm of BD.
Act.20:27
52. For one to fully realize Jesus’ promise then demands a fully committed follower, not any half-hearted or lukewarm disciple.

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EXEGESIS VERSES 13 – 14:

GNT John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

NAS John 8:13 **The Pharisees therefore said to Him, "You are bearing witness of Yourself;** οἱ ὁ Φαρισαῖοι, Φαρισαῖος (d.a. + n-nm-p) οὖν (infer. conj.) εἶπον λέγω (viaa--3p) αὐτῷ αὐτός (nrdm3s) Σὺ σύ (nprn-2s; "You Yourself") μαρτυρεῖς· μαρτυρέω (vipa--2s; "are bearing witness/testifying") περὶ (pg; "concerning/on behalf of") σεαυτοῦ (reflex. pro./gm2s; "yourself") **Your witness is not true."** σου σύ (nprg-2s) ἡ μαρτυρία (d.a. + n-nf-s; "witness/testimony") οὐκ οὐ (neg. +) ἔστιν εἰμί (+ vipa--3s; "is not") ἀληθής. (a--nf-s; "true/genuine/trustworthy")

GNT John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

NAS John 8:14 **Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true;** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viadep--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (nrdm3p) Καὶ καὶ (enclitic use of compound of the ascensive conj. "even" + part. "if"; intro. 3rd class condition) ἐγὼ (nprn-1s) μαρτυρῶ μαρτυρέω (vspa--1s; "might bear witness") περὶ (pg) ἐμαυτοῦ, (reflex. pro./gm1s; "Myself") μου, ἐγὼ (nprg-1s) ἡ μαρτυρία (d.a. + n-nf-s; "witness") ἐστιν εἰμί (vipa--3s) ἀληθής (a--nf-s; "true") **for I know where I came from, and where I am going;** ὅτι (causal; "because/for") οἶδα (viPFa--1s; "I know") πόθεν (adv.; "from where/from what place/origination") ἦλθον ἔρχομαι (viaa--1s) καί (cc) ποῦ (adv.; "to where/what place") ὑπάγω· (vipa--1s; "I go/depart/withdraw to") **but you do not know where I come from, or where I am going.** δέ (ch) ὑμεῖς σύ (nprn-2p; ref. Pharisees) οὐκ οὐ (neg. +) οἴδατε οἶδα (viPFa--2p; "do not know/have never known") πόθεν (adv.) ἔρχομαι ἔρχομαι (vipdep--1s) ἢ (cc; "or") ποῦ (adv.) ὑπάγω. ὑπάγω (vipa--1s)

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ANALYSIS VERSES 13 – 14:

1. Once again we see **the Pharisees**, as those who predominately confront **Jesus** taking issue with His teaching.
2. The fact that they again are in the spotlight contextually denotes that the failure of the temple police in arresting **Jesus** has thrown that burden back on their shoulders.
3. They were the Jewish legalists and like the Sadducees, had much to lose if **Jesus** gained popular acceptance.
4. A profile of **the Pharisees** and their attitude towards the plan of God reveals:
 - A. They rejected God’s representatives. Mat.3:7; Luk.7:30
 - B. They rejected Jesus’ teachings and works. Mat.9:34; 12:24; Cp. Joh.8:25
 - C. They chastised **Him** for His associations. Mat.9:11; Luk.7:31ff
 - D. They were critical of His followers. Mat.15:2
 - E. They disliked His practices. Mat.9:14
 - F. They consistently tried to entrap **Him**. Mat.16:1; 22:15;
 - G. They were the subject of His most vehement denunciations. Mat.15:1-14; 16:6-12
 - H. They plotted with anyone and everyone they could to destroy **Jesus**. Mat.12:14; Mar.3:6
 - I. The Gospel of John has painted them to be arrogant, condescending towards others, manipulators of Scripture, vacillating in the eyes of others, ignorant of Scripture spiritually, illogical in thinking, abusing their authority through intimidation tactics, slanderers, degrading of others, superficial and aggressively hostile, but otherwise really nice people.
5. **The Pharisees** are the perfect example of the religious man who lacks a true relationship with God and the different STA attitudes that such types have towards the true representatives of the Father.
6. They make an objection to Jesus’ claim as God and **therefore said to Him, “You are bearing witness of Yourself; Your witness is not true”**.
7. Again, they make reference to a principle in the Mosaic Law that is true enough when properly understood.
8. And again, they skirt the issue of His proclamation that He is the God-man and seek to take control by zeroing in on a legal technicality.
9. The basic premise is that if a person renders testimony on their own behalf, with no corroborating evidence or witnesses, their testimony is not legally valid.
10. Simply stated, one could easily lie and misrepresent himself and so individual testimony was generally to be rejected.
11. Based on this principle, their objection would normally be valid.
12. In Joh.5:31ff, **Jesus** acknowledged that unsupported testimony was not valid.
13. That is not to say that unsupported testimony is always false, just to say that one generally should not make assumptions or decisions based on a single witness. Deu.17:6; 19:15
14. He also declared in the Joh.5:31ff passage that His witness did not stand-alone and was legally validated via John the Baptist, His works and God the Father Himself.
15. As the reality of His claim of being the light of the world in vs.12 encompasses His whole Person in hypostatic union, so His response in vs.14 must be understood.

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16. Speaking from His whole Person, He **answered and said to them, “Even if I bear witness of Myself, My witness is true”**.
17. The 3rd class condition of His statement indicates maybe He is or maybe He is not.
18. Therefore, the force of His statement is **if His witness “appears”** to be of Himself.
19. It is under this auspices of potential that **even if** it looks like He testifies on behalf of Himself, His testimony is still legally validated.
20. Because **the Pharisees** rejected the hypostatic union of their Messiah, they only see the humanity of Christ speaking.
21. But the reality is, He is the God-man and therefore at all times His **witness** is legally binding via the supporting testimonies of God the Father and God the Holy Spirit.
22. He states this cause of validation in terms of His origination and future destiny, **“for I know where I came from, and where I am going”**.
23. The place **from** which He **came and** the place to **which** He is **going** is Heaven.
24. He knows that as God the Son, His condescension originated **from** the Godhead (Joh.1:1,14), and this act was in full agreement and in union with the Father and the H.S.
25. He knows that His humanity also has a heavenly tie via the miraculous conception by God the Holy Spirit (Mat.1:18,20) and further attested to by the H.S. and the Father. Mat.3:16-17
26. In turn, He prophesizes His future destination following His work on the cross, as He will return to heaven via resurrection and ascension, seated at the right hand of the Father in is His glorified state. Psa.2:7; 110:1
27. Because **the Pharisees** are negative and spiritually blind, it only appears **Jesus** is bearing **witness of** Himself.
28. But because He is God, then His witness is always **true** and genuine and always legally validated.
29. At all times in His ministry He had the complete agreement of both the Father (Joh.5:19-20) and the H.S. as manifested by His works of miracles performed day in and day out. Joh.21:25
30. Because He is God, His testimony is Sovereign and needs no outside validation.
31. He then states that they are indeed spiritually blind and not knowledgeable with regard to His Person, **“but you do not know where I come from, or where I am going”**.
32. Because they reject the necessity for God as being the only avenue for removal of sins, they reject the need of the hypostatic union, the virgin birth, His place of birth, His death, burial, resurrection and ascension.
33. They reject His origination from the Godhead and His future destination of returning to the Godhead in the 3rd heaven.
34. It also implies their failure to rightly divide the Word of Truth regarding the dividing advents of Messiah and His mission and purpose especially of the 1st advent.
35. Since they are not knowledgeable with regard to His Person, then they are incompetent to pass judgment on anything He says.
36. This is the reality for all negative volition: they cannot effectively evaluate the teaching or claims of those who are positive, since they lack crucial information with regard to the spiritual realities that exist. 1Cor.2:14-15

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37. And for +V that bears **witness** to the truth in FHS, they too have the attesting testimonies legally acceptable before God. Rom.8:16; 1Joh.5:9-11
38. As long as they reject His obvious and understood claims to be God, they would not understand **Him** or His teaching.
39. Since these men only judged on appearances (Joh.7:24), **Jesus** condemns them for judging according to the flesh (vs.15).

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EXEGESIS VERSES 15 –16:

GNT John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

NAS John 8:15 **"You people judge according to the flesh; I am not judging anyone.**
 ὑμεῖς σύ (nprn-2p; "You people/You all") κρίνετε, κρίνω (vipa--2p) κατὰ (pa;
 "according to") τὴν ἢ σάρκα σάρξ (d.a. + n-af-s) ἐγὼ (nprn-1s; "I Myself") οὐ (neg.
 +) κρίνω (vipa--1s; "am not judging") οὐδένα. οὐδεὶς (adj./am-s; "anyone/not even
 one")

GNT John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με.

NAS John 8:16 **"But even if I do judge, My judgment is true;** δέ (ch; "Now/But")
 καί (ascensive use; "even") ἐάν (part. intro. 3rd class cond.; "if") ἐγὼ (nprn-1s; "I
 Myself") κρίνω (vspa--1s) ἐμὴ ἐμός (a--nf1s; that which one possesses; "My own") ἡ
 κρίσις (n-nf-s) ἐστίν, εἰμί (vipa--3s) ἡ ἀληθινὴ ἀληθινός (d.a. + a--nf-s;
 "true/correct/reality") **for I am not alone in it, but I and He who sent Me.** ὅτι
 (causal conj.; "for/because") οὐκ οὐ (neg. +) εἰμί, (vipa--1s; "I am not") μόνος (a--
 nm-s; "alone/solitary/by itself") ἀλλ' ἀλλά (strong adv.; "but") ἐγὼ (nprn-1s; "I
 Myself") καί (cc) ὁ πέμψας πέμπω (d.a. + subs. ptc./a/a/nm-s; "He who sent") με.
 ἐγὼ (nprn-1s)

ANALYSIS VERSES 15 – 16:

1. Since the Pharisees engaged themselves in the act of trying to **judge** Christ, He now focuses in on that principle as it applies to them and Him.
2. As **judgment** is now the issue, one must understand its concept.
3. **Judging** can come in the form of:
 - A. Judicial **judgment**, which is a legal act of **judging** that is set forth to impose a determination to include sentencing according to the law.
 - B. Non- judicial **Judgment** in a more generic or common sense to evaluate, critique, form an opinion about or determine and settle a conflict.
 - C. In both cases, the one judging determines an act of separation regarding the conflict in view. (ex. guilty vs. not guilty; winner vs. loser; right vs. wrong)

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- D. Judicially, the conflict is resolved according to the law and that the separating act is considered to be legally permanent and binding upon the parties involved.
 - E. Non-judicially, **judging** is simply rendering an opinion, which determines a separation of conflict, but said opinion has not been concluded under the adjudicating process of the law.
4. The Pharisees have in principle engaged in both forms of **judgment** towards Christ.
 5. They have essentially evaluated His Person according to the Law in their attempt to judicially condemn Him under the Law, which they are in a position to do so.
 6. They have in a more general sense personally assessed Him on the spot as a liar and false witness.
 7. However, as Jesus made clear, their assessment of Him is void of any spiritual insight and is strictly according to their human viewpoint standards and erroneous views concerning His Person.
 8. Thus by implication, since they have not evaluated His Person correctly, they in turn have misused the Law, perverting it for their own purposes.
 9. He renders their perversion of the Law under the terminology, “**You people judge according to the flesh**”.
 10. To **judge according to the flesh** is to employ only human perception, ideas, and standards when making evaluations of others with no regard for spiritual realities.
 11. As Jesus had informed Nicodemus, that which has its origin and nature derived from **flesh** can never rise above the inherent limitations of **flesh**. Joh.3:6a
 12. The flesh has a particular set of standards that it commonly employs when evaluating people to include:
 - A. Appearance
 - B. Heritage
 - C. Geographic origin
 - D. Social status
 - E. Money
 - F. Success
 - G. Intelligence
 - H. Occupation
 - I. Talent
 - J. Personality
 - K. Popularity
 13. While all these factors may be taken into consideration and men may make as objective an assessment as possible, those who cannot and do not factor in any spiritual realities are unable to completely evaluate another, especially evaluations regarding +V.
 14. The Pharisees condemned and rejected Jesus due to His Galilean ties, their familiarity with His family, His unassuming overt appearance and they rejected His teaching because they were negative and had no spiritual insight.
 15. Their evaluation both judicially and personally was totally off base.
 16. Jesus then breaks down the two concepts of **judgment** as it applies to His Person.
 17. He states that there is an act of **judging** that He currently is not engaging in, **but** that does not remove the potential for another kind of **judging**.

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18. The clause, “**I am not judging anyone**” refers to His mission at the 1st advent as one of salvation, not judicial condemnation. Joh.3:17
19. Though He had the prerogative of all **judgment** (Joh.5:22), His mission was not for the purpose of legally sentencing men to hell, which because of their unbelief will be evaluated according to their works of keeping the Law, completing the adjudicating process established by God. Rev.20:12-13
20. In contrast to the Pharisees who were seeking a judicial **judgment** against Christ, He states that He is totally aloof from utilizing the Law in that fashion.
21. It was His purpose and goal at the 1st advent to fulfill the Law within Himself and thus provide a substitute for the rest of mankind whom cannot do so. Mat.5:17
22. In vs.16, He proclaims that apart from any judicial **judging**, there remains a potential aspect of **judging** that He engages in, “**But even if I do judge, My judgment is true**”.
23. The force behind the 3rd class condition denotes that whenever He does **judge** in this fashion, every evaluation is correct.
24. The sense of this **judgment** can be seen and interpreted by the very acts of **judging** He has just rendered against the Pharisees:
 - A. Vs.14c, “*But you do not know where I come from, or where I am going*”.
 - B. Vs.15a, “**You people judge according to the flesh**”.
25. Jesus has judged these men as lacking knowledge regarding His Person and that their modus operandi reveals action **according to the flesh**.
26. He has judged them as rejecting His Person as God-man and continually operating under their STAs.
27. In other words, He has judged them as negative unbelievers.
28. They are spiritually blind and operate in the realm of darkness.
29. Therefore, the sense of **judging** that Jesus’ engages in is His rendering of men as being –V or +V, and here in context as applied to salvation Ph₁.
30. He determines they are negative because they reject Him as God (“The Light” vs.12) and manifest that rejection by assessing Him based on operation STA.
31. It is this sense of **judging** men’s attitudes/volition regarding His Person that He determines what side of the A/C they adhere to.
32. In contrast to the Pharisees physical evaluation of Him as being unrighteous, He evaluates them spiritually as being unrighteous and therefore –V.
33. Jesus who knew all men and what was in man (Joh.2:24-25), could determine those who were –V (ex. our verses) versus those who were +V (vs.30 cp. vs.31).
34. All of this points to the fact that Christ is continually the determining issue of whether men are +V or –V.
35. But not until all of the A/C is resolved will the due process for mankind be concluded in order to render a legal **judgment** to be forever permanent and binding. *Note the sequence of events for the Great White Throne Judgment – Rev.20:10 cp. vs.11*
36. That He was a **judge** of volition is made clear in vs.16b, “**for I am not alone in it, but I and He who sent Me**”.
37. He declares that the evaluation of volition is not dependent solely upon Himself, **but** is also dependent upon God the Father.
38. His determination to receive all that believe in Him is dependent upon God the Father 1st giving them to Him. Joh.6:39-40

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39. His final statement is an indirect reference to the Doctrine of Election and Calling as it applies to the individual's expression of volition towards the Son. Rom.8:29
40. Since Jesus is spiritual in nature, He therefore has the ability to **judge** individuals spiritually.
41. And that **judgment** is in the form of determining the spiritual aspect of mankind, their souls.
42. Jesus never reached inappropriate conclusions regarding people because He never judged based on the overt, but what was inside them, in their souls.
43. His evaluations take into account all spiritual realities and are made in complete fellowship with His Father.
44. Again, the very doctrine of the hypostatic union that they reject is the very doctrine that explains how the Father could send Him into the world and yet still is with Him.
45. While He may appear as a lone figure to the Jews in His assessment of their -V, He is not truly alone, since the Father is always with Him and corroborating His judgments.
46. The irony and contrast between these **people** and Jesus can't be missed:
 - A. The Pharisees who do not possess the necessary spiritual qualifications to accurately assess His Person and witness either personally or judicially, arrogantly and ignorantly seek to condemn Him legally/judicially assessing a character upon Him as being unrighteous in nature.
 - B. Jesus on the other hand, under humility, states that He is not free to **judge** anyone judicially at the 1st advent.
 - C. That is because the spiritual qualifications necessary for Him to engage in any judicial **judging** of men has not yet been recognized, since He has yet to fulfill His work on the cross.
 - D. Therefore, unlike the Pharisees, Jesus does not engage in any **judging** He is not qualified to do so.
 - E. However, He is qualified to make personal and individual evaluations regarding the spiritual character of all individuals.
 - F. Because He is God-man maintaining +R, He has the necessary spiritual insight to determine who is +V and who is -V.
 - G. While the Pharisees seek to render others as unrighteous based on overt appearance and subjectivity to their own STAs, Jesus renders others simply as +V or -V (righteous or unrighteous) based on their inward/soulful attitude towards His Person as God and subject to compliance with God's will.
 - H. And since these **people judge according to the flesh**, they only have other men to corroborate their judgments, while Jesus who is God, always has the Father to confirm His.
47. Applications:
 - A. The believer is to refrain from **judging** anyone based on human viewpoint standards as listed above and under their own STAs.
 - B. Non-sinful **judging** is using doctrinal principles and discernment with regard to others in determining whether they are +V or -V or engaged in acts of righteousness or unrighteousness.
 - C. Others will manifest their volition through what is revealed from their souls in their attitude towards Christ/BD and effective isolation of the STA in their words and actions.

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- D. As mere humans, we cannot discern all that have made the SAJG, as that is an act of faith that can be accomplished privately within and never overtly manifested. Joh.3:19 cp. 19:38
- E. But we can righteously **judge** others as being +V or –V at any given point and time in their history via their application or lack of application of BD. Joh.3:20-21
- F. And this evaluation must be done in FHS and according to the strict dictates of BD.
- G. When facts are not present to righteously/accurately make an evaluation; we should apply grace as much as possible.
- H. Grace people out and you will be graced out; condemn and criticize unrighteously and you will be condemned and criticized. Mat.7:1-6, 12
- I. Make certain of your own spiritual standing before you attempt to straighten out another.
- J. “Gracing-out” does not mean we are to compromise the appropriate applications towards unrighteousness/sin or –V.
- K. It simply means that the infraction incurred is considered to be incidental/isolated/of no permanent or continuing spiritual damage and the offended party is willing to apply mercy/compassion with their forgiveness, rather than pursue additional recourses.
- L. Reasons why we might grace out others:
 - 1) Because we don’t have all the pertinent facts to righteously **judge**.
 - 2) Sins against us done in ignorance.
 - 3) Sins against us that will not wreck us spiritually.
 - 4) To give others the benefit of the doubt; grace before **judgment**.
 - 5) The offensive party manifests a repentance of their actions.
- M. Reasons why gracing out becomes inappropriate:
 - 1) When the infraction or person falls under the terms of separation as delineated in the WOG.
 - 2) When the individual is a “real” (not just perceived) stumbling block to our spiritual advancement and running of our course.
 - 3) Any other actions that the Bible demands specific recourse is to be taken against/towards them.
- N. Whether we grace someone out or not, in either case we are always to apply forgiveness. Mat.6:14-15; 18:20-21
- O. Keep before you that God is the perfect **judge** and will render a perfect evaluation of all **people** in His timing. 1Cor.4:5; Jam.5:9

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EXEGESIS VERSES 17 – 18:

GNT John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

NAS John 8:17 **"Even in your law it has been written, that the testimony of two men is true.** δέ (cc; "Now/Yet" +) καί (ascensive; "even") ἐν (pL) τῷ ὁ ὑμετέρῳ ὑμέτερος (d.a. + poss. adj--Lm2s; "yours/what you all possess") τῷ ὁ νόμῳ νόμος (d.a. + n-Lm-s) γέγραπται γράφω (viPFp--3s; "it has been written") ὅτι (intro. indir. disc.) ἡ μαρτυρία (d.a. + n-nf-s; "the testimony") δύο (card. adj./gm-p; "of two") ἀνθρώπων ἄνθρωπος (n-gm-p) ἐστίν. εἰμί (vipa--3s) ἀληθῆς (a--nf-s; "true/trustworthy/to be trusted")

GNT John 8:18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

NAS John 8:18 **"I am He who bears witness of Myself,** ἐγώ (nprn-1s) εἰμί (vipa--1s) ὁ μαρτυρῶν μαρτυρέω (adj. ptc./p/a/Pred.Nm1s; "He who bears witness") περὶ (pg) ἑμαυτοῦ (reflex. pro./gm1s) **and the Father who sent Me bears witness of Me."** καί (cc) ὁ (dnms; governs both noun and ptc. +) πατήρ. (n-nm-s) πέμψας πέμπω (adj. ptc./a/a/nm-s) με ἐγώ (nra-1s) μαρτυρεῖ μαρτυρέω (vipa--3s; "keeps on bearing witness") περὶ (pg) ἐμοῦ ἐγώ (nprg-1s)

ANALYSIS VERSES 17 – 18:

1. Jesus now centers in specifically on the judicial act of judgment, as being applied by the Pharisees towards Him.
2. As it is these religious leaders who have attempted to apply the **law** in a condemning way towards Him, effectively they represent the prosecutors and He is the defendant.
3. Jesus makes reference to the Mosaic legislation, as it would specifically apply in this case, **"Even in your law it has been written, that the testimony of two men is true"**.
4. He denotes that the **law** was theirs in the sense that it had been delivered to the Jews via Moses.
5. In addition, since they claim to possess the **law** then they are bound by it and are expected to accept its authority over them.

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6. The force of the words, “**your law**” is designed as an argument placing the burden of responsibility upon their shoulders to abide by it and acknowledge it as valid and binding.
7. His reference to “**the testimony of two men is true**” brings forth the principle of the necessary number of witnesses, as applied to the prosecution and the defense.
8. This principle is found in Deu.17:6; 19:15.
9. In Deu.17:6, the example provided is the case of prosecuting the defendant and finding them guilty of the most serious of judicial cases; those involving a capital offense.
10. A prosecution in this case demands a minimum of **two** witnesses for the prosecution.
11. This combined **witness of two** is not **true** just because they agree, unless **true** in fact separately.
12. If the facts disagree, then **the testimony** falls to the ground.
13. The **purpose** of having a possible third **witness** would be to make the case of the prosecution stronger if deemed necessary and/or to help rectify any seeming factual deviations between the first **two**.
14. Never is a defendant to be prosecuted on the basis of only one **witness**.
15. Deu.19:15 confirms this process for any accusation brought towards another.
16. But the latter half of vs.15 confirms the matter of the number of witnesses for either the prosecution or the defense.
17. For either side, it takes a minimum of **two** to confirm the matter of factual truth.
18. Therefore, while the prosecution needs at least **two** witnesses to prosecute, the defense needs only one other plus the defendant to substantiate his/her claims.
19. Since Jesus is on the defendant side therefore, **He** only needs one other **witness** to corroborate His claim as the Light of the world as being **true** in compliance with the **law**.
20. In vs.18, Jesus proclaims His defense as according to the **law**.
21. **He** states His case in such a way that those who accept His Person as the God-man can see some humor and His complete legal fulfillment of the **law**, but at the same time it is designed to show fulfillment of the **law** to those who reject His claim.
22. His first clause, “**I Myself am He who bears witness of Myself**”, is speaking from His whole Person.
23. It is a statement that only Jesus could make and still fulfill the **law** concerning witnesses.
24. Since His mission was an advent of passion and not judicially condemning, **He** is only legally obligated to fulfill the **law** as applied to the defense.
25. For those who are spiritually assessing His person judicially; only the unique Person of the Godhead, the God-man Jesus Christ in hypostatic union as One, could bear **witness** concerning Himself and at all times fulfill the **law** concerning **two** witnesses to substantiate His claims.
26. As God in the flesh, His Deity constantly bore **witness** to the +R of His humanity making the union possible and maintaining it during the course of His ministry.
27. Though **He** is viewed as One Person, the uniqueness of His **two** natures of Deity and humanity in hypostatic union in and of itself completely satisfies the obligations of the **law** providing a continuous **testimony of two** that keeps on being **true**.

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28. While the final clause, “**and the Father who sent Me bears witness of Me**” provides even a stronger defense for the spiritually astute jury, it otherwise provides the minimum requirement for the spiritually blind that His defense is **true**.
29. For those who question or reject the validity of His claim as God, Jesus now brings in the star **witness**, God **the Father**.
30. As **He** has claimed before, **the Father** is in total agreement with the existence of His Person and constantly **bears witness** of Him. Joh.5:37
31. And there can be no higher **witness** brought forth, as it is **the Father** who designed their **Law** given to them by Moses to begin with. Exo.24:3, 12
32. And that His claim is that **He** is God, only could the **witness** of God be invoked to validate His claim, as no human **witness** of themselves was fully able to physically verify this Divine relationship.
33. If indeed **He** was the Son of the Almighty God, only **He** and the Almighty God could truly validate that relationship.
34. And the only way anyone can “hear” **the testimony** of **the Father** on Christ’s behalf is through God’s revelation of truth, BD.
35. And the only way anyone can “see” the presence of **the Father** in testimony to Christ is through all of Jesus’ miracles. Joh.5:36
36. Even as great a **witness** to the truth of Christ as John the Baptist was, he could not be expected to authenticate the Divine relationship between the Son and **the Father**. Joh.5:33-34, 36
37. He too, deferred to the **witness** of **the Father** to substantiate Jesus as the unique God-man. Joh.1:33-34
38. Unless these men are willing to see God as the source of Jesus’ miracles and hear the **witness** of **the Father** concerning His Son, they will continue to reject even the strongest of **testimony** given.
39. In spite of the fact that Jesus had the necessary credential and number of acceptable witnesses, even way over and beyond that prescribed by Jewish **law**, they persisted in their rejection due to their –V in unbelief (vs.21).
40. This points out that those who are not of the truth and +V will not be convinced, no matter how many legitimate proofs and corroborating witnesses may be adduced.

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EXEGESIS VERSES 19 – 20:

GNT John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.

NAS John 8:19 **And so they were saying to Him, "Where is Your Father?"** οὖν (*infer. conj.; "And so/therefore"*) ἔλεγον λέγω (viIPFa--3p; *ref. the Pharisees*) αὐτῷ, αὐτός (npdm3s) Ποῦ (*inter. adv.; "Where?"*) ἐστὶν εἰμί (vipa--3s) σου; σύ (npg-2s) ὁ πατήρ (*d.a. + n-nm-s*) **Jesus answered, "You know neither Me, nor My Father; Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viadep--3s) οἴδατε οἶδα (viPFa--2p) Οὔτε (cc; when used twice in the same clause = "neither....nor") ἐμὲ ἐγώ (nra-1s) οὔτε (cc; "nor") μου· ἐγώ (nrg-1s) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) if you knew Me, you would know My Father also."** εἰ (*conj.; intro. 2nd class cond.; apodosis assumed as false; "if...and you don't"*) ᾔδειτε, οἶδα (viPLPFa--2p) ἐμὲ ἐγώ (nra-1s) ἂν (*part. of uncertainty used in a 2nd class cond.; here it denotes that the contingent lack of knowledge is what obviously assumes their continued knowledge as void; not translated in the English*) ᾔδειτε. οἶδα (viPLPFa--2p; "you would know") μου ἐγώ (nrg-1s) τὸν ὁ πατέρα πατήρ (*d.a. + n-am-s*) καί (*adjunct.; "also"*)

GNT John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

NAS John 8:20 **These words He spoke in the treasury, as He taught in the temple;** Ταῦτα οὗτος (*near dem. pro./an-p; ref. to context of vss.12-19*) τὰ τό ῥήματα ῥήμα (*d.a. + n-an-p; "words"*) ἐλάλησεν λαλέω (viaa--3s; "He spoke") ἐν (pL) τῷ τό γαζοφυλακίῳ γαζοφυλάκιον (*d.a. + n-Ln-s; "the treasury"; used 4x; compound word from γαζα - treasure and φυλακη -to guard such as in a prison; it denotes the place for the Jews to make their monetary offerings and it is an area closely watched*) διδάσκων διδάσκω (*circ. ptc./p/a/nm-s; "as or while He taught"*) ἐν (pL) τῷ τό ἱερῷ· ἱερός (*d.a. + adj.-Ln-s*) **and no one seized Him, because His hour had not yet come.** καί (*ch*) οὐδεὶς (*card. adj./nm-s; "no one"*) ἐπίασεν πιάζω (viaa--3s; "seized/arrested") αὐτόν, αὐτός (nram3s) ὅτι (*causal conj.; "because"*) αὐτοῦ. αὐτός (nrgm3s) ἡ ὥρα

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(*d.a. + n-nf-s*) οὐπω (*adv.*; "not yet/still not") ἐληλύθει ἔρχομαι (*viPLPFa--3s*; "had come")

ANALYSIS VERSES 19 –20:

1. Jesus' claim that **His Father** is the second necessary witness available to corroborate **His** testimony evokes a response from the Pharisees, not unexpected.
2. Because of their spiritual void, they only comprehend **His** defense on a physical plane and thus prove **Jesus** right in **His** claim they only judge according to the flesh.
3. That they truly missed the spiritual significance of **His** defense is noted by the absence of the use of the verb ἀποκρίνομαι in the phrase, "**And so they were saying to Him**".
4. The imperfect tense of "**were saying**" reflects a badgering bombardment of questioning in this regard.
5. They are not satisfied with the "silent witness" that **Jesus** has offered and now they want to know, "**Where is your Father?**"
6. It is the invisible God that is the **Father** that **He** spoke of and they are not willing to acknowledge this fact.
7. **Jesus** had **taught** them on another occasion that they "*have neither heard His voice at any time, nor seen His form*". Joh.5:37
8. By implication, the interrogative of "**Where**" denotes they want **Him** to produce the location of **His** earthly parent, Joseph.
9. That they knew of **His** family and background, they would know also that Joseph was deceased.
10. Therefore, their question carries with it a tone of incredulity and projects that they think **He** is blowing smoke up their "phylacteries" (a small box the Pharisees wore containing Scripture texts to symbolize they had rapport with God).
11. But the fact remains, they had no rapport with God as **Jesus** make clear as **He answered**/ἀποκρίνομαι their human viewpoint approach to **His words**, "**You know neither Me, nor My Father**".
12. It is a statement that coincides with their fleshly approach to God and His plan.
13. **His** response is one of the fundamental truths of the plan of God and one that is recurrent throughout this gospel.
14. Namely that a man can not **know** the **Father**, the invisible God, apart from the authorized representative, Jesus Christ, revealing God to him.
15. That they do not truly **know** Christ is because they reject **His** Deity.
16. To reject **His** complete Person, as these men did, is to reject the witness of the **Father** as well.
17. The 2nd class condition of "**if you knew Me**" has the force of unreality; indeed they do not **know Him**.
18. The apodosis sets up the reality that only **if** they did truly **know Him**, "**would you know My Father also**".
19. Since they would not acknowledge who **Jesus** was, there was no possible way that they can come to understand and **know** the **Father**.

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20. True knowledge of the Planner can only come through correctly understanding the Executioner of the plan.
21. And it is the Word that became flesh that fully elucidated/made clear the Father's plan (Joh.1:18) by perfectly executing the Law fulfilling all its ordinances, statutes and sacrificial representations.
22. **He** makes it perfectly clear that the Son and the **Father** are one and the same as God, and since it is the Son that is God revealed to mankind, all knowledge of God is based on having knowledge of the Son.
23. Application: As believers, we too must seek the knowledge of Christ, BD, in order to **know the Father**. Rom.15:5-6; 1Cor.2:16
24. The historical Person, Jesus Christ, was the living Word of God and thus **His** very Person teaches that the plan of God for humanity is linked to the Son and to the Son alone.
25. A relationship with the Son results in a relationship with the **Father** and rejection of the Son, likewise results in rejection of the **Father**.
26. In addition, rejection of the Son results in rejection by the **Father**.
27. You cannot honor God in part. Joh.5:23b
28. In vs.20, John adds a notation that demonstrates he was an eyewitness to these proceedings, noting that **these words He spoke in the treasury, as He taught in the temple**.
29. This particular incident occurred **in the treasury** within **the temple** precincts.
30. "**These words He spoke**" emphasizes the confrontation with the Pharisees in vss.12-19, while the phrase "**as He taught**" emphasizes the spiritual instruction within all that **He** has been saying.
31. Its interesting to note that **the treasury** was located inside the Women's Court and was adjacent to the hall where the Sanhedrin convened.
32. **The treasury** consisted of 13 trumpet shaped collection boxes, seven of which were placed for the reception of various dues and taxes, while the other six were for voluntary/freewill offerings.
33. We would be remiss not to touch in on the symbolism seen in **the treasury**:
 - A. Trumpets represent coming judgment. Mat.24:31 cp. 25:31ff; cf. *the trumpet preceding the resurrection of the Church and judgment at the Bema* – 1Thess.4:16-17
 - B. The judgment is represented by 7 trumpets = perfection/completion and 6 trumpets = humanity.
 - C. What is offered in the 7 trumpets is that which is due, while that offered via the 6 is based on free will.
 - D. That which is due God is +R i.e., fulfillment of the Law and it is humanity that freely gives in this regard.
 - E. That all the trumpets together make-up **the treasury** indicates that the act of giving incorporates into one entity, God-man.
 - F. It is with this background setting within **the temple** (**the temple** representing Christ) that **Jesus** has just articulated His compliance to the Law due God as seen in **His** Person.
34. That it was the Women's Court would mean that everyone could come and go in this area and therefore it was a perfect place for teaching.

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35. We must continue to keep in mind that **Jesus** has just rendered the Pharisees as ignorant about **His Father**.
36. Spiritually, **He** is speaking to men who were regarded as the most theologically astute men of **His** day and telling them that they have no working knowledge of the God whom they purport to represent.
37. However, due to their -V and spiritual ignorance, they do not **know He** is talking about God the **Father**. Cp. vs.27
38. Rather, they just think **He** has blatantly called them stupid ignoramuses that don't **know** anything about **Him** or **His** family.
39. So, once again, **He** incites their hostility motivating another attempt to apprehend **Him**, but failing again as John notes, "**and no one seized Him, because His hour had not yet come**".
40. And again, John chooses to bypass any circumstantial human explanation for why **Jesus** was not arrested, but does provide the theological reason.
41. The arrest did not take place (even in the Pharisee's own "backyard") due to a lack of desire or opportunity, but simple because it was not the right time in the plan of God for **Jesus** to be arrested.
42. The term, "**His hour**" refers to the period beginning with **His** arrest and all the things that must occur to guarantee **His** departure from the world back to the **Father** who sent **Him**. Joh.13:1
43. By application, John is pointing to the fact that the positive believer who is walking in tune with the POG and sensitive to the timing and purpose of God, is supernaturally protected by the **Father** from any attempts by his enemies to thwart God's Ph₂ plan and timing for said believer. Rom.8:31; 1Pet.1:5; Rev.3:7-8

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EXEGESIS VERSES 21 –22:

GNT John 8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

NAS John 8:21 **He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin;** *Εἶπεν λέγω (viaa--3s) οὖν (infer. conj.) πάλιν (adv.; recalls further His comments to the Pharisees in vss.21-22) αὐτοῖς, αὐτός (nprdm3p; ref. the Pharisees) Ἐγὼ ἐγώ (nprn-1s; "I Myself") ὑπάγω (vipa--1s; "go away/depart/leave"; futuristic present) καί (cc) ζητήσετέ ζητέω (vifa--2p) με, ἐγὼ (npr-1s) καί (cc) ἀποθανεῖσθε· ἀποθνήσκω (vifm--2p; "will die/perish"; middle voice indicates the subject participates in the action) ἐν (pL) ὑμῶν σύ (nprg-2p) τῇ τῇ ἀμαρτία (d.a. + n-Lf-s; "the sin") **where I am going, you cannot come."** ὅπου (cs; "where") ἐγὼ (nprn-1s) ὑπάγω (vipa--1s with future emphasis) ὑμεῖς σύ (nprn-2p) οὐ (neg. +) δύνασθε δύναμαι (vipd--2p) ἐλθεῖν. ἔρχομαι (compl. inf./aa-; "to come")*

GNT John 8:22 ἔλεγον οὖν οἱ Ἰουδαῖοι, Μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

NAS John 8:22 **Therefore the Jews were saying, "Surely He will not kill Himself, will He,** *οὖν (infer. conj.) οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + ap-nm-p) ἔλεγον λέγω (viIPFa--3p) Μῆτι (interrog. part.; expects a negative answer; "Surely not") ἀποκτενεῖ ἀποκτείνω (vifa--3s; "will kill"; here ref. to suicide) ἑαυτόν, ἑαυτοῦ (reflex. pro./am3s) "will He" - supplied **since He says, 'Where I am going, you cannot come'?"** ὅτι (causal conj.; "because/since") λέγει, λέγω (vipa--3s) Ὅπου (cs) ἐγὼ (nprn-1s) ὑπάγω (vipa--1s; future emphasis) ὑμεῖς σύ (nprn-2p) οὐ (neg. +) δύνασθε δύναμαι (vipd--2p) ἐλθεῖν; ἔρχομαι (compl. inf./aa-; exact quote of Jesus words vs.21b)*

ANALYSIS VERSES 21 – 22:

1. Vss.21–22 reveal a similar situation already experienced by Christ at this feast a few days earlier as noted in 7:32-34.

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2. As in the earlier attempts of the Pharisees trying to arrest Him, Jesus employees the use of the same doctrines espoused then.
3. The obvious doctrine is the glorification of His humanity via His death, resurrection and ascension.
4. The more subtle doctrine is the hypostatic union and the effects of its rejection by these negative unbelievers both spiritually and physically.
5. Though the hypostatic union is the more subtle, it is the doctrine that is the foundation behind all that Jesus is communicating.
6. In light of **the Jews** re-attempt at His arrest in vs.20, **He said therefore again to them, “I go away, and you shall seek Me”**.
7. **Again**, He uses language (present tense with future emphasis; personal pronoun ἐγώ/**Me** or **I** Myself) that encompasses both physical and spiritual realities.
8. **Again**, He is speaking from His whole Person.
9. The present verb, **“I go away”** in its future emphasis denotes the physical departure of His humanity via His resurrection and ascension.
10. Its present emphasis reflects language of accommodation referring to His omnipresence and denotes the ongoing action of His Deity that is not confined to a physical presence upon this earth. Cp. the language used of the H.S. Joh.3:8
11. In addition, it carries with it the spiritual ramifications of –V perpetuated in their rejection of God and the ongoing separation enacted by God due to their reversionism and unrepentance. Cp. Hos.5:15
12. It is the manifestation and perpetuation of their –V and rejection of His Person that renders the remainder of what He says as fact.
13. The phrase, **“and you shall seek Me”** denotes the future ramifications of their –V.
14. That they reject Him as the unique God-man, they will physically engage in a search for His body after His departure in efforts to prove the resurrection a hoax.
15. They will also continue to engage in a search for God, which can only be found in His Person, to no avail.
16. Because they are –V and perpetuate that –V to the end, Jesus proclaims the end result of their life, **“and you all shall die in your sin”**.
17. **“The singular sin”** that is in view is their sin of unbelief.
18. It is this statement that ratifies the spiritual interpretation of all that He was saying in 7:33-34.
19. It is because they reject the doctrine of the hypostatic union that both the physical seeking and spiritual seeking regarding their Messiah comes to a dead end.
20. And it renders them separated from fellowship with God presently and forever as He states, **“where I am going, you cannot come”**.
21. The picture of the destination of His **“going”**, is the 3rd heaven.
22. **Again**, we see the present tenses of the verbs, **“am going”** and **“cannot/are not able”**, both with futuristic emphasis.
23. **Where** His Deity **“keeps on”** having access to and His humanity in its glorified state will physically have access to, these negative **Jews** are denied entry to now and forever, both spiritually and physically.
24. Their **sin** of unbelief makes the kingdom of God off limits and their eternal fate is sealed.

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25. Just as Jesus taught Nicodemus, without the new birth, one **cannot** see the kingdom of God. Joh.3:3
26. Jesus takes advantage of a parallel situation to reiterate the consequences of the Pharisee's actions towards Him and succinctly addresses the spiritual ramifications behind His words, "**and you all shall die in your sin**".
27. **The Jews**, as before, **seek** to attach a literal physical explanation to what Jesus has said.
28. **Therefore**, they were saying, "**Surely He will not kill Himself, will He?**"
29. They have at least advanced their understanding from their previous speculation of 7:36, denoting only a possible physical retreat from His situation, to recognizing that His words contain a nuance of finality.
30. However, they don't regard the finality of their own persons as Christ has depicted, but rather apply it strictly to Him.
31. It is obvious that they dismiss His condemnation of them that they will **die in their sin**, but at least relate the concept of death to His impending departure **since He says, "Where I am going, you cannot come"**.
32. As is typical with -V who cares not to dwell on their own future and eternal destiny, they simply focus in on His demise apart from their own.
33. They now momentarily toy with the idea that maybe Jesus is going to **kill Himself** in order to escape the impending arrest and prosecution by them.
34. They denote a sense of intrigue in the possibility that Jesus is now speaking of committing suicide, though they quickly dismiss it, as the emphatic force of the particle "Μήτι/**Surely not**" expresses.
35. This implies that they do **not** truly consider Him as someone who would be willing to make such a sacrifice regarding His own life.
36. The irony is that **He** is someone who willingly lays down His life for the lives of all men, and that of **Himself**. Joh.10:17-18
37. Though **He** does **not** commit suicide as they might momentarily hope under their -V and STA agenda, **He** does lay His life down for the world.
38. And **again**, the obvious fact remains that -V only hears what it wants to hear and what it does hear, even though it may be repeated back verbatim, is filtered through their STAs and is void of the spiritual reality of that which is being communicated.
39. What negative unbelievers **seek** is anything and everything apart from the reality of God and the spiritual analysis of His existence in the Person of Jesus Christ.
40. Because they reject His Person in part or as a whole, they do not share in any future destiny of His Person in part or in whole.
41. And that the spiritual nature of His Person is definitely being expressed, Jesus makes clear in vss.23-24.

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EXEGESIS VERSES 23 – 24:

GNT John 8:23 καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

NAS John 8:23 **And He was saying to them, "You are from below, I am from above;** καί (ch) ἔλεγεν λέγω (viIPFa--3s) αὐτοῖς, αὐτός (npdm3p) Ὑμεῖς σύ (nprn-2p) ἐστέ, εἰμί (vipa--2p) ἐκ (pAbl) τῶν τό (d.a. Ablnp; "the things" +) κάτω (adv.; "beneath/below/downward"; used 9x) ἐγὼ (nprn-1s) εἰμί· (vipa--1s) ἐκ (pAbl) τῶν τό (d.a. Ablnp; "the things" +) ἄνω (adv.; "above/higher"; has nuance of the ultimate height such as "brim" - Joh.2:7 or "heaven" - Col.3:1; used 9x) **you are of this world, I am not of this world.** ὑμεῖς σύ (nprn-2p) ἐστέ, εἰμί (vipa--2p) ἐκ (pAbl.) τούτου οὗτος (near. dem. pro./Ablm-s) τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) ἐγὼ (nprn-1s) οὐκ οὐ (neg. +) εἰμί (vipa--1s) ἐκ (pAbl) τοῦ ὁ (d.a. Ablm; governs both pronoun and noun +) τούτου. οὗτος (near dem. pro. used adjectivally and in the attributive position and shows quality/Ablm-s +) κόσμου κόσμος (n-gm-s)

GNT John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

NAS John 8:24 **"I said therefore to you, that you shall die in your sins;** εἶπον λέγω (viaa--1s) οὖν (infer. conj.) ὑμῖν σύ (npd-2p) ὅτι (ch; intro. indir. disc.) ἀποθανεῖσθε ἀποθνήσκω (vifm--2p; "you will die") ἐν (pL) ὑμῶν· σύ (nprg-2p) ταῖς ἡ ἁμαρτίαις ἁμαρτία (d.a. + n-df-p; "the sins") **for unless you believe that I am He, you shall die in your sins."** γὰρ (explan.; "for") ἐὰν (part. +) μὴ (+ neg.; expresses a negative potential or uncertainty; "unless/if not/except") πιστεύσητε πιστεύω (vsaa--2p; "you might believe") ὅτι (intro. indir. disc.; "that") ἐγὼ (nprn-1s; "I Myself") εἰμί (vipa--1s) ἀποθανεῖσθε ἀποθνήσκω (vifm--2p; "you will die") ἐν (pL) ὑμῶν. σύ (nprg-2p) ταῖς ἡ ἁμαρτίαις ἁμαρτία (d.a. + n-Lf-p; "the sins")

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ANALYSIS VERSES 23 – 24:

1. In spite of the human viewpoint analysis of the Pharisees regarding what Jesus has said, **He** continues to advance the spiritual interpretation of what **He was saying to them**.
2. **And He** does so by drawing a comparison of where they are coming from in their understanding of His Person, versus where **He** truly is coming from.
3. The imperfect tense of “**was saying**” denotes the ongoing action of Jesus’ discourse tying in vss.23-24 contextually with vs.21.
4. The verb also implies that the Jews rudely interrupted His teaching with their STA speculations, though it did not interrupt Jesus’ train of thought.
5. Observation: This is a typical reaction of –V when confronted with the teaching of truth in that they manifest their spiritual ignorance regarding a portion of what has been taught by jumping to human viewpoint conclusions.
6. Observation: In turn, they are predisposed to evaluate a section of truth before giving the communicator an opportunity to substantiate what He has said with additional facts of truth.
7. Vss.23-24 defines the spiritual basis for the doctrines of the hypostatic union and His glorification in vs.21.
8. Though **He** overtly disregards their stupidity, His continued words do however judge their interpretation as spawning from –V under their STAs.
9. A corrected translation of His words in 23a is, “**You are from *the things* below, I am from *the things* above**”.
10. The two adverbs, **below** and **above**, gives a correct spatial orientation between the 3rd Heaven and the earth, but beyond that provides a qualitative difference between the two places.
11. Heaven is not only a region spatially **above** planet earth; it is composed of beings, ideas, concepts, structures, etc., including where God manifests Himself in the throne room.
12. Just as terra firma is composed of beings, viewpoints, etc., and is the ruling forum for Satan. Joh.12:31 cp. Eph.6:12
13. This obviously makes heaven superior to ***the* earthly *things*** in every way.
14. The separated states of existence and all ***the things*** they represent can be abbreviated under single concepts i.e., unrighteousness (-R) is **from below** and absolute righteousness (+R) is **from above**.
15. It is the 3rd heaven where +R exists and emanates all that it stands for.
16. What is compared is ***the things*** produced from –R versus ***the things*** produced from +R.
17. This is the force of the neuter gender plural of the definite articles, “***the things***”.
18. Therefore, the earth is viewed as a region qualitatively inferior to Heaven and rightly so, and hence, the inhabitants of the earth are inferior to the inhabitants of Heaven.
19. Jesus claims to be from this superior source in His origination and now changes the emphasis from His humanity to His Deity, since only His Deity descended from the regions above.

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20. This is in contrast to these men who are categorized as originating from an inferior realm.
21. Every person comes into this world via the same mechanic, a man and woman procreate and God creates a soul and imputes it to the body that is formed via genetics.
22. Since each person is born of flesh, then each person inherits the STA and enters the world spiritual dead with unrighteousness (-R) accounted against them. Rom.5:12
See the Doctrine of the STA/OSN
23. Jesus did not originate in this fashion and the hypostatic union is entirely unique as the Heavenly Son entered into union with the sinless humanity of Jesus of Nazareth.
24. As **He** originated from Heaven and exists as sinless God, then He is superior to all mankind, as He is the representative of +R.
25. **He** is therefore, the unique Person of the universe, coming down from heaven possessing all *the things* necessary to represent absolute perfect righteousness.
26. **He** restates this comparison of existence in vs.23b denoting that which governs what is rendered as -R and +R.
27. **He** does so by establishing a contrast of their existence to His Person under the very systems in which they must operate, “**you are of this world, I am not of this world**”.
28. The word order in the Greek for “**this world**” is reversed when applied to Jesus denoting that **He** is from a **world**, but **not this** planet.
29. His **world** is of the spiritual realm, the kingdom of God.
30. It denotes **He** is does **not** operate based on the same principles and directives that the rest of mankind does.
31. The term “**world/κόσμος**” is used of the organized system of mankind under the ruler of the cosmos, Satan. Joh.12:31
32. That mankind is **of this world** depicts the system of evil that all men are born into and the human viewpoint darkness that seeks to govern men’s thinking and lives. Joh.12:46; Eph.6:12
33. **He** is pointing out that these Jews are operating under **this** darkness, but in contrast **He** as perfect Divine viewpoint is “light” and **not** a part of this human viewpoint approach to life. Joh.8:12
34. Jesus’ statements in vs.23 can be rendered as saying:
 - A. Mankind comes **from** flesh, **I** come **from** God.
 - B. Mankind’s source of origination is **from** the indwelling STA under spiritual death and -R with sin accounted against them.
 - C. My origination is **from** God Himself, possessing spiritual life, sinless and thus +R.
 - D. Thus men are **from** a realm of unrighteousness, while **I am from** a realm of absolute righteousness.
 - E. Men in their existence are bound to a life under the restrictions evolving around the principle of -R to include spiritual death, sin and cosmic viewpoint.
 - F. They therefore, cannot in and of themselves, attain to the principle of +R that exists in heaven.
 - G. Men are bound to **this world** of darkness, but **I am not**.
 - H. That **I am not** implies therefore, **I am** set apart **from this world** making Me the alternative to what the **world** has to offer.

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- I. Since **I am** not bound by darkness or follow darkness, **I** must of necessity be light (8:12) and thus possess the +R that the **world** is so desperately in need of.
35. That the issue of sin (unrighteousness; -R) versus +R is the emphasis of what **He** has just said is made clear in vs.24.
 36. His statement, “**I said therefore to you, that you shall die in your sins**”, looks back to His comment in vs.21.
 37. However, here their death is equated with “**sins**” in the plural, where in vs.21 it was one sin, “the sin”.
 38. “The sin” spoke of in vs.21 is reference to their sin of unbelief.
 39. It by design points to the kind of “seekers” they truly are regarding God, and that is pseudo/counterfeit-seekers emphasizing their volition as being -V.
 40. It is the plural use of “**sins**” in vs.24 that emphasizes their accumulative actions of unrighteousness under operation STA.
 41. It by design points to the fact and corroborates that they truly are products **of this world**.
 42. Because they reject His claims as being the unique God-man sent to the **world**, they continue to run a course of life cranking out multitudes of **sins** regarding His Person proving they operate under the realm of unrighteousness.
 43. His statement is in light of the fact that these are individuals who consider themselves meticulous in maintaining a standard of righteousness.
 44. And **unless** they repent of their ongoing approach to Him, they will part **this world** carrying with them the proof of their need for salvation as He succinctly puts it, “**for unless you believe that I am, you shall die in your sins**”.
 45. Jesus identifies Himself as “**I am**” and thus identifies Himself with the burning bush of Exo.3:13-14, where God identifies Himself as Yahweh.
 46. Jesus’ uses this term as His favorite and most emphatic expression of the existence of His Deity. Cp. 8:58
 47. Jesus makes it clear that to reject His Divine side is to reject salvation from their state of -R.
 48. And to escape the realm of mass unrighteousness and its consequences of death, one must one time in their life discontinue the sin of unbelief and **believe** that +R is found in the Person of Christ.
 49. The subjunctive mood of “**believe**” indicates it’s simply a matter of choice for the individual to accept this truth of His Person.
 50. Not until the individual expresses +V believing that Christ indeed is the God-man of the universe is there any recourse given to deal with all of the experiential **sins** that each of us crank out in our lifetime.
 51. By expressing +V and under grace, we take on *the things from above* and are delivered positionally and experientially **from the things below**. Col.1:13; Act.26:18; Rom.12:2; 13:11-14; Eph.6:11-12
 52. The more doctrine you get and the more you grow, the more you’ll realize that you are **not of this world**.
 53. Jesus is not saying in vs.24 that it is their **sins** that will condemn them to hell, on the contrary, **He** makes it clear that it is the singular “sin” of unbelief that is the issue, “**for unless you believe**”.

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54. Plurality of **sins**, do not condemn men to hell, since Jesus died for all **sins** of all men, excepting the sin of unbelief. Mar.3:28-29; Joh.16:8-9; 1Joh.2:2
55. **Sins** refer to the fruit of unbelief as a product of spiritual death and darkness via the STA.
56. The doctrine is clear: +R and all that relates to it can only come **from** God **above** and mankind **from below** who are –R and all that relates to it can only escape **this** realm through an act of faith.
57. And that faith has to be in One who possesses +R, never loosing +R, but at the same time is willing and able to sacrifice His +R as ransom for all. 1Tim.2:5-6
58. Not until these negative Jews **believe** that Jesus truly is God will they find the +R **He** has to offer as attested to by the resurrection and ascension of His glorification.
59. Jesus has in summary just capped all the principles alluded to in this section of John's narrative of vss.12-22.
 - A. The **world** is –R in darkness, and in need of the Light, which is +R. Vs.12
 - B. Those in the **world** who are negative will reject the +R offered. Vs.13
 - C. +R can only come from God who descends and ascends as the unique God-man. Vs.14
 - D. Those who are negative will evaluate His personal +R under operation STA. Vs.15a
 - E. To provide +R is the intent of His ministry at the 1st advent and thus divides mankind into two camps of +V and –V. Vss.15b-16
 - F. In order for Him to provide +R, **He** must keep the Law perfectly at all times. Vss.17-18
 - G. Those who are negative will look from within their own physical resources and cosmic viewpoints in their attempts to relate to +R. Vs.19
 - H. It is the concepts of +R and –R that all judgment by the God-man evolves around. Vs.20a,b
 - I. The –R of men placed God in the position to sacrifice His +R, but this in no way frustrates or defeats His perfect plan. Vs.20c,d
 - J. It is because men reject God's offering of His +R as God, on their behalf, that death is perpetuated. Vs.21
 - K. To all negative unbelievers, Christ's death on the cross is foolishness to them and only warrants at most a momentary speculation with regard to its true impact. Vs.22
60. Vss.23-24 places Jesus gospel presentation of vs.12 in its correct perspective and that is +R must first come **from** heaven in order for those who are –R to see the condition they are in.
61. And **unless** they recognize that condition and choose to be saved from it, they will perpetuate their condition of -R until the end.
62. That +R is revealed in a system perpetuating –R, the alternative has been provided for the free will of men to be expressed, dividing mankind into the two camps of +V and –V.
63. In essence, all that Jesus' has said has provided a summary outline of God's plan for mankind in answer to the issue of sin.
64. *See Doctrine of Righteousness.*

GOSPEL OF JOHN

EXEGESIS VERSES 25 – 27:

GNT John 8:25 ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;

NAS John 8:25 **And so they were saying to Him, "Who are You?"** οὖν (*infer. conj.*; "And so/therefore") ἔλεγον λέγω (*viIPFa--3p*) αὐτῷ, αὐτός (*npdm3s*) τίς (*interr. pro./nm2s*; "Who?") εἶ; εἰμί (*vipa--2s*) Σὺ σύ (*npPred.n-2s*) **Jesus said to them, (CORRECTED TRANSLATION) "Something which even I have been saying to you with reference to the Beginning!** ὁ Ἰησοῦς, (*d.a. + n-nm-s*) εἶπεν λέγω (*viaa--3s*) αὐτοῖς αὐτός (*npdm3p*) τι τίς(*indef. adj./an-s*; "anything/something") ὅ ὅς (*rel. pro./an-s*; "which") καί (*ascensive*; "even/indeed") λαλῶ λαλέω (*vipa--1s*; *progressive present*; "I have spoken") ὑμῖν; σύ (*npd-2p*) Τὴν ἢ ἀρχὴν ἀρχή (*d.a. + n-af-s*; *accusative of reference*; "the beginning/the start/the head or ruler"; this noun is used 55x and can be translated, head, ruler, beginning; John uses this noun 20x in all of his writings; only here and Rev.3:14; 21:6; 22:13 does he use it with the d.a.; all other uses are without the d.a. and relate to time whether eternity past (Joh.1:1,2; 1Joh.1:1; 2:13,14) or time as it relates within history of creation (Joh.2:11; 6:64; 8:44; 15:27; 16:4; 1Joh.2:7,24(2x); 3:8,11; 2Joh.1:5,6)

GNT John 8:26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

NAS John 8:26 **"I have many things to speak and to judge concerning you,** ἔχω ἔχω (*vipa--1s*) πολλὰ πολὺς (*adj.-an-p*; "many things") λαλεῖν λαλέω (*inf. of purpose/pa-*; "to speak"; the "many things" He possesses provides the purpose for His communicating) καί (*cc*) κρίνειν, κρίνω (*inf. of purp./pa-*; "to judge") περὶ (*pg*) ὑμῶν σύ (*npG-2p*) **but He who sent Me is true;** ἀλλ' ἀλλά (*strong. adv.*; "but/in contrast to") ὁ πέμψας πέμπω (*d.a. + subs. ptc./a/a/nm-s*; "He who sent") με ἐγώ (*npa-1s*) ἐστιν, εἰμί (*vipa--3s*) ἀληθής (*pred. adj.--nm-s*; "true/trustworthy/truthful") **and the things which I heard from Him, these I speak to the world."** καὶ γὰρ (*enclitic cc*; "and... I Myself") ἃ ὅς (*rel. pro./n-p*; "the things which/ that which") ἤκουσα

GOSPEL OF JOHN

ἀκούω (viaa--1s) παρ' παρά (pAbl; "from") αὐτοῦ αὐτός (npAblm3s) ταῦτα οὗτος (near dem. pro./an-p; "these things"; near in context) λαλῶ λαλέω (vipa--1s) εἰς (pa) τὸν ὁ κόσμον. κόσμος (d.a. + n-am-s)

GNT John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

NAS John 8:27 **They did not realize that He had been speaking to them about the Father.** οὐκ οὐ (neg. +) ἔγνωσαν γινώσκω (viaa--3p; "They did not know") ὅτι (intro. indir. disc.; "that") ἔλεγεν. λέγω (viIPFa--3s; "He had been speaking about/saying") αὐτοῖς αὐτός (npdm3p) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s; accusative of reference; "with reference to the Father")

ANALYSIS VERSES 25 – 27:

1. The words, “**And so/therefore**” looks back to Jesus’ preceding comments of vss.23-24.
2. The imperfect of the verb, “**they were saying**” denotes the consistent repetitiveness of a single question by the Pharisees at hand, and has the force of intimidation tactics to “badger” the individual to respond accordingly.
3. **And** the one answer they want specifically is for Him to identify Himself, since **they kept saying to Him, “Who are You?”**
4. In light of His descriptive analysis of their persons being “from below”, “of this world” and men of “sins”, compared to language used of Himself as being “from above”, “not of this world” and “I am”, it is not rational to think that even these negative individuals couldn’t ascertain that He was claiming to be on the same level as God.
5. However, in His claim of possessing Deity throughout this discourse, He has used principles of BD that point to this fact without bluntly saying so.
6. And though vss.23-24 are the clearest yet, the language is still only conceptual in thought.
7. **And so** the Pharisee’s question is one of understanding what He is “hinting” at, but has the force of trying to make **Jesus** come right out and say, “I am God”.
8. In other words, in the eyes of the Jews, for one to explicitly claim to be God was grounds for death under blasphemy. Lev.24:16 (*Blaspheme/נִקְבָּל –naqab; literally means to pierce, bore; designate for a purpose; figuratively it denotes the futility/vanity of ones efforts due to rejection of giving God His due honor (Hag.1:6); it has a nuance of forcefully altering an existing state for one’s own purpose or in disregard of its existence; hence, to blaspheme the name of God reflects the vanity of ascribing particularly to Him anything that alters the integrity of His reputation as God.*)

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9. And it is when **Jesus** clearly makes Himself out to be God that gives the religious leaders added ammunition of support from other Jews in their agenda to kill **Him**. Joh.8:57-59; 10:30-39
10. It is the one statement that **He** makes that “**He** is the Son of God” that in the eyes of negative Judaism is all that is necessary to condemn **Him** to death. Luk.22:67-71
11. In fact, it was when **He** used language made clear to those around **Him** of His claim as God that many of those who were previous followers turned tail and ran. Joh.6:62-66
12. The Pharisees question is an attempt to “trap” **Jesus** giving them “supposedly” indisputable legal grounds that would enhance a support by the people around them, to pursue His death.
13. **Jesus** does not cater to their STA approach and attempt at luring **Him** into a response to fulfill their murderous intentions.
14. However, what **He said to them**, while avoiding the intended scheme of their STA’s regarding “**Who**” His Person is, still answers their question accurately and without misrepresentation.
15. **He** does so by maintaining the flow of context by continuing to emphasize “**What**” His Person is, which in principle will answer the “**Who**”.
16. This approach by design is to force His listeners to objectively evaluate His Person based on the reality of the individual principles of doctrine He has articulated concerning Himself, which individual principles together provides a clear picture/assessment of His claims. (*The means/individual parts justify the end/whole.*)
17. This in turn avoids giving them a carte-blanche/open-ended opportunity to pursue their own subjective and distorted agenda they are seeking.
18. Therefore, the “**what**” of His Person evolves around all of the doctrinal principles **He** has been articulating.
19. Many commentaries have concluded that His answer to their question is perhaps the most difficult piece of translation that arises in this gospel.
20. Some have also concluded that the text is corrupt and that we are missing some key piece that makes Jesus’ answer intelligible.
21. Some possible translations that have been produced, all with some merit and none without supporters, are:
 - A. **Even** that **which I have been** speaking to you all along.
 - B. Exactly or precisely what I am **saying to you**.
 - C. Why should **I** speak to you at all?
 - D. What **have I been saying to you** from **the beginning**? – NAS
 - E. **I** told you at **the beginning** what **I** am now **saying to you**.
22. Excepting sub-point C., point 21 (this being the least desirable translation), the remaining sub-points hit all around exactly what Jesus is saying, but still remain quite ambiguous in the translations.
23. That is due in part to a common denominator in all of them regarding the interpretation behind the Greek words, “**the beginning**”.
24. It is “**the beginning**” that is the primary focus of His answer.
25. This is noted in the emphasis place upon this noun, by its position in the Greek text being at **the front/beginning** of His answer.

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26. The proposed translations interpretatively confine the meaning of this noun strictly as it relates to time within Jesus' present discourse.
27. The second missing ingredient in the interpretations from the above translations is pegging exactly what the "**something which**" **He** is speaking of is.
28. By sticking with the most literal translation, "**Something which even I have been saying to you with reference to the Beginning**", the interpreter can remove the ambiguity and confusion regarding Jesus' answer.
29. The neuter singular of both the indefinite adjective "**Something/anything**" and the relative pronoun "**which**" relates to one primary concept or principle that **Jesus** has articulated.
30. The neuter gender also implies that the concept is spiritual/πνευματικός (neuter) in nature.
31. And that primary principle as recognized contextually in vss.23-24, as it relates specifically to His Person, is His existence as +R/absolute righteousness. *See notes vss.23-24*
32. And as noted, all of Jesus' teaching from vss.12-24, as applied to His Person, relates in some way to His possession of +R. (*Light of the world; bears witness of Himself; ascending and descending; separates –V and +V; fulfills the Law; He and the Father are One; ultimate existence is in the 3rd heaven*)
33. The accusative noun, "**the beginning**" is used adverbially with the verb "**I have been speaking**", noting that what **He** has communicated is indirectly qualified by His reference to a specific **beginning**.
34. Though "**the beginning**" maintains a nuance of time in its meaning, when John uses it with the definite article, it becomes technical with reference and emphasis on the Deity of Christ. Rev.3:14; 21:6; 22:13
35. It is a term of eternal existence as applied to the nature of Christ as God.
36. In other words, Christ as "**the Beginning**", emphasizes His nature and attribute of eternal life.
37. +R and eternal life are coterminous/convergent/uniting and go hand-in-hand. Psal.69:28; Pro.10:11; 10:16; 12:28; Rom.5:17,18,21; Gal.3:21
38. The concept is that one cannot have one attribute without the other and stated another way, nor can anyone not have one attribute and have the other. Ex. Ph₂ spiritual life: Rom.8:10
39. "**The Beginning**" that **Jesus** has **been** speaking of equates to eternal life that is dependent upon +R for its existence.
40. The "what" therefore of Jesus' answer can be rendered as saying, "The principle of +R as it relates to eternal life".
41. "What" **He** is then, is total absolute righteousness, as seen in His pre-existing eternal state as God, "**the Beginning**", and via maintaining +R in His humanity **He** literally is "**the beginning**", as it relates to mankind as the first born in resurrection (Psa.89:27 cp. 2:7; Rom.8:29; Col.1:15,18; Rev.1:5).
42. As the attributes of +R and E.L. must come from God, **Jesus**, though still abstractly, in no uncertain terms have answered His antagonizers that **He** is God.
43. But in the full scope of His answer as to "**Who He is**", **He** has just articulated that **He** is "the answer" as provided for by God the **Father** in response to the sin dilemma of mankind as it relates to –R and spiritual death versus +R and E.L. Cp.vss.23-24

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44. As “the answer” then, **Who He** is, is **the Beginning** of life for all creation because of “what” **He** is i.e., +R.
45. Just as **Jesus** taught at **the beginning** of this present discourse in vs.12 that as *light*/+R, **He** is *life*/E.L. Cp. 2Cor.6:14 *that equates light with righteousness*.
46. **Jesus** Christ is the Plan of God for mankind fulfilled as the incarnate Word. Joh.1:1,14,18
47. In vs.26, **Jesus** continues to articulate His role as +R and E.L., in accordance with God’s plan.
48. Being “the answer” to God’s plan, it is incumbent upon Christ personally to fully explain **the Father** in His mission of separating –V from +V as **He** continues to iterate, “**I have many things to speak and to judge concerning you**”.
49. His mission of passion at the first advent demanded that **Jesus** in His Person, execute all the principles of BD necessary to fulfill all of the requirements placed upon Him by **the Father**, as Messiah.
50. Therefore, a necessary appurtenance/accompaniment/possession of His Person is the **many** principles and concepts of BD necessary to fulfill God’s plan perfectly.
51. The infinitives of “**to speak and to judge**” indicate a two-fold purpose as to why **He** possesses this vast realm of BD:
 - A. In order to communicate clearly and accurately God’s plan as the Father’s perfect representative and as it relates to mankind.
 - B. In order to establish an axis of determination to evaluate those who are +V from those who are –V.
 - C. Both infinitives relate to the primary purpose of His ministry and mission at the 1st advent.
52. As has been made clear in the gospels, a primary function of His ministry was a teaching ministry.
53. In order for Christ to accurately represent God, **He** obviously must communicate the concepts and ideologies of God’s plan as it relates to **the world**.
54. Only by doing so can **He** as light expose the unrighteous state of **the world** and their need for +R.
55. And only by revealing the light of +R perfectly can **He** effectively have grounds **to** fairly and accurately **judge** concerning **the world**.
56. In other words, without a full understanding of the law and ability to correctly interpret all of the law and its intent, then to that degree one is deficient in their judicial representation as defense or prosecution.
57. Therefore, in order for Christ to reveal that **He** is competent **to judge** as God, **He** first must establish that **He** perfectly understands the legalities of God’s plan. Joh.1:18
58. **To judge** is to administer justice righteously, another attribute of God’s that goes hand-in-hand with His +R. Psa.9:4; 33:5; 89:14; et al
59. While what **He** spoke revealed His knowledge regarding God’s plan, His judging reflects His judicial actions as they relate to God’s plan **concerning the world**.
60. That Christ fulfilled all of God’s Law perfectly (Mat.5:17), **He** thus established the standard of +R necessary to be the **judge of the world**.
61. What **He** was commissioned **to judge** concerning **the world** at the 1st advent was to take upon Himself the judgment of sins for **the world**. 1Joh.2:2

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62. The fact that **He** went to the cross in and of itself denotes that **He** judged **the world** as –R in need of +R.
63. Through His perfect knowledge of BD, **He** was able to perfectly assess the state of **the world** as being –R in need of +R, and through His perfect fulfillment of the Law was able to be that provision of +R in judgment for **the world**.
64. That **He** was God’s grace offering to **the world** in judgment, therefore placed Him as the dividing factor/the Separator/the **Judge** for mankind, as to whether they are +V or –V, whether they choose to acquire +R or remain -R.
65. And for those who are +V and accept the revelation of God’s plan as revealed and fulfilled by His Person, these acquire His +R and have E.L.
66. Therefore, Jesus’ statement to the Pharisees who are of this **world** denotes that it is His mission as the possessor of God’s plan to articulate and fulfill that plan and thus is the determining factor as to which side of His plan that they fall on.
67. That contextually His statement is directed towards those who are negative and hostile to **Him**, i.e., “**concerning you** all”, denotes the principle of unlimited atonement and that His mission is conclusive for all men whether –V or +V. 1Joh.2:2 cp. 1Tim.4:10
68. Lest anyone might think that the purpose of Jesus’ communicating and judging of others was of His own accord and only from His own doing, **He** emphatically denies as He makes clear in vs.26b, “**but He who sent Me is true; and the things which I heard from Him, these I speak to the world.**”
69. Again, **Jesus** denotes that His reliance upon His understanding of God’s plan is not due to His own concoctions of self-induced theory, **but** dependent solely upon God **the Father**.
70. The phrase, “**He who sent Me**” denotes that even His existence is dependent upon God.
71. Jesus then brings in the reason why all that **He** speaks is **true**, and that is because **He** only articulates the known plan of God that **He** hears **from Him**.
72. The aorist tense of “**heard**” encompasses all of the principles of BD **He** has assimilated over His incarnate life, prior to His speaking.
73. Its action denotes that the individual principles are viewed as a whole concept, that being the POG.
74. Therefore, the integrity of the entirety of God’s plan is dependent upon the integrity of its individual parts, and vice versa.
75. In other words, there must be perfect harmony between all principles of BD as viewed within the confines of what God’s plan represents overall. (*Ex.: God’s plan overall is one of grace provision for salvation from eternal condemnation [Rom.6:23], therefore the integrity of individual principles regarding the SAJG cannot violate this grace provision, nor can this grace provision violate any other individual principle of BD.*)
76. The integrity of God’s plan is fully dependent upon itself, therefore its integrity is dependent upon **Who** and What God is, not man.
77. Furthermore, this verb “to hear” denotes the doctrine of the blatantly obvious; that one must first assimilate the truth of the POG, while maintaining the harmony of His plan, before one can effectively articulate it.

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78. That **He** speaks what **He** hears denotes His position of humility as Messiah at the 1st advent under the authority of **the Father**.
79. That **He** never stepped out of the boundaries of God's known directive will in His perfect understanding of it, provided His lifeline to +R and assurance that whatever **He** spoke was trustworthy.
80. It also points out that an exact understanding and articulation of God's plan is the necessary ingredient to correctly assess **the world** and those in it. Joh.5:30
81. His use of the word "**speak**/λαλέω" in these verses denotes that what is said reveals **the things** within **Him**. Mat.12:34; 15:18; Luk.6:45
82. What one speaks is the evidence of the righteousness within. Rom.10:10
83. And all that came out of Jesus' mouth was pure BD.
84. Its repetitive use emphasizes that one first must possess the truth within before they can righteously articulate the truth to others and effectively **judge** them.
85. It further emphasizes that revelation of the truth must precede any judgment placed upon others. Cp. Rom.1:20
86. In vs.27, John makes notation concerning the Pharisees, regarding Jesus' words, "**They did not realize that He had been speaking to them about the Father**".
87. Some commentaries say that John is referring specifically to Jesus' reference to **the Father** in His use of the pronouns "**He**" and "**Him**" in His immediate preceding statement in vs.26b.
88. However, the Jews understood that Jesus was talking about being **from Him**/God earlier at the feast as noted in 7:28-31a.
89. The sense of what **they did not** know concerning His words **about the Father** is that all that Jesus had just said was God's plan as designed by **the Father**.
90. In other words, what was totally lost upon them is God's plan as it relates to Christ and mankind, not that **He** is claiming to be equal with God.
91. Just as a lot of interpreters don't **realize** that Christ has been articulating the principles behind +R and E.L. in His words, neither did the Pharisee's understand that all the words that Jesus had been **saying** were principles of BD revealing exact representations of the Plan of God.
92. Vs.27 is John's clue to the spiritually astute that everything Jesus has been communicating evolves around the POG, as so designated and articulated by **the Father** Himself.
93. Because of adherence to gross religious reversionism via the -V of these religious leaders, they fail to GAP all that Jesus has said proving His words in vs.19, "*You know neither Me, nor My Father; if you knew Me, you would know My Father also*".
94. As that verse states, knowledge of God's plan is incumbent upon knowledge of His Son.
95. Because **they** perpetuate a rejection of God's plan through -V, they are remiss in any understanding of God's plan as it relates to the necessity of +R and E.L., as Christ has spoken.
96. **They** fail to understand that God's plan demands +R in order to have E.L. and that both +R and E.L. must be provided by **the Father** Himself. Rom.3:23
97. This is due to their adherence to a works system for salvation that rejects the necessity and logic that +R must come from +R.

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98. Under their Judaistic views, it was not necessary for God to reveal Himself as humanity to remedy the problem of the STA in order for men to secure E.L.
99. Therefore, **they did not realize that** Jesus' answer to their question was an answer to them articulated by God **the Father** Himself.

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EXEGESIS VERSES 28 –29:

GNT John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

NAS John 8:28 **Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) Ὅταν (conj.; "when/whenever"; when used with aorist subjunctive it indicates action contemporaneous with the main clause) ὑψώσητε ὑψώω (vsaa--2p; "might be lifted up/exalted"; same verb Jesus used regarding Moses "lifting up the serpent" in Joh.8:28; only John uses the term with reference to the act of physically crucifying Jesus) τὸν ὁ υἱὸν υἱός (d.a. + n-am-s) τοῦ ὁ ἀνθρώπου, ἄνθρωπος (d.a. + n-gm-s) τότε (adv.; "then"; denotes action of subsequent time or what follows in time; used as a time marker, "at that time") γνώσεσθε γινώσκω (vifm--2p; "you will know/will figure out) ὅτι (cc; indir. disc.) ἐγὼ (nprn-1s +) εἰμι, εἰμί (vipa--1s; "I am") and I do nothing on My own initiative, but I speak these things as the Father taught Me. καί (cc) ποιῶ ποιέω (vipa--1s) οὐδέν, οὐδείς (card. adj./an-s; "nothing/not one thing") ἀπ' ἀπό (pAbl +) ἐμαυτοῦ (nprgm1s; "from Myself/on My own initiative/from My own ideas or agenda") ἀλλά (strong adv.) λαλῶ. λαλέω (vipa--1s; "I speak/communicate") ταῦτα οὗτος (near dem. pro./an-p; "these things") καθὼς (comp. conj.; "just as/even as") ὁ πατήρ (d.a. + n-nm-s) ἐδίδαξέν διδάσκω (viaa--3s; "taught") με ἐγὼ(npa-1s)**

GNT John 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

NAS John 8:29 **"And He who sent Me is with Me; He has not left Me alone, καί (cc) ὁ πέμψας πέμπω (d.a. + subs. ptc./a/a/nm-s; "He who sent") με ἐγὼ (npa-1s) ἐστίν· εἰμί (vipa--3s) μετ' μετά (pg) ἐμοῦ ἐγὼ (nprg-1s) οὐκ οὐ (neg. +) ἀφήκεν ἀφίημι (viaa--3s; "left/left behind/abandoned") με ἐγὼ (npa-1s) μόνον, μόνος (adj.--am-s; "alone/only") for I always do the things that are pleasing to Him." ὅτι (causal conj.; "for/because") ἐγὼ (nprn-1s; "I Myself") πάντοτε. (adv.; "always/at all**

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times") ποιῶ ποιέω (vipa--1s; "keep on doing") τὰ τὸ ἀρεστὰ ἀρεστός (d.a. + adj. used substantively-an-p; "the things that are pleasing/right/proper/desirable/acceptable/satisfactory"; used 4x) αὐτῶ αὐτός (npdm3s)

ANALYSIS VERSES 28 – 29:

1. The inferential conjunction “**therefore**” looks back to the fact that the Pharisees under the system of Judaism are totally remiss in their understanding of God’s plan spiritually.
2. Because they do not understand the spiritual nature of the STA and the spiritual devastation it renders upon them, they conclude that they themselves can attain to a righteousness acceptable before God, through a works system, and thus gain E.L.
3. Because they reject the principle that righteousness must be +R and must come from God Himself in order to have E.L., they reject the notion that their Messiah must be the unique Person of the universe, God-man.
4. **Therefore**, His statement addresses this void of knowledge under which they now operate.
5. Their –V notwithstanding, **Jesus** now proclaims that future physical evidence **will** be forthcoming that **will** prove overwhelmingly His affirmation as being the unique God-man and thus the +R and E.L. they are so desperately in need of.
6. He does so by prophesying the near future act of His crucifixion as **He** states, “**When you lift up the Son of Man.**”
7. **He** then draws a two-fold conclusion of certain knowledge that **will** become evident after His crucifixion, as **He** states, “**then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me**”.
8. The sense of what He **said** could be rendered, “In conjunction with My crucifixion, after the fact, certain physical evidence **will** be manifested for **you** to ascertain **that I am** indeed God and that **My** humanity perfectly represents and articulates God and His plan”.
9. The term, “**lift up**” is normally used of that which is physically raised or exalted.
10. Only John applies this term to express the lifting **up** of Christ on the cross. Joh.3:14; 8:28; 12:32 cp. vs.33
11. It is this physical act of crucifixion that **Jesus** was literally lifted **up** from terra firma.
12. However, in another very real and spiritual sense, this was the epitome of His greatest triumph and the basis for His eternal exaltation.
13. And that exaltation would immediately follow via His resurrection and ascension. Psal.2:7-8 cp. Heb.1:5-14
14. **Jesus** uses His title as **the Son of Man** to emphasize that it would be the physical evidence provided through His humanity that would provide the knowledge necessary for them to figure out that He was what and Who He said He was.
15. Furthermore, His use is designed for the listeners to relate to this Messianic term, “**Son of Man**” as stated in Dan.7:13 that equates the heavenly figure of God with humanity.

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16. It **will** be **when** they physically fulfill their murderous intentions regarding Christ that immediately following His death, knowledge **will** be apprehended by them to conclude and verify all that **He** has proclaimed and thus have the wherewithal to fill in the gap of their spiritual ignorance.
17. This knowledge first comes to them through the Roman guards established to guard His tomb, who explain to them that a supernatural phenomenon occurred and His body is missing and nowhere to be found. Mat.28:2-4 cp. 11-15
18. In addition, information **will** be provided that Christ has been seen alive and well as corroborated by both heavenly and human witnesses:
 - A. Angelic. Mat.28:5-8; Mar.16:2-8; Luk.24:1-8
 - B. Human via Mary Magdalene, Mary the mother of James, Salome, Joanna and other women (Mar.16:1; Luk.24:10), the 11 (Act.1:2-3), the 500 (1Cor.15:6) and Saul/Paul (1Cor.15:8).
19. Christ is stating here, that through His death, real physical evidence **will** be made available for these men to **know** that He is who He claims to be.
20. And that evidence is through the manifestation of the power of His resurrection.
21. Its important to note that **Jesus** is not saying that these men **will** believe in Him for salvation, only that physical knowledge **will** be provided for them to figure out that He is the unique God-man.
22. Though they do not now understand God's plan concerning Messiah as **Jesus** has **taught**, in the near future evidence that verifies His claims and of such a nature as it can't be dismissed, **will** be thrust upon them.
23. Even these negative Jews knew that only God has power over death, hence His resurrection would be the affirmation that first and foremost, **Jesus** is God. Act.2:24, *"And God raised Him (JC) up again, putting an end to the agony of death (through His deaths He conquered both spiritual and physical death), since it was impossible for Him (JC) to be held in its power."*
24. It was impossible for **Jesus** to remain under death because **He** is God and as God, **He** must live forever as E.L.
25. Once this knowledge that **He** indeed is God has been ascertained, then only one logical conclusion can be rendered i.e., everything **He** did in His humanity had to be exactly as God prescribed.
26. This is the force of the clause, **"and I do nothing on My own initiative"**.
27. For them to realize that **He** is God demands that they in turn realize that His ministry and mission was not executed based upon His **own** ideas regarding God's plan and purpose for Him.
28. This would include God's plan for Him to lay down His life at the cross in order that +R could be substituted for the -R of men. 2Cor.5:21
29. Rather than conducting His ministry from His **own** agenda, **He** operated based on God's agenda.
30. Again, the overt evidence that this occurred according to God's plan is via His death and resurrection, which was predestined by God. Act.2:23-24
31. That **He** totally submitted His **own** will to the Sovereignty of God's as reflected through His actions, since actions speak louder than words, the ultimate contrast pictured regarding His Person is **then** that everything **He** says must of necessity perfectly articulate God's plan.

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32. This is the force of the clause, “**but I speak these things as the Father taught Me**”.
33. The evidence of His resurrection points to the reality that all the doctrinal principles Christ articulated in His ministry must obviously be exactly as God instructed, otherwise there would be no resurrection.
34. The fact that **Jesus** only communicated what **He** was **taught** by God the **Father** again denotes His humility at the 1st advent.
35. It further emphasizes that His humanity had to grow up spiritually and assimilate the truth of God’s plan before **He** was able to correctly articulate it. Luk.2:52
36. It also states that **He** only communicated within the boundaries as established by the POG and strayed neither to the right nor left.
37. It denotes that an understanding of the POG is communicated through a teaching process and even Messiah in His humanity was not above this principle.
38. This clause in effect establishes the basis for all +V in fulfilling God’s plan and that is they first must be willing to be **taught** and are able to accurately articulate what they are **taught**.
39. This process reflects the individual’s humility under the Royal COC and their desire to line up with the truth.
40. Only by first understanding the POG can the individual apply action with honor.
41. The physical knowledge that these Pharisees **will** receive, removing any excuse of their current ignorance regarding the POG, is the key event that they themselves **will** perpetuate in their crucifixion of Him.
42. And that overwhelming evidence is knowledge of His resurrection that points to:
 - A. **He** is God, the Beginning, hence E.L.
 - B. As God, His humanity of necessity must be +R as represented in His actions and articulation of God’s plan.
43. And that this evidence **will** be physical, tangible and indisputable, removes any excuses that these negative Jews may claim and makes them even more culpable.
44. For those of the Pharisees who continue to reject Christ in light of the overwhelming evidence provided for them, they too **will** come to **know** beyond doubt that **Jesus** was all **He said He** was when they are dead in their sins and stand before the glorified Judge.
45. That this knowledge is even made available to those who will continue to reject Him points to the nature of –V.
46. –V refuses to accept the **things** of the Plan of God even when they are given the hard-core knowledge to figure out **these things**. Cp. Rom.1:21
47. In light of the Jew’s current ignorance of God’s plan regarding Messiah, Jesus’ statement of vs.28 by implication denotes that insurmountable evidence **will** be forthcoming to further render their ignorance as unacceptable and thus their rejection of Him is due to –V, not lack of knowledge.
48. In spite of the claims of men that sufficient evidence is not available to clearly ascertain and understand God’s plan, the truth is, is that overwhelming evidence is available, but the vast majority of men still reject it.
49. **He** is pointing to the fact that judgment comes upon men not due to any lack of knowledge concerning God, but because “*men loved the darkness rather than the light*”. Joh.3:19

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50. It is the resurrection of Christ that is the concrete fact of knowledge given to men that *He* was 'Ο Λόγος that became flesh.
51. Because of Jesus' willingness to submit His humanity to the Father's directive will establishes the basis for His statement of vs.29a, "**And He who sent Me is with Me; He has not left Me alone**".
52. *He* states that at no time in His existence has fellowship with **the Father** ever been broken.
53. It denotes the loyalty of God with respect to His Person in His mission and ministry to fulfill God's plan as Messiah.
54. It denotes Jesus' preoccupation with **the Father** and that fellowship **with Him** was constantly His goal.
55. At no time in His ministry and life (excepting 3 hours on the cross) did **the Father** abandon Him and at no time was the Son ever alone.
56. The ultimate issue in Jesus' eyes was not finding fellowship and agreement with men, but enjoying the blessing of fellowship **with the Father**.
57. **And** since *He* was loyal to **the Father, the Father** at all times in His life was a loyal supporter of the Son and gave Him the doctrine without measure to fulfill His ministry.
58. In vs.29b, **Jesus** restates the cause for this unbroken fellowship, "**for I always do the things that are pleasing to Him**".
59. *He* succinctly combines His intake and application of BD of vs.28b into a causative statement of effect towards **the Father**.
60. And that is that it was His constant and unbroken intake and application of BD that produced "**the things that are pleasing**" to God effectuating the fellowship and solidarity between them.
61. That **Jesus always** did what was righteous before God, established the +R necessary regarding His own Person for **the Father** to "walk in fellowship" **with Him** throughout His life.
62. It was this fellowship and solidarity with **the Father** that *He* viewed as supremely important, recognizing that whom **the Father** approved is truly approved.
63. It denotes that His confidence was built upon the bedrock of God's plan, which in and of itself was the single avenue of fellowship **with the Father**.
64. The Father's blessing, approval and fellowship may not have meant much, or anything, to others, but to **Jesus** this was the paramount issue.
65. No matter how remarkable or controversial His teaching and actions, it was grounded in His integrity and fidelity to **the Father**.
66. No matter the actions of others towards Him, *He* had one primary focus i.e., to constantly be found **pleasing** before **the Father** in accordance with His plan.
67. Application: The same is true for believers; fellowship with God comes through submitting our own lives to the intake and application of BD.
68. Application: The ultimate issue of life is not our relationships with others and how they may view us, but our relationship with God and how *He* views us. Mat.10:37-42
69. Application: Just as evidence was provided to men regarding Christ's perfect faithfulness to God and His plan through His resurrection, so **will** evidence of our faithfulness (or lack of) be provided towards mankind via our own resurrection.

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70. In contrast to the void of God's plan that these negative religious reversionist had concerning Christ, **He** did not let them distract Him regarding God's plan for His **own** life, knowing that His faithfulness of maintaining +R would be vindicated before men in time as well as in eternity.
71. **He** knew that vindication of God's plan for Him would come through His resurrection.
72. **He** maintained focus on this fact of evidence that would be provided to the world in His consistent striving of fellowship **with the Father**.
73. **He** knew that His resurrection would be the ultimate event that once and for all times would establish a fellowship **with the Father** never again to be broken.
74. **Therefore**, in summary, what **Jesus** has said to the Pharisees is:
- A. Despite man's ignorance to the POG, His plan is not deterred in its fulfillment and vindication.
 - B. Even in the face of those totally antagonistic to it, who in their ignorance may seek to destroy it.
 - C. Ignorance regarding the Person of Christ is not a viable option or excuse as hard physical evidence has been provided to validate Him.
 - D. The premier piece of knowledge provided to the world that **Jesus** was indeed the unique God-man, the E.L. of +R, is through His death on the cross and immediate resurrection.
 - E. This points to the fact that men reject God's plan due to -V and in spite of clear revelation of His plan and not because knowledge of His plan is unavailable.
 - F. His success in fulfilling God's plan as Messiah was due not on His relationships with men, but His relationship **with the Father**.
 - G. Others attitudes towards Him or God's plan did not distract Him from God's plan for His **own** life because He was constantly seeking the approval of **the Father**.
 - H. And that approval was based on His perfect and absolute righteous intake and application of BD.
 - I. His preoccupation in life is with God's plan that **will** result in an indisputable fact of knowledge in His success of doing so that all men **will** recognize via resurrection.
75. **Jesus** Christ's attitude, approach and focus in life regarding the POG, is the perfect standard set before men.
76. Via R_B, Bible class and the intake and application of BD, we as believers emulate the Son and are **not alone** in this world.

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EXEGESIS VERSES 30 – 32:

GNT John 8:30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

NAS John 8:30 **As He spoke these things, many came to believe in Him.** *λαλοῦντος λαλέω (circ. ptc. gen. absolute/p/a/gm-s; "As He spoke/communicated"; the Genitive absolute denotes attendant circumstances of which the subject is not grammatically part of the sentence) αὐτοῦ αὐτός (nrgm3s; "He") Ταῦτα οὗτος (near dem. pro./an-p) πολλοὶ πολὺς (adj.-nm-p; "many") ἐπίστευσαν πιστεύω (viaa--3p) εἰς (pa) αὐτόν. αὐτός (nram3s)*

GNT John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε

NAS John 8:31 **Jesus therefore was saying to those Jews who had believed Him, ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (infer. conj.) Ἐλεγεν λέγω (viIPFa--3s) πρὸς (pa) Ἰουδαῖος (adj.-am-p) τοὺς ὁ πεπιστευκότας πιστεύω (subs. ptc./PF/a/am-p; "those who had believed") αὐτῷ αὐτός (nrdm3s) "If you abide in My word, then you are truly disciples of Mine; Ἐὰν ἔάν (part. intro 3rd class cond.; "If") ὑμεῖς σύ (nprn-2p) μείνητε μένω (vsaa--2p; "might abide/dwell/stay/remain/to set up residence") ἐν (pL) τῷ ὁ ἐμῷ, ἐμός (d.a. + possess. adj.--Lm1s; "My own/what is mine") τῷ ὁ λόγῳ λόγος (d.a. + n-dm-s) ἔστε εἰμί (vipa--2p) ἀληθῶς (adv.; "truly/in reality") μαθηταὶ μαθητῆς (n-nm-p) μου ἐγώ (nrg-1s)**

GNT John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

NAS John 8:32 **and you shall know the truth, and the truth shall make you free. "** *καί (cc) γνώσεσθε γινώσκω (vifm--2p; "you will know/figure out for yourselves") τὴν ἡ ἀλήθειαν, ἀλήθεια (d.a. + n-af-s; "the truth/reality/what is really real") καί (cc) ἡ ἀλήθεια (d.a. + n-nf-s) ἐλευθερώσει ἐλευθερώω (vifa--3s; "will make free/liberate/unbind/deliver or release from bondage by power of another"; used 7x) ὑμᾶς. σύ (nra-2p)*

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ANALYSIS VERSES 30 – 32:

1. **As Jesus** was articulating the known POG regarding His Person and mankind to the Pharisees, John now notes that there were **many** from the assembled multitude that **came to believe in Him** for salvation.
2. That these are true believers is seen in the phrase, “**believe in Him**”, which follows the same construction of Joh.1:12; 3:16,18; 4:39; 6:40 and 7:31.
3. John’s use of the genitive absolute in the phrase, “**As He spoke these things**” denotes the attendant circumstances of His confrontation with the Pharisees, **as** a separate scenario from the **many** believing **in Him**.
4. It has a nuance of irony and could be rendered, “In spite of conflicting opposition by the Pharisees during Jesus’ presentation of **truth** to them, there were those who still **came to believe in Him**.”
5. It is an insertion by John to extend the irony of –V regarding **truth** as **Jesus** implied in vs.28 to the irony of +V who hears the truth, while providing a clear contrast.
6. **As** noted, -V rejects the **truth** no matter what evidence of knowledge concerning the POG they may apprehend in life.
7. In vs.30, John provides the counter effect of +V regarding **truth** and that is that in spite of even open hostility presented in contradiction of **truth** by those who are not convinced of it; +V will not be deterred in their acceptance of the **truth**.
8. John via implication, builds on the very premise of Christ’s teaching in 6:44 and that it is **the truth** that God uses to “*draw*” men to **Him**.
9. In spite of all the –V that is of this world and operating under human viewpoint darkness in contradiction to the **truth**, there are true seekers who are +V who will not let the darkness dissuade them from the **truth**.
10. This verse points to the principle that a reason for defending and explaining **the truth** against those who would attack or take issue with **the truth** that you represent, is that certain others who are not yet convinced can hear **the truth**.
11. Not that most, or even any, will ultimately **believe**, but this provides the opportunity for them to hear and evaluate the issues.
12. It points to the principle that sometimes **the truth** is made all the more clear when presented against the backdrop of human viewpoint lies.
13. Again, we see via this gospel a lesson concerning God’s plan as it relates to men i.e., the issue for men is their expression of volition (freewill; to choose for or against the **truth** concerning the POG).
14. Those who are +V will ultimately choose to accept the **truth** when heard, those who are –V will reject it, no matter what evidence of support for it has been provided.
15. The fact that there are others listening in to Jesus’ interchange with the Pharisees, reminds the readers that this event is still taking place on the last day of the Feast of Tabernacles and that the multitude is still gathered.
16. In vs.31, John notes that the intent of **Jesus** teaching is now redirected away from the Pharisees, as brought out by the inferential conjunction, “**therefore**”.
17. The entire phrase, “**Jesus therefore was saying to those Jews who had believed Him**” denotes that He recognized the +V expressed within the surrounding multitude (Joh.2:24-25) and **therefore** has changed the focus of His conversation to relate specifically to them.

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18. The imperfect of the verb, “**was saying**” denotes an ongoing discourse of this nature of which John records a specific section that relates to the intent and purpose of the remainder of this chapter.
19. And that intent and purpose is to continue to expose the unrighteous nature behind which –V operates.
20. There are many commentators who reject the notion that **Jesus** is now speaking to true believers because of the unfolding hostility of the responses to **Him** (vss.33-41) and the fact that **Jesus** is clearly addressing unbelievers in vs.44, if not sooner (vss.34ff).
21. These interpreters do not wish to accept the fact that because one expresses +V for Ph₁ salvation that it does not mean they automatically will remain +V regarding Ph₂ doctrine.
22. These that propose this premise that all believers will pan out in time, are suggesting a principle tantamount to Calvin’s doctrine of the perseverance of the saints. *See Doctrine of Election and Calling and Doctrine of Reversionism*
23. The fact is that most that do **believe in** Christ will not continue to pursue His **word in** Ph₂ demonstrating that they **are** not trustworthy **disciples of Him**. 1Cor.9:24
24. Other commentaries try to make those who “**believed Him**” to be those who **believed** that He was the kingly messiah of 7:41, but still rejected **Him** as God and Savior.
25. However, this view mangles the force of the present tense of the verb, “**you are/keep on being**” as it relates to the listeners at hand of being true **disciples**.
26. The force of this verb denotes something that they already **are** and contextually **Jesus** is providing doctrine that maintains that status quo.
27. Hence, that the individuals of 7:41 have not **believed Him** for salvation removes them as possible recipients of Jesus’ teaching now.
28. That **Jesus** is indeed now addressing believers is made clear with the perfect tense of “**believed**” that denotes their previous act of faith carries with it the ongoing existing results of Ph₁ salvation.
29. The picture of the scenario at hand reflects the following:
 - A. **Jesus** now directs the focus of His teaching to the **many who** have accepted His words of E.L.
 - B. They are some of the **Jews** present, but not all of the assembly, including the ever present Pharisees.
 - C. Just as there are these **who** accept the teaching of His Person, there are still the vast majority of **Jews** present who remain in unbelief.
 - D. **Therefore**, even though the doctrine **Jesus** now articulates is meant to edify the believers present, all present hear **Him** and the response John records is representative of the crowd overall, not just **those who had believed**.
 - E. The question the interpreter must ask then is why John intentionally uses grammar that contextually denotes that the response of the crowd is inclusive of at least some (if not all) of the believers now being addressed in vs.33, “*They answered Him..*”?
 - F. The answer is that he does so by design to point to the underlying, but yet real issue at hand, volition.

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- G. That the responses are perpetrated by those who are –V, is made clear as the focus of Jesus’ counter remarks progressively zero in on unbelievers who are obviously –V. Cp. vss.37, 40,44
- H. In our verses, **Jesus** articulates Ph₂ doctrine necessary to render believers as maintaining +V after salvation.
- I. Those who do not heed His teaching by definition *then* are –V as believers.
- J. That even the believers that **Jesus** is now addressing are viewed by John grammatically as incorporated or absorbed into the negative responses of the crowd overall points to the principle that –V is –V, whether it is applied to an unbeliever or believer.
- K. This points to the fact that believers who are -V operate under the same spiritual darkness of their pre-salvation days and thus volitionally are viewed on the same level as their unbelieving counter-parts. Eph.2:1-3 cp. 5:6-9; Heb.4:6-7 *that denotes there are believers who do not manifest Ph₂ +V and fail to make the MAJG/“rest” because of their disobedience*; 1Pet.1:14
- L. Furthermore, that John absorbs these believers responsively into the mass of the negative unbelieving crowd further clarifies the picture of the religious reversionism of Israel he portrayed in chapter 7 by denoting the overall volitional makeup of the **Jews** during Christ’s ministry.
- M. And that is even though **many came to believe in Him** for salvation Ph₁, that was basically the extent of +V manifested during His ministry and even **those Jews** did not remain +V and reverted back to a negative volitional state.
- N. It is a subtle picture of how God views the –V of believers as being “partners” to their unbelieving counter-parts absorbed into the massive sea of negative mankind. Phil.3:17-19
- O. The very essence of this scenario points to the reality concerning the cosmos, i.e., the predominate viewpoint concerning God expressed in the world is human viewpoint hostility to **the truth** perpetuated by –V under the STA.
- P. Again, that John grammatically refers to the crowds response of vss.31-32 in such a generic way that denotes believers are part of the response, points to the fact that –V is the predominate force ruling Israel at the time and pictures humanity in the A/C. Joh.1:10-11
- Q. And the transition by Christ as to whom **He** directs His comments (ultimately to the unbelievers) points to the bottom-line reality behind –V (vs.44).
30. That indeed volition is the key issue is made clear in the 3rd class condition of Jesus’ opening phrase, “**If you abide in My word**”.
31. The 3rd class condition assumes an apodosis/conclusion of the “**if**” hypothesis that “maybe you will or maybe you won’t”.
32. As **Jesus** addresses these new converts, **He** first and foremost points out that they continue to have a choice with regard to His teaching.
33. And that choice centers on their attitude concerning BD as believers.
34. That they do continue to have a choice insinuates that there are those who do not remain +V and is the basis for John to include them in the negative response **Jesus** immediately encounters in vs.33.
35. But aside from whatever they may do regarding the teaching, that they have made the SAJG, the issue now before them is their Ph₂.

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36. The word “**abide**” has the nuance of taking up residence of a permanent/continuous nature and hence to **abide**, remain or dwell.
37. The singular use of “**word**” is to be viewed as a collective singular to denote all of the doctrine that **Jesus** articulates.
38. His “**word**” then equals the POG as represented by **Him**.
39. The fact that it is “**My/Jesus**” **word** denotes that it is His complete Person that the POG evolves around.
40. That **He** possesses the POG denotes that one cannot effectively acquire the entire realm of BD apart from aligning up with all that **Jesus** represents.
41. To “**abide in My word**” is to reflect loyalty to His Person by accepting **the truth** and making **the truth** a part of your life and order the conduct of your life by it.
42. This is the distinction between a +V believer or a –V believer.
43. **He** then gives the concluding result of a positive response to this premise in the final clause, “**then you are truly disciples of Mine**”.
44. That a positive response produces **disciples** in reality implies that a negative response produces pseudo-**disciples**.
45. This does not mean that those who manifest –V as believers have in any way lost their salvation, only that as children of God, they are not obedient followers of their heavenly Parent. *See Doctrine of Eternal Security and Doctrine of Reversionism*
46. To be a real **disciple** of Christ *then*, is not to hear a teacher who articulates **the truth** and agree only with the basic tenets of the teaching, while rejecting the details.
47. **Jesus** recognizes that Ph₁ salvation is merely “the beginning” of **the truth** for **those who had believed** and now points out the requirement necessary for them to fully exploit **the truth**.
48. A genuine disciple of Christ is one who seeks to take all the teaching in part and as a whole and stick with it over the course of their lives.
49. True **disciples** accept the teaching of the teacher and make it the basis for their faith and lifestyle.
50. In vs.32, **Jesus** states the future compound consequences for **those who** remain faithful listeners adhering to the POG **and** that is, “**you shall know the truth, and the truth shall make you free**”.
51. The middle future verb “**shall know/γινώσκω**”, denotes that sufficient information will be provided for those who are +V in Ph₂ in order for them to figure or sort out for themselves what the POG entails.
52. This is the nature of **truth** that most in history have denied i.e., that being that **truth** commends itself to +V and that every positive soul is able to come to a realization and understanding of that which is true concerning God’s plan.
53. Webster defines **truth**, as that which conforms to reality, characterized by a constant, faithful, loyal conformity to what is actual or real.
54. **Jesus** continues to make **truth** an issue in this passage as **He** refers to it in vss.40,44,45 and 46.
55. Since **Jesus** is Light, **He** is **the truth**, fulfilled **the truth** and taught **the truth**, and therefore anyone who willingly and **truly** wants to understand all that **He** is and represents, to that degree receives **the truth**, which activity is a natural and fundamental part of being a student of His.
56. Veracity/**truth** is an attribute of God.

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57. Therefore, God is the ultimate **truth** and is the source of all that is true or real in the universe. Joh.3:33; 17:3; Rom.3:4
58. Hence, anything that proceeds from God must by definition conform to **the truth** of God.
59. Those who are of **the truth** will come to **know the truth**, orient to it and thus align with the absolute **truth** that exists in the universe.
60. The axiom/self-evident **truth** that will evolve from knowing and embracing **the truth** is related in a term of freedom.
61. Freedom is defined as exemption or liberation from slavery, imprisonment or restraint, or from the power and control of another.
62. What is inferred in the final clause, “**and the truth shall make you free**”, is that orientation to **the truth** over a period of time will cause one to be made **free** from the domination of their current state of existence in this world.
63. In a very real sense God desires people to be **free** and provided volition/**free** will as the ultimate freedom in the universe.
64. Satan, on the other hand, desires to enslave men to his viewpoint and extract obedience and worship from them.
65. The introduction of the STA in the human race affords Satan the necessary avenue to promote his forms of slavery on mankind.
66. Orientation to **the truth** over the course of one’s life provides the deliverance necessary to escape the rule of Satan and the STA, which enables one to be **free**.
67. To suggest that freedom implies all rejection of all authority is a faulty conclusion and leads to the concept of license/permissive rights and is actually the abuse of freedom under God’s permissive will.
68. The Divine irony that **Jesus** is pointing out is that men who enslave themselves to the Divine viewpoint become **free**, while those who reject the Word of God and opt for human viewpoint remain slaves under the STA and domain of darkness.
69. The reality is that mankind only has two choices of systems to adhere to, either unrighteousness or absolute righteousness
70. **Jesus** makes clear that through the inculcation of BD one is freed from their unrighteousness state of:
 - A. Slavery to the STA. vs.34
 - B. Slavery to Satan. vs.44
71. **The truth** of God in Christ liberates men, while false doctrine, human viewpoint, the STA, etc., are only “jailers” keeping them enslaved in their thinking.
72. The order of events in vss.31-32 are not to be taken lightly:
 - A. Loyalty to the teaching of the POG is the first and most important issue.
 - B. This demonstrates the reality that one is indeed a student of **Jesus** and is +V.
 - C. Consistency in doctrine leads to a full understanding/ἐπίγνωσις of the realities of God’s plan.
 - D. This process will eventuate in the believer living under true freedom that is available to all.
71. *See Doctrine of Freedom.*

GOSPEL OF JOHN

EXEGESIS VERSE 33:

GNT John 8:33 ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἔσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

NAS John 8:33 **They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone;** ἀπεκρίθησαν ἀποκρίνομαι (viad--3p; ref. the multitude assembled) πρὸς (pa) αὐτόν, αὐτός (nram3s) ἔσμεν εἰμί (vira--1p) Ἀβραάμ (n-gm-s; gen. of relationship; "Abraham's/of Abraham) Σπέρμα σπέρμα (n-nn-s; "seed/offspring/children/racial descendants") καί (cc) πώποτε· (adv.; "ever/at any time/yet") δεδουλεύκαμεν δουλεύω (viPFa--1p; "have been enslaved/subjected to another"; used 27x) οὐδενὶ οὐδεὶς (card. adj./dm-s; "to not even one/to no one or anyone") **how is it that You say, 'You shall become free'?"** πῶς (interr. adv.; "how?"; "is it" supplied for English grammatical sense) ὅτι (conj.; intro. indir. disc.; "that") σύ (nprn-2s) λέγεις λέγω (vira--2s) γενήσεσθε; γίνομαι (vifd--2p; "you all will become") Ἐλεύθεροι ἐλεύθερος (adj--nm-p; "free/cease to be a slave/free man"; used 23x, noun from the verb "free" in vs.32)

ANALYSIS VERSE 33:

1. The opening phrase, "**They answered Him**", is not confined only to the new believers Jesus has just addressed, but is inclusive of others assembled.
2. It becomes obvious that the circle of Jesus' detractors widens during this interchange as He ultimately focuses in on unbelievers in vss.37ff.
3. It is perfectly logical that those who believed were not grouped all in one spot, but would be spread out in the crowd and therefore when Jesus was speaking to them in vss.31-32, He would be facing the whole crowd.
4. That John does include these new believers as a part of the response points to the fact that even believers can be negative and blind to the spiritual realities of BD.
5. It points to the reality that the fallacious ideas produced by the religious reversionism of their past that has become engrained in their thinking, must be jettisoned before any advancement spiritually can be realized.
6. And this reality will not be realized until these new believers are willing to acclimate to the authority of their Teacher and stop taking issue with His teaching based on their STA human viewpoint understanding of the teaching.
7. These believers represent the opposite of positive believers who are to be quick to hear and slow to speak. Jam.1:19

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8. The Jews responded to Jesus along the lines of His preceding remark regarding freedom.
9. Their immediate response denotes the STA racial and national arrogance and pride that the Jews operate under as they make claim, “**We are Abraham’s offspring, and have never yet been enslaved to anyone**”.
10. Their statement denotes the united stand of misplaced national patriotism exuded by Israel corporately and held by believers and unbelievers alike.
11. They correctly point out that they are the genetic descendants of Abraham.
12. Anyone who knew anything about Scripture recognized the importance of Abraham and the unique nature of the covenant and promises that God made to the patriarch concerning his descendants. Gen.12:1-3; 17:1-8, 19-21
13. This denotes the maximum import that they placed strictly upon their racial heritage and by implication states that since **they** are Jews from Abraham, then **they** automatically have superiority before God and man.
14. The second part of their statement, “**and have never yet been enslaved to anyone**”, demonstrates the skewed political views they have assimilated regarding themselves as a nation and peoples in history.
15. Their statement is in light of the political bondage Israel has experienced to include:
 - A. Egyptian slavery. Exo.1:8-14
 - B. The dispersion of the northern kingdom, Israel, into the hands of the Assyrians in 721 BC. 2Kgs.17:1-6
 - C. The dispersion of the southern kingdom, Judah, into the hands of the Babylonians in 586 BC. 2Kgs.24:10-20; 25:1ff
 - D. Their existing vassalage under Roman rule.
16. That the crowd denies that **they** themselves (**they/We** being the subject of their statement) are **enslaved** denotes that they do not consider their existing political state on the same level as those of the Exodus and the previous dispersions of Israel.
17. Therefore, their statement reflects the fact that **they** do not consider themselves nationally on the same level of spiritual dereliction, as that of their predecessors might reveal.
18. The fact that **they** still possess some measure of freedom under Roman authority and that they are still in the land, **they** are arrogantly blind to the reversionism the nation under Judaism really is spiritually.
19. It implies that they perceived any previous bondage that Israel fell into was due to the fact that Israel was remiss in keeping the Law, a situation that Judaism denies they are currently engaged in.
20. It reflects the arrogance that Israel has embraced under their legalistic approach to the Law that in their eyes is added security before God in keeping the Law.
21. Thus, where Israel has failed in the past regarding the Law, **we** now are successful.
22. It reflects that **they** consider themselves to be what Abraham was all about and because God has not given them to total bondage of Rome and applied the 5th cycle of discipline upon them, proves that point.
23. **They** consider themselves to be righteous representatives as a people and nation of the Abrahamic covenant, therefore **they** are not truly under any bondage and Rome is only a “test”, which will be proven in their eyes when Messiah comes and establishes His kingdom forever.

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24. Their thinking reflects the misplaced allegiance **they** bestow upon themselves as a people and nation and the true spiritual blindness they possess concerning themselves, Israel, Messiah and God's plan.
25. **They** truly reflect the arrogance that has been established through the legalism of Judaism i.e., as the Jewish nation of Abraham, we are God's custodians and keepers of the Law and therefore are the only way of salvation for mankind and hence, God would **never enslave** us.
26. Their statement denotes the blindness of those who fail to recognize that a legalistic approach to God's plan is just as spiritually derelict/destitute before God as disregarding commandments in the Law and will take them down the same path as their "liberal" counterparts. Deu.28:14 *"and do not turn aside from any of the words which I command you today, to the right or to the left to go after other gods to serve them."*
27. Therefore, even the obvious national discipline **they** currently are under is unrecognized as DD and Rome is only undeserved suffering and has no real control over their destiny.
28. Because this is engrained in their thinking, it is no wonder **they** incredulously ask, **"how is it that You say, 'You shall become free'?"**
29. Because negative Israel corporately continues to adhere to false doctrine under a legalistic and thus non-spiritual religious system, **they** can only relate to Jesus' words of freedom on a physical plane as it relates to them as a peoples and nation.
30. And then **how** can anyone insinuate that **they** are anything less than **free**, since **they** are God's chosen people and are destined to rule forever.
31. Because of the spiritual blindness of their -V and STA's, **they** fail to recognize their current state as a nation before God entering into the final phase of national discipline in Deu.28:49-68 (esp. vss.64ff).
32. And that **they** are on the verge of this destruction and currently **enslaved** will be proven when push comes to shove and Rome demonstrates they do rule Israel in 70 AD.
33. The Jews are a perfect example of -V's denial of reality that surrounds them, believer and unbeliever alike.
34. Israel's history is one that documents that God's favor is procured by a spiritual relationship with Him and His blessing is contingent upon obedience to His rule.
35. When nations comply they are blessed with freedom (Deu.28:1-14); when they rebel against God, especially those culpable to His word, political enslavement and ultimate destruction will be the consequence. Deu.18:15ff
36. Vs.33 points to the false and deluded assurance of self-righteousness that is produced through an adherence to a legalistic approach to BD.
37. Those that approach God's word in this fashion are just as blind in their sin to the spiritual realities of God's plan as any liberal approach that is advanced.
38. God's word is clear that sin is disobedience to His commandments and that disobedience can come in the form of taking away or adding to His plan. Deu.4:2; 12:32

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EXEGESIS VERSES 34 – 36:

GNT John 8:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

NAS John 8:34 **Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.** ὁ Ἰησοῦς, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (npdm3p) Ἀμὴν ἀμὴν (double part.; "Truly, truly/dogmatically") λέγω (vira--1s) ὑμῖν σύ (npd-2p) ὅτι(conj. intro. indir. disc.) πᾶς (adj.--nm-s; viewed as a collective singular; "everyone/all men") ὁ ποιῶν ποιέω (adj. ptc./p/a/nm-s; "who commits/does/practices") τὴν ἢ ἁμαρτίαν ἁμαρτία (d.a. + n-af-s; "the sin") ἐστιν εἰμί (vira--3s) δοῦλος (n-nm-s; "a slave/servant") τῆς ἢ ἁμαρτίας. ἁμαρτία (d.a. + n-gf-s)

GNT John 8:35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

NAS John 8:35 **"And the slave does not remain in the house forever; the son does remain forever.** δέ (cc) ὁ δοῦλος (d.a. + n-nm-s) οὐ (neg. +) μένει μένω (vira--3s; "does not remain/abide/dwell" same as vs.31) ἐν (pL) τῇ ἢ οἰκίᾳ (d.a. + n-dL-s; "the house"; used 93x; of a literal home; used to denote God's residence, His kingdom/heaven - Joh.14:2; in the OT it is used to denote Israel as a nation - Exo.16:31; 19:3; 40:38, et al) εἰς (pa +) τὸν ὁ αἰῶνα, αἰών (d.a. + n-am-s; lit. "into the ages/forever") ὁ υἱός (d.a. + n-nm-s) μένει μένω (vira--3s) εἰς (pa +) τὸν ὁ αἰῶνα. αἰών (n-am-s)

GNT John 8:36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

NAS John 8:36 **"If therefore the Son shall make you free, you shall be free indeed.** ἐὰν (conj.; "If"; 3rd class cond.) οὖν (infer. conj.) ὁ υἱός (d.a. + n-nm-s) ἐλευθερώσῃ, ἐλευθερώω (vsaa--3s; "might make free/ liberate/set free from previous enslavement") ὑμᾶς σύ (npa-2p) ἔσεσθε. εἰμί (vijm--2p; "you yourselves will be")

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ἐλεύθεροι ἐλεύθερος (adj.--nm-p; "free men/peoples") ὄντως (adv.; "indeed/truly/in reality as opposed to pretended, fictitious or false")

ANALYSIS VERSES 34 – 36:

1. **Jesus** addresses the crowds statement in reverse order by relating to their question and comment of enslavement first (vss.34–36) and their heritage second (vss.37ff).
2. His response in vss.34–36, while relating to the fictitious political freedom that the crowd implies it enjoys, first and foremost addresses the spiritual reality of freedom that He was referring to in vs.32.
3. He does so to point out that the real issue behind freedom (or non-freedom) is based on one's spiritual condition, which in turn effects Israel's political freedom as a nation.
4. How He **answered them** then, is not by documenting or taking issue with their political history of oppression, but to point out the more important principle that is the true cause of human enslavement.
5. For the student of God's word to clearly interpret and understand Jesus' teaching in these three verses, he/she must observe the following:
 - A. As noted, a transition in Jesus' teaching takes place that places emphasis doctrinally from believers to unbelievers.
 - B. It becomes clear that in vs.37, while language is used that can secondarily be applied to –V believers, the primary emphasis is towards the unbelievers who are of their "father" as noted in vs.38
 - C. In addition, **Jesus** communicates at a level that not only obviously clarifies the spiritual intent of His words regarding freedom in vs.32, but also responds to the Jews false view concerning the present political state of Israel.
 - D. That He addresses their level of thinking in this regard is brought out by the verb "ἀποκρίνομαι/**answered**" in vs.34.
 - E. Volition is the doctrinal principle that underwrites what Jesus is teaching about in vss.31-32.
6. A summary outline of these 3 verses reveals the scope of the above observations.
 - A. Vs.34 has doctrinal teaching that is equally applicable to the whole crowd, believers and unbelievers alike.
 - B. It establishes the spiritual framework necessary for true freedom to be realized by Israel.
 - C. Vs.34 also implies the –V of Israel corporately.
 - D. Vs.35 reveals the consequences of their –V nationally and the alternative provided.
 - E. While it reveals a political reality concerning Israel, it retains the overall spiritual overtone of Jesus teaching regarding freedom.
 - F. Vs.36 condenses the entire concept of freedom into the one alternative provided for in vs.35

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- G. While Jesus' teaching in vs.36 still has secondary application to the believers, it is stated in such a way as to primarily address the unbelievers, completing the transitional emphasis contextually.
7. He prefaces His doctrinal assertion in vs.34 with the double amen in the phrase, "**Truly, truly, I say to you**", which has the force of extreme import to the matter at hand.
 8. He then succinctly wraps the issue of freedom under the Doctrine of the STA/OSN as He states, "**everyone who commits sin is the slave of sin**".
 9. The phrase "**everyone who commits/does/practices**" groups together into one perspective all and any of them who engages in the act of **sin** and the entire phrase could be translated simply, "the sinner".
 10. Though not translated in the NAS, both nouns for "**sin**" are singular and have the definite article and is literally translated, "the **sin**".
 11. Jesus' use of the word in this regard points to the fact that any specific **sin** that one may engage in (pick one) comes from one specific singular source of **sin**, the STA.
 12. In other words, His words could be rendered, "**everyone who commits the sin** (whether of unbelief, lying, adultery, stealing, fear, jealousy, legalism/traditions of men, etc.) **is a slave** (no d.a. with this noun) **of the sin or sin nature**".
 13. Paul expounds upon this principle in Rom.6:6,12-23; 7
 14. Jesus' words can be applied to all **who** are assembled to include believers and unbelievers alike.
 15. For unbelievers, they are both positionally and experientially in complete bondage to the STA due to their **sin** of unbelief.
 16. For believers, though they are emancipated positionally (Rom.8:15), they revert back to slavery experientially by not effectively applying R_B and aligning with the truth (Rom.6:16-18).
 17. In both cases, the slave-master is the STA.
 18. In both cases, that one perpetuates this state of bondage reflects –V.
 19. His statement is the axis of His transition of expounding doctrine from strictly the believers of vss.30-31 to include the unbelievers.
 20. It serves to point out that true freedom for Israel is dependent upon spiritual freedom and that freedom cannot be recognized until the issue of **sin** is dealt with both positionally and experientially.
 21. Contrary to the pseudo-freedom Israel claims for themselves as a people, **Jesus** asserts that they remain in bondage, for **who** among them has not committed or continues to commit **sin**?
 22. For the unbelievers, their **sin** is obvious, for the believers it points to their continued adherence to the religious reversionism of Judaism and every **sin** that that system perpetuates.
 23. His statement is designed to force them to evaluate their freedom from the spiritual perspective, because only then can they re-evaluate their political and national views.
 24. Until they recognize that they continue individually and as a nation to engage in disobedience to God's word, they will remain blind to their current situation.
 25. Not until their "spiritual blinders" are removed will the "physical blinders" be removed. Mat.13:13 cp. Mar.4:10-12 *with regard to Jesus' teaching in Israel.*

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26. In vs.35, **Jesus** uses a parabolic prophecy and application regarding the Jews as He states, “**And the slave does not remain in the house forever; the son does remain forever**”.
27. **The slave** refers to the Jew who is enslaved to the ISTA of vs.34, either believer or unbeliever.
28. **The house** refers to their standing before God as a nation, which represents an earthly extension of the kingdom of God/POG.
29. That the emphasis of His parable is on **the house** of Israel (a title for Israel as a peoples or nation; Exo.16:31; 19:3; et al) is clearly insinuated, since there is an abiding of **the slave in the house**, only that it is temporal and **not forever**.
30. **The son** represents the **Son** of God, Christ, who is the true owner via relationship to the Father, of **the slave and the house**.
31. This parable draws attention to the difference between a **slave** who works in a particular **house** and the freeborn **son**.
32. It is this verse that ties in the correlation of the spiritual condition of Israel with their political condition as a nation.
33. It follows the same teaching of Christ in the parable of the vineyard in Luk.20:9-18
34. As Jews in the land, the reality is that their existence is only temporary and conditional upon their obedience or disobedience to the owner of **the house**.
35. This is in contrast to **the Son** of God who in coming of age inherits **the house** and has full authority over the household.
36. It is only through His Person that **the house** continues to exist.
37. That **the Son does remain forever** denotes the fulfillment of the covenants with Israel upon the Lords return and establishment of His earthly kingdom.
38. Since Israel continues to choose to operate under –V and their STA’s, as those responsible for carrying out the duties within **the house**, then their tenure as servants of **the house** is discontinued.
39. And the proof that they are –V and disobedient to God is seen in their removal from **the house** in the dispersion of Israel in 70 AD.
40. Because of the corporate –V of Israel at the 1st advent, they are enslaved to their STAs, which facilitates their removal from the land per their covenant with God as outlined in Deu.28:15ff
41. **Therefore**, that Israel looses her station in **the house** due to their bondage to the STA, the only alternative is to find favor with the freeman of **the house** that guarantees its future existence and establishment.
42. And the future existence of **the house** is revealed dispensationally via the Church, the final period of the Age of Israel and the Millennial Age.
43. Hence, the continued spiritual overtone maintained in the parable.
44. While **the house** emphasizes Israel’s state nationally and geographically, it implies that **the house** also exists abstractly and thus spiritually **forever** via the POG, which is fulfilled dispensationally.
45. That **Jesus** is the premier focus of freedom, He makes clear in vs.36, “**If therefore the Son shall make you free, you shall be free indeed**”.
46. It is vs.36 that completes the transition of Jesus’ focus of speaking to both believers and unbelievers, with language now pointed primarily to the unbelievers.

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47. While the political issue of Israel as a nation is resolved due to their corporate –V and enslavement to the STA in vs.35, the question and issue must revert back to the spiritual requirement for any those who would like to **remain** on at **the house forever**.
48. The only way that the Jews can **remain in the house forever**, is **if the Son** that abides **forever** will grant them freedom spiritually from the STA.
49. The 3rd class condition, “**If the Son shall make you free**” denotes that:
 - A. Christ has the prerogative and authority over the household as He sees fit.
 - B. His authority is conditional upon fulfilling first the requirements necessary to absolve the issue of the STA.
 - C. It is the fulfillment of His mission as Messiah spiritually that grants him authority over **the house** physically.
 - D. There is a change of the volitional status of negative, as reflected contextually via Israel nationally, to +V.
50. Spiritually, Christ as +R and minus the STA, is the freeman that has the power to grant freedom to those enslaved to the STA due to His work on the cross.
51. Only by acknowledging Him as Lord and Savior can one become **free** spiritually.
52. Until the SAJG, we are hopelessly enslaved to the STA and spiritual death.
53. As of the SAJG, we are officially declared Christ’s freemen. 1Cor.7:22; Gal.5:1
54. Even though the Jews will loose their status as a nation due to their corporate -V, the alternative is to accept the freedom that Christ can offer and retain a future position in God’s eternal **house**.
55. Since those who have already believed have secured this freedom, the +V now in view is only that necessary for the unbelievers making the SAJG.
56. Only then will the pretended freedom that these Jews view themselves as having as a nation become reality and “**you will be free indeed**”.
57. True freedom is not determined by one’s political or social condition per se, but is the result of spiritual principles.
58. As of salvation, we are **free** to serve and glorify God, no matter what the overall condition of **the house** dispensationally may be in. Rev.2-3
59. Salvation produces another potential slave-master via the IHS ministries (2Cor.3:17), enslaving men to righteousness. Rom.6:19-20
60. The message is, spiritual freedom rules all physical freedoms.
61. This principle is validated universally today, by noting that the least oppressed and most physically **free** nations are those with the most +V operating under Divine principles. *Ex. Great Britain and the U.S.*
62. Applications:
 - A. The believer who returns to live under the STA subjects themselves to the same slavery as their unbelieving counterpart. Rom.7:23
 - B. Many believers have a skewed and distorted impression of their standing before God and the relative freedom that they enjoy.
 - C. These are those who are still dominated by the STA and living under a form of slavery all the while proclaiming their freedom.
 - D. This in turn can produce a blind patriotism nationally, while all the while the nation is quickly advancing under the 5 cycles of national discipline.

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- E. All believers will be set free experientially in Ph₃, a day that the adjusted believer eagerly anticipates. Rom.8:19-25

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EXEGESIS VERSES 37 – 38:

GNT John 8:37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνει, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

NAS John 8:37 **"I know that you are Abraham's offspring;** οἶδα (viPFa--1s) ὅτι (conj. indir. disc.) ἐστε· εἰμί(vipa--2p) Ἀβραάμ (n-gm-s; gen. of relationship) σπέρμα (n-nn-s; "seed/offspring") **yet you seek to kill Me, because My word has no place in you.** ἀλλά (strong adv.; "but/yet") ζητεῖτέ ζητέω (vipa--2p; "you all keep on seeking"; denotes a comparison of the physical heritage to something spiritual in nature) ἀποκτείνει, ἀποκτείνω (comp. inf./a/a-; "to kill") με ἐγώ (nra-1s) ὅτι (causal conj.) ὁ ἐμὸς (d.a. + adj--nm1s; "My own/that which I possess") ὁ λόγος (d.a. + n-nm-s) οὐ (neg. +) χωρεῖ χωρέω (vipa--3s; "make room for/to have a space or room in which to put something"; the idea is the Word of Christ does not fit in them, therefore denoting their failure of accepting it/"has no place"; used 10x) ἐν (pL) ὑμῖν. σύ (npd-2p)

GNT John 8:38 ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

NAS John 8:38 **"I speak the things which I have seen with My Father;** λαλῶ· λαλέω (vipa--1s; "I speak/communicate/articulate") ἃ ὅς (rel. pro./an-p; "the things which") ἐγὼ (nprn-1s) ἐώρακα ὁράω (viPFa--1s; "have seen spiritually to include a experiential perception") παρὰ (pAbl; "with/from/in the presence of"; "My" supplied) τῷ ὁ πατρὶ πατήρ (d.a. + n-Ablm-s) **therefore you also do the things which you heard from your father."** οὖν (infer. conj.) ὑμεῖς σύ (nprn-2p) καί (adjunct.; "also") ποιεῖτε. ποιέω (vipa--2p; "do/perform?") ἃ ὅς (rel. pro./an-p; "the things which") ἠκούσατε ἀκούω (viaa--2p; "you heard") παρὰ (pAbl; "from"; "your" supplied) τοῦ ὁ πατρὸς πατήρ (d.a. + n-Ablm-s)

ANALYSIS VERSES 37 – 38:

1. With the issue about freedom and the true nature of slavery out of the way, Jesus now acknowledges and addresses their claim of Abrahamic heritage.

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2. While He acknowledges their genetic relationship in the words, “**I know that you are Abraham’s offspring**”, it is their spiritual relationship that is a whole other question.
3. The Jews believed that physical descent from Abraham in part made one a child of God.
4. Jesus proceeds to point out to them that a physical relationship does not guarantee anyone anything in the spiritual realm. Joh.1:13a
5. The Jews supposed that what made Abraham great before God was some genetic quality, a quality that they assume they too possess, since they are his racial descendants.
6. However, the reality of why Abraham was great before God was not His genetics, it was his positive volition towards the truth.
7. Like all believers, Abraham had to overcome his genetic STA grid in order to excel spiritually.
8. The Jews had many great spiritual men in their history such as Moses, Jacob, etc., whose names they liked to throw around, and as such developed a tremendous racial arrogance, assuming that the genetic factor made them great also.
9. Their failure to grasp the nature of the flesh and the fact that genetics does not make one anything before God (except to render one spiritually dead) added to the blindness of their own need for His grace.
10. To delineate the error of their conceived notions regarding their racial heritage, Jesus shows a stark contrast of difference in the spirit that animates from them compared to the great men in their history.
11. He does so by citing their hostility towards Him in the most graphic terms, “**yet you seek to kill Me, because My word has no place in you**”.
12. The basis for their hostility towards Jesus is pinned squarely on their hostility towards His teaching/message.
13. “**My word**” is to be viewed as a collective singular and refers to the entirety of His teaching, beginning with the most important fact of their need for salvation Ph₁ and hence the need to believe in Him.
14. Beyond that, His teaching dealt with every issue necessary to spiritual life and well being.
15. The fact that **no** room has been made **in** them denotes a total rejection of His teaching and re-establishes that that the intent of Jesus’ statement now is directed towards the unbelievers of the crowd.
16. They **therefore** rejected the basic premise of His teaching as well as the particulars regarding the CWL.
17. They in turn welcomed legalistic Judaism and congratulated themselves on their fortunate place in the plan of God, all the while rejecting and resenting the very Messenger of God.
18. This points out the “rule of thumb” that the religious reversionism of Judaism/Israel operated under and the true hostility towards God that emanated from it.
19. When one resents and rejects the teaching of God’s emissary, they will eventually find fault with the messenger, since most people would not allow themselves to admit that their hostility is actually directed towards God Himself.
20. Certainly, religious types are the worst (or best, however you look at it) at this.

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21. In vs.38, Jesus once again points out that His doctrinal precepts do not originate with Himself in the clause, **“I speak the things which I have seen with My Father”**.
22. The verb **“have seen”** is a perfect tense and points out that Jesus has **seen** the details of doctrine in the past and has a perfect view of these issues at the present time.
23. It also points out that He would have to be **with** the **Father** in the past in order to see what the **Father** has **seen**. Joh.6:46
24. It is another obvious claim by Jesus to His Deity, which the Jews in view rejected.
25. Jesus in essence, claims an unbroken relationship and fellowship **with** the **father** and makes this the basis for His actions and teaching.
26. He then contrasts His teaching with their actions, **“therefore you also do the things which you heard from your father”**.
27. While Jesus is simply communicating the truth of Divine viewpoint, **because** they are –V adhering to gross religious reversionism, the have become engaged in a murderous plot to eliminate Him.
28. This verse again brings into full focus the unbelievers of the crowd, as it is their STA’s that are promoting His murder, though it does not negate entirely any –V believer(s) who by principle alone support the unbelievers as Jesus enemies.
29. Further, He contrasts their **father** and His **Father**.
30. The switch between what He has **seen** and what they have **heard** indicates that His revelation is superior to theirs with regard to the two fathers who are in view.
31. Jesus actually knew His **Father** and had **seen** Him, the Jews did not know their **father** and are merely following his suggestions.
32. It is clear that Jesus is teaching that His **Father** is God and that their **father** is Satan.
33. This passage, as well as what follows, destroys the human viewpoint myth that there exists a worldwide brotherhood of man under the One **Father**, God.
34. It teaches that men who are lost and unregenerate have a spiritual relationship with Satan, the god of this world, and that they pursue his agenda that He communicates to them.
35. Further, it secondarily teaches that it is his system of belief that is the underwriter for all activities perpetuated by the STA, whether of the unbeliever or believer.
36. Satan gets his agenda through to people is various ways, but the entire cosmic system is an expression of his perverted genius, as he seeks to control and manipulate mankind via their –V and STA’s, to do his will.
37. In essence, men will serve God or Satan, and you will be influenced by the viewpoint of one or the other.
38. The Jews teach us that when a people (or individual) gets away from sound BD, they are capable of the worst crimes, like murder.
39. Being slave to the ISTA led to the single worst crime of the Jewish people, murder of their Messiah.
40. People given time and opportunity through their STA’s are capable of anything imaginable.
41. And what is true for unbelievers, again is the case for believers under their STA’s.
42. Had His **word** found a **place in** them, instead of hatred and jealousy, there would have been the honor due Him.
43. If BD is being excluded from within **you**, **you** too can pull a stunt shocking to the less discerning.

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44. Doctrine within is the only stopper of the STA.
45. Once you capitulate to the STA, you are capable of anything.
46. Jesus states that His teaching of BD that evolves around the need of reconciliation/peace between man and God reflects the character of His **Father** and their activities of hostility reflect the character of their **father**.

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EXEGESIS VERSES 39 – 41A:

GNT John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·

NAS John 8:39 **They answered and said to Him, "Abraham is our father."**

Ἀπεκρίθησαν ἀποκρίνομαι (viad--3p) καί (cc) εἶπαν λέγω (viaa--3p) αὐτῷ, αὐτός (npdm3s) Ἀβραάμ (n-nm-s) ἐστίν. εἰμί (vira--3s) ἡμῶν ἐγώ (nrg-1p) Ὁ πατήρ (d.a. + n-nm-s) **Jesus *said to them, "If you are Abraham's children, (corrected) you would do the deeds of Abraham.** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vira--3s) αὐτοῖς αὐτός (npdm3p) Εἰ (conj. intro. 1st class cond.; "If") ἐστε, εἰμί (vira--2p) τοῦ ὁ Ἀβραάμ (d.a. + n-gm-s) τέκνα τέκνον (n-nn-p; "children") ἐποιεῖτε ποιέω (viIPFa--2p; "you would do") τὰ τό ἔργα ἔργον (d.a. + n-an-p; "the deeds/works") τοῦ ὁ Ἀβραάμ (d.a. + n-gm-s)

GNT John 8:40 νῦν δὲ ζητεῖτέ με ἀποκτείνει ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἢν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

NAS John 8:40 **"But as it is, you are seeking to kill Me, a man who has told you the**

truth, δέ (cc; "But") νῦν (adv.; "now/at the present/as it is") ζητεῖτέ ζητέω (vira--2p) ἀποκτείνει ἀποκτείνω (comp. inf./aa-; "to kill") με ἐγώ (nra-1s) ἄνθρωπον ἄνθρωπος (n-am-s) ὃς (rel. pro./nm1s; "who") λελάληκα λαλέω (viPFa--1s; "has told/articulated") ὑμῖν σύ (npd-2p) τὴν ἡ ἀλήθειαν ἀλήθεια (d.a. + n-af s) **which I heard from God; this Abraham did not do.** ἣν ὃς (rel. pro./af-s; "which truth") ἤκουσα ἀκούω (viaa--1s) παρὰ (pAbl; "from/along side") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) τοῦτο οὗτος (near dem. pro./an-s; "this thing"; ref. to murder plot) Ἀβραάμ (n-nm-s) οὐκ οὐ (neg. +) ἐποίησεν. ποιέω (viaa--3s)

GNT John 8:41a ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.

NAS John 8:41a **"You are doing the deeds of your father."** ὑμεῖς σύ (nprn-2p)

ποιεῖτε ποιέω (vira--2p; "keep on doing") τὰ τό ἔργα ἔργον (d.a. + n-an-p; "the deeds") ὑμῶν. σύ (nrg-2p) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s)

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ANALYSIS VERSES 39 – 41A:

1. The Jews understand the gist of Jesus' final words in vs.38 as stating that their relationship with **Abraham** is somehow void, as **they** once again **answered and said to Him, "Abraham is our father"**.
2. **Jesus** now articulates as to what aspect of their relationship with **Abraham** is non-existent, as He **said to them, "If you are Abraham's children, you would do the deeds of Abraham"**.
3. The first class condition of the phrase, "**If you are Abraham's children**", again acknowledges their racial claim of heritage.
4. However, His apodosis/conclusion in the follow up phrase, "**you would do the deeds of Abraham**", regards the reality of their racial tie as unacceptable in and of itself.
5. Though **they** have a physical affinity to **Abraham**, that's as far as it goes, as He points out that **they** have no spiritual affinity to him as is evident in what **they** have been doing.
6. In other words, He notes that their actions are in contradiction and opposition to the very individual of whom **they** claim as a standard for their position before God both individually and as a nation.
7. Observation: No matter what people may say, it is the application of individuals that reveal what standard or system by which they truly operate under. Jam.2:19
8. While these Jews may believe the physical covenants of Abraham and the role of the Jews as a people, **they** do not have any inclination of the spiritual aspects of the covenants as Jesus again points out, **But as it is, you are seeking to kill Me**.
9. The evidence is clear that they are in spiritual contradiction to **Abraham**, as corporately in unbelief, the Jews are plotting to murder their very own Messiah.
10. And to eliminate any rationalization these unbelieving Jews may promote in their rejection of His claim as Messiah as reason to murder Him, He simply refers to His humanity as He states, "**a man who has told you the truth, which I heard from God**".
11. The true indictment against them is their hostility towards anyone who is a messenger of **truth**, Jesus' office of Messiahship and claim as **God** aside.
12. **Jesus** places Himself in the same category of all men who have been persecuted and martyred for their stand for **the truth**.
13. He points to the true issue of the spiritual alliance of -V and that is antagonism to the **truth**, no matter whom it is communicating or adhering to it. 1Thess.2:14-15 cp. Mat.23:34-37; Luk.11:37-54 esp. vss.48-52
14. Even **if they** only view **Jesus** as **a man**, the bottom-line result remains and that is, He is **a man** that speaks only **the truth** and that is what they are seeking to annihilate.
15. The fact that **Jesus** says that He hears **the truth from God** is in contrast to the spiritual authority that He claims the Jews adhere to in vs.38.
16. It is the hostility **they** are exuding towards the message and messenger of **God** that voids any spiritual relationship with **Abraham**, as **Jesus** states, "**this Abraham did not do**".

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17. In contrast to the –V confronting **Jesus** now, **Abraham** was **a man** who made all the adjustments to **the truth** of **God** and he did **not do** so by rejecting the Divine viewpoint when he **heard** it. Gen.26:5
18. As **Abraham** was +V and did not resent **the truth**, he was favorably disposed towards any that were positive and spoke **the truth**.
19. While he may have failed on occasion and even boldly, he always bounced back.
20. **But** even with an STA, one thing he never did was persecute those who spoke **the truth** to him.
21. It is the actions of **Abraham** welcoming the WOG that his present descendants are not so constituted.
22. Rather, their actions make it clear as to their spiritual heritage as He states in vs.41a, **“You are doing the deeds of your father”**.
23. It is inconsistent to assume that one is properly oriented to **God** and at the same time reject His message and messenger.
24. Therefore, their rejection of **the truth** of BD reflects the true paternity affecting their actions and a **father** of whom, a family likeness exists that is obvious.
25. While **Jesus** does not specifically state in verse 38 or here exactly who their **father** is, He does say enough for a person to discern that He does not have **Abraham** in view.

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EXEGESIS VERSE 41B:

GNT John 8:41b εἶπαν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν τὸν θεόν.

NAS John 8:41b **They said to Him, "We were not born of fornication; we have one Father, even God."** εἶπαν λέγω (viaa--3p) αὐτῷ, αὐτός (npdm3s) Ἡμεῖς ἐγώ (npr-1p) οὐ (neg. +) γεγεννημέθα· γεννάω (viPFp--1p; "were not born/begotten") ἐκ (pAbl; "of/from the source of") πορνείας πορνεία (n-gf-s; "fornication/sexual immorality" i.e., "of bastard progeny"; used 25x; from πορνός (harlot/whore) and that from περιημι (to sell; a woman who sells her body for sexual uses) ἔχομεν ἔχω (vipa--1p) ἓνα εἶς (card. adj./am-s; "one") πατέρα πατήρ (n-am-s) "even" supplied τὸν ὁ θεόν. θεός(n-am-s)

ANALYSIS VERSE 41B:

1. The Jews immediately respond to the truth of Jesus comments with a knee-jerk protest against His denial that they were truly Abraham's children.
2. That they have totally missed the spiritual significance of His words, Jesus makes clear in vs.43.
3. Their protest therefore, re-enforces the view that **they** considered their racial heritage as an all important factor for them as a people in having a relationship with God as **they said to Him, "We were not born of fornication; we have one Father, God"**.
4. It is clear that **they** think Jesus is challenging their racial legitimacy, while implying that because they are not true racial Jews, they have no relationship with **God**.
5. Jesus however never denied their racial claim (as arrogant as it was), only their spiritual affinity.
6. Because they are spiritually blind, they take His words out of context, while projecting their own religious conclusions that their relationship with **God** stood on the premise of their race.
7. This is the force of the clause, "**we have one Father, God**".
8. **They** take heated issue with Jesus questioning their lineage because in their thinking, it was **God** who established the Jews as a race and by race alone, He has to be their **Father**.
9. After all, wasn't it **God** who said, "*Israel is My son, My firstborn*" and "*For I am a father to Israel*". Exo.4:22; Jer.31:9
10. Therefore, how dare Jesus even imply in any sense that anything beyond their racial heritage effects their paternal standing before **God**.

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11. The sense of their words therefore reflect:
 - A. We are pure racial Jews of Abraham and are not bi-products of any other gentile race.
 - B. As it was **God** that established our race through Abraham, our **Father** of necessity has to be **God**.
 - C. This fact alone supercedes any deeds we may engage in as a race (vs.39b) and these deeds cannot in and of themselves remove our paternal standing.
12. The problem with their claim to be children of **God** is the absence of regeneration.
13. It is their failure to understand that to be a true or complete Jew, one must not only be in the racial line of Abraham, but must also follow his spiritual footsteps. Rom.4:12
14. As with Abraham, any of his offspring too must acquire the righteousness of God.
15. Abraham was racially born a Semitic gentile in Ur of the Chaldeans (Gen.11:27-28; 15:7) and did not become a Hebrew until after he believed. Gal.3:8 (*denotes that the gospel was presented to Abraham beforehand as a gentile and therefore Abraham became a believer first, then the covenant of Gen.12:3 was made*)
16. Therefore, that Abraham became a separate race was conditioned upon his spiritual orientation to **God** and his racial heritage in and of itself was not the issue.
17. This is how Abraham is able to be the father of both Jews and gentiles. Gal.3:9
18. Because of the Jews unwillingness to orient to the WOG, especially the gospel Ph₁, **they** remain spiritual bastards. Cp. Heb.12:8
19. These people boasted in the flesh, not in the Spirit.
20. Therefore, their boast was in vain, rejecting God's Son and His word.
21. Paul taught this same principle of distinction between the true Jew and the racial Jew in Rom.9:6-13, 30-33.
22. The Jews thought Jesus was calling them racial bastards, but in fact He was calling them spiritual bastards as a race.
23. A couple of additional points germane to the Jews thinking and comments, though not strictly part of the interpretation include:
 - A. Later in Jewish history as reflected in the Talmud, Jesus' birth was strongly questioned and it was circulated that He was the son of an illicit relationship by Mary.
 - B. Racial heritage was constantly at the forefront with the Jews as both the Jews and Samaritans questioned each others racial background and an ongoing battle was quite active at this point in their history. Joh.4:9; 8:48
 - C. That the Jews generally excepted that Jesus was from Galilee (Joh.7:41), a dispute over His heritage would be easy propaganda to initiate.

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EXEGESIS VERSES 42 – 43:

GNT John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

NAS John 8:42 **Jesus said to them, "If God were your Father, you would love Me;**

ὁ Ἰησοῦς, (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (nrdm3p) Εἰ (conj. intro. 2nd class cond.; "If"; the apodosis assumes the fact of conclusion as being contrary to reality; "If...and it is not") ὁ θεός (d.a. + n-nm-s) ἦν εἰμί (viIPFa--3s) ὑμῶν σύ (nrg-2p) πατὴρ (Pred.n-nm-s) ἠγαπάτε ἀγαπάω (viIPFa--2p; "you would love"; ref. to Divine love) ἂν (particle used in second class condition to indicate that otherwise something could or would happen if this were true/reality; not translated in the English) ἐμέ, ἐγώ (nra-1s) **for I proceeded forth and have come from God,** γάρ (explan. conj.; "for") ἐγώ (nprn-1s; "I Myself") ἐξῆλθον ἐξέρχομαι (viaa--1s; "came") καί (cc) ἤκω· (vipa--1s; "keep on arriving/keep on being present"; Lit. "I came and am presently here"; translated "proceeded forth and came") ἐκ (pAbl) τοῦ ὁ θεοῦ θεός (d.a. + n-Ablm-s) **for I have not even come on My own initiative, but He sent Me.** γάρ (continued explanatory conj. "for") ἐλήλυθα, ἔρχομαι (viPFa--1s; "I came" +) οὐδέ (adv.; "not even/and not/but not") ἀπ' ἀπό (pg; with the genitive = "through"; +) ἐμαυτοῦ (reflex. pro./gm1s; "Myself"; translated "on My own initiative") ἀλλ' ἀλλά (strong advers.) ἐκεῖνος (remote dem. pro./nm-s; "that One"; ref. God the Father) ἀπέστειλεν. ἀποστέλλω (viaa--3s; "sent with a commission") με ἐγώ(nra-1s)

GNT John 8:43 διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

NAS John 8:43 **"Why do you not understand what I am saying?** διὰ (pa; "because of" +) τί τίς (indef. pro./an-s; "what thing"; idiom of an interrogative statement; "because of what or Why?") οὐ (neg. +) γινώσκετε; γινώσκω (vipa--2p; "do you not understand/not figure out") τὴν ἢ ἐμὴν ἐμός (d.a. + a--af1s; "My own/that which is mine") τὴν ἢ λαλιὰν λαλιά (d.a. + n-af-s; "the speech"; emphasizes the manner of speech or the way what is being communicated is revealed; here the "spiritual" manner

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of what Jesus was saying or His spiritual “language” It is **because you cannot hear My word.** “It is” supplied ὅτι (causal conj.) οὐ (neg. +) δύνασθε δύναμαι (vipd--2p; “are not able/cannot”) ἀκούειν ἀκούω (compl. inf./pa-; “to hear”) τὸν ὁ ἐμὸν. ἐμός (d.a. + a--am1s+) τὸν ὁ λόγον λόγος (d.a. + n-am-s; “My word that I possess”; the spiritual aspect of Jesus' speech that is of necessity from whence He comes)

ANALYSIS VERSES 42 – 43:

1. **Jesus** now takes issue with the Jew’s distorted read on their paternal standing before **God** as He **said to them, “If God were your Father, you would love Me”**.
2. Though they relate their relationship to a physical tie, **Jesus** in contrast relates to the spiritual qualifications necessary.
3. As He has already pointed out that they do not resemble their physical **father** Abraham (vs.40), He now points out that they do not demonstrate that they exude the quality necessary to resemble **God** the **Father** either.
4. The term **father** as used by **Jesus** throughout this section emphasizes the moral or ethical relationship and the fact that children are generally expected to manifest like or similar qualities.
5. The relationships in view then must be based on the principle of righteousness as the predominate link of heritage.
6. The second class condition of “**If God were your Father**”, demands a negative conclusion, “and **He** is not”.
7. The Greek particle “ἄν (an)” that is not translated in the English, sets up the missing ingredient that renders this negative conclusion as a matter of reality/truth because otherwise, “**you would love Me**”.
8. Jesus’ choice of verb “to **love**/ἀγαπάω”, denotes true **love** prescribed by **God** necessary for the individual to identify his/her own person as a child of **God**.
9. It is this **love** that is Divine in nature governed by +R and is a reflection of the individuals intrinsic quality of attitude/thinking towards **God** being expressed in one’s obedience to His word. Joh.14:15,23,24; 15:10; 1Joh.5:3
10. Apart from the expression of Divine **love** from the individual, whatever other **love** they may express is hypocritical in nature. Rom.12:9
11. As all **love** is an expression of what is within a person and these Jews are void of it, **Jesus** now points to the internal/soulful state of the Jews that is the cause of their overt actions of hostility He described in vss.37-41a.
12. He points to the principle that one’s actions (or lack of) reveals the real you.
13. And that they reject the premise of all that **Jesus** has said (the emphasis Jesus placed upon His actions in vss.37,38,40) they reveal that they have no true relationship with **God**.
14. Otherwise, **if** they were true children of **God**, they would recognize Him as the unique Son of **God** and believe all that He says.
15. In other words, how dare they insinuate that they are of God’s family when they manifest no **love** for His very presence as revealed in “**Me**”.

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16. That they cannot identify His Person as **God** in the flesh and thus a direct “offspring” of **God**, reveals that they are not from the same spiritual lineage of the Father’s family.
17. This is the force behind Jesus’ following explanation, “**for I proceeded forth and have come from God**”.
18. A literal translation of this clause is, “**for I came and remain present from the source of God**”.
19. Both verbs, “**I came/proceeded forth**” and “**remain present/have come**” are governed by the prepositional phrase “**from God**”.
20. His statement reflects that His Deity **proceeded forth from God** (under the doctrine of eternal generation) **and** that the current state of affairs of His whole Person that stands before them is equally there **from God**.
21. His continuing explanation, “**for I have not even come on My own initiative, but He sent Me**”, once again denotes the Father’s Divine commission placed upon His uniquely begotten Son at the 1st advent.
22. It is a reaffirmation that His very presence stands upon the Plan of **God** to save mankind.
23. Only in the Son’s uniqueness as **God**-man could salvation be effectuated and the principles of E.L. and regeneration through the imputation of God’s +R be realized for the world.
24. Had these Jews understood these doctrines concerning His Person, they would have loved Him.
25. However, without the hereditary spiritual link of +R, they are without the basis to express Divine **love**.
26. In essence, **Jesus** has stated that the reason they do not **love** Him and thus are not part of God’s family, is because of their rejection of His whole Person, which is rejection of God’s plan of salvation for them.
27. In vs.43, **Jesus** articulates the bottom underlying cause spiritually for their rejection of His Person and God’s plan for them.
28. He does so by proposing the logical question that would arise from the Jews misunderstanding of what He has been articulating all along, “**Why do you not understand what I am saying?**”
29. He then immediately provides the answer Himself as He states, “**It is because you cannot hear My word**”.
30. The real picture of **what** He is articulating here is seen in the contrast between the word “*λαλιά/saying/speech/language*” and the noun “*λόγος/word*”.
31. The term “**speech/language**” denotes the way one expresses himself, the vocabulary and inflection that reflects the thought of the speaker and thus is used of dialect or speech that indicates where one is **from**.
32. The term “**word**” emphasizes the content or all the subject matter contained within the speech.
33. It is His speech that betrays His heavenly origin and indicates the spiritual nature of its expression.
34. That it is spiritual speech reflects that the content too of necessity must be spiritual in subject.

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35. The reason that they were not able to comprehend the language and subject matter is because they were not able to **hear** with their spiritual ear.
36. Their hearing equates to their soulish means of perception.
37. That they rejected the “content/**My word**” prevented them from understanding the spiritual significance of all that **Jesus** was **saying**.
38. It points to the negative volition that rendered them deaf spiritually.
39. His fundamental message that He was **from God** and was there per the Father’s Divine will, and their rejection of that rendered them incapable of grasping His communication.
40. While they were hearing physically, they could not **hear** spiritually. Mat.13:13-17
41. **Jesus** makes the principle extremely clear, -V cannot penetrate the teaching of Bible Doctrine. Cp. Isa.6:9-10; Jer.5:21; 6:10; 1Cor.2:14
42. 2Tim.4:4 makes it clear that it is by choice that men reject the truth.
43. It is not that these men are intellectually inferior, or incapable of mentally grasping what **Jesus** is **saying**, it is due to their unwillingness to accept it as **from God**.
44. While His outward speech was audible in their earthly dialect, it was constantly being misunderstood in its heavenly dialect.
45. This is the judgment placed upon -V when it hears the truth.
46. Because they are -V, they filter what is said through the STA and nothing gets through in a pure form.
47. For these Jews, they filtered everything through their distorted religious grid.
48. And for the unbelieving Jews, **because** they refuse to believe the truth regarding Christ, there is not the necessary act to facilitate regeneration and the imputation of +R and therefore are incapable of loving Him.
49. And less John’s readers forget, there are believers in this crowd that under their -V, the same principle applies and they too are failing to grasp the spiritual significance behind all that **Jesus** is **saying**.
50. Only the positive has true spiritual illumination of God’s plan. Joh.7:17 cp. Mat.11:25-30; 1Cor.2:12-13; Rev.2:7
51. **Because** the Jews are -V, they cannot manifest God’s **love** that is an inherent “marking” of His +R and of any that are **from God** via **God** the Holy Spirit. Rom.5:5; 15:30; Gal.5:22
52. That they are -V and **God** is not their **Father**, as manifested in their attitudes and actions towards **Jesus**, leaves only one viable option as to their true paternal heritage spiritually as **Jesus** makes clear in vs.44.

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EXEGESIS VERSE 44:

GNT John 8:44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

NAS John 8:44 **"You are of your father the devil, and you want to do the desires of your father.** ὑμεῖς σύ (nprn-2p) ἐστὲ εἰμί (vipa--2p) ἐκ (pAbl; "of/from the source of") "your" supplied τοῦ ὁ πατρὸς πατήρ (d.a. +n-Ablm-s) τοῦ ὁ διαβόλου διάβολος (d.a. + adj. of apposition-Ablm-s; "the devil/the slanderer/the lying accuser"; title for Satan used 37x) καί (cc) θέλετε θέλω (vipa--2p; "you keep on willing/wanting/wishing" +) ποιεῖν. ποιέω (compl. inf./pa-; "to do/perform") τὰς ἢ ἐπιθυμίας ἐπιθυμία (d.a. + n-af-p; "the desires/cravings"; in a bad sense means "lusts/evil desires"; used 38x; has the nuance of a natural urge designed to forcefully control one's thinking or actions and without restraint can be destructive; from the verb θυω - to rage or seethe; used of swollen rivers with raging torrents of water; used of the sea tossed about during a storm; it refers to one's more base desires or passions, such as a dog salivating after food) ὑμῶν σύ(nprg-2p) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s) **He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him.** ἐκεῖνος (remote dem. pro./nm-s; "He/that one") ἦν εἰμί (viIPFa--3s) ἀνθρωποκτόνος (n-nm-s; "a murderer"; used 2x; an old and rare word found in writings of Euripides from ανθρωπος - man and κτεῖω - to kill; literally "a mankiller") ἀπ' ἀπό (pAbl) ἀρχῆς ἀρχή (n-Ablf-s; "a beginning"; no d.a.) καί (cc) οὐκ οὐ (neg. +) ἔστηκεν, ἴστημι (viPFa--3s; "does not stand") ἐν (pL) τῇ ἢ ἀληθείᾳ ἀλήθεια (d.a. + n-Lf-s) ὅτι (causal conj.; "because") οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; "there is not") ἀλήθεια (n-nf-s) ἐν (pL) αὐτῷ. αὐτός (npLm3s) **Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.** ὅταν (conj. of time; "Whenever/when") λαλήῃ λαλέω (vspa--3s; "he might speak") τὸ ψεῦδος, (d.a. + n-an-s; "the lie/the falsehood"; the antonym of truth; used 10x) λαλεῖ, λαλέω (vipa--3s) ἐκ (pAbl) τῶν ὁ ἰδίων ἴδιος (d.a. + adj.-Abln-p; "one's own things/one's private or personal possessions"; here contextually with reference of the Devil's own

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nature/desires") nature supplied ὅτι (causal conj.; "because/for") ἐστὶν εἰμί (vira--3s) ψεύστης (n-nm-s; "a liar"; used 10x) καί (cc) ὁ πατήρ (d.a. + n-nm-s) αὐτοῦ. αὐτός (npgn3s; "of it"; reference "of lying")

ANALYSIS VERSE 44:

1. Jesus now makes the explicit identification of their spiritual kinship as He states, **“You are of your father the devil”**.
2. Jesus is clearly now directing His comments to the unbelievers of the crowd, completely zeroing in on them.
3. He is also clearly drawing the distinction between Himself being from God and not of this world, to those unbelievers in front of Him, who are from below and will die in their sins. Vss.23-24
4. Jesus employees one of the many nicknames for Satan, **the devil**/ὁ διάβολος, as it’s meaning of “slanderer or one who attacks another with falsehood or **lies**” provides the antithesis to the context of **the truth** from God that explains salvation, as Jesus has been articulating.
5. Satanology reveals the following concerning this fallen angel:
 - A. He was created in total perfection, with maximum BD and great beauty. Eze.28:12
 - B. Therefore, he was created righteous and without a sin nature. Eze.28:15
 - C. He was clothed in great glamour (Eze.28:13) and was capable of making great music (Isa.14:11).
 - D. For an undetermined period of time, he remained obedient and sinless (Eze.28:15; **“From the day you were created, Until unrighteousness was found in you”**).
 - E. During this pre-fall period of time, God made him the most privileged of the angels. Eze.28:14 cp. vs.16
 - F. His pre-fall titles include:
 - 1) Lucifer, not in the bad sense as referred to today, which is from the Hebrew, **הִילַל**, meaning “cause to shine/light-bearer”. Isa.14:12
 - 2) Son of the morning. Isa.14:12
 - 3) The Anointed Cherub who Covers/Guards. Ez.28:14,16
 - G. Though he was created sinless, he was created with the potential to sin; that is with volition.
 - H. This is revealed in the post-fall manifesto/declaration of his five, “I wills” of Isa.14: 13-14.
 - I. Satan’s original sin was the MAS of pride. Eze.28:17
 - J. God, who created him with volition and beauty, knew he would sin, but was not culpable for it i.e., God did not cause him to sin and thus was not liable for his actions.
 - K. His original sin corrupted his wisdom (Eze.28:17) and he acquired **his own sin nature**.

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- L. This brought judgment upon him causing his demotion from the throne room (Eze.28:16 cp. Luk.10:18), and a sentence to the Lake of Fire (Mat.25:41).
- M. During this process, Satan went into open revolt getting 1/3 of all the angels to follow him, who also received the same judgment to the Lake of Fire. Rev.12:4
- N. That Satan objected to the verdict and appealed is seen by the fact that the verdict is not carried out until the close of man's history. Rev.20:7-10
- O. Man and his history is designed to shut Satan's mouth by demonstrating that a lower creature with volition will choose for God and under adverse conditions.
- P. Satan's appeal then, centers on the issue of who is culpable for the actions of freewill, the creation or the Creator.
- Q. Since men through procreation can choose to escape the rulership of spiritual death and the STA, proves that the creator does not govern one's choices, but that freewill is independently controlled by the creation itself and is an authority unto itself.
- R. To ask why God would create knowing that some wills would manifest evil is moot, because otherwise there would be no creation. Isa.45:8-10 (*Do we not think that God would have created in such a way as to avoid the presence of evil if at all possible? Of course He would of, just as He would have provided salvation through another means other than sacrificing His own Son. Gal.3:21.*)
- S. After Satan's fall and the creation of man, he was permitted to tempt man in the garden and like Satan, man fell.
- T. Satan provided the external temptation leading to Adam's original sin in violation of Gen.2:17.
- U. At the moment Adam ate of the fruit, he died spiritually and developed a sin nature.
- V. Adam's OSN is passed on to his progeny via genetic engineering through procreation.
- W. So whenever a baby is born, God imputes AOS to the IOSN/STA producing spiritual death. Rom.5:12 *See Doctrine of the STA/OSN*
- X. Upon Adam's fall, Satan became the ruler of this world through mankind's STA and lusts that mirrors Satan's. Act.26:18; Col.1:13 cp. Eph.2:1-3
- Y. Therefore, all men are from birth the spiritual heirs of **the Devil**.
- Z. Other post-fall names and titles given to **the Devil** include:
 - 1) Satan, meaning adversary, denoting he is in opposition to God. Mat.4:10; et al
 - 2) The Evil One, denoting he is its primary source and promoter. Joh.17:15; Mat.13:19,28; 2Thes.3:3
 - 3) The Serpent, denoting his craftiness. Gen.3:1,2,4,13,14; 2Cor.11:3
 - 4) The Dragon, denoting that he is the dangerous but seldom seen monster dwelling in the sea of humanity, who will ultimately be slain. Rev.12:3,4,7,9, et al
 - 5) Leviathan, an alternate term using a great water dwelling creature to personify Satan. Job 41:1
 - 6) Roaring Lion, denoting his power and ability to kill. 1Pet.5:8
 - 7) The Enemy/Opponent, denoting his attack against the righteous. 1Pet.5:8

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- 8) Belial, meaning worthless and denoting the vanity/futility of his actions. 2Cor.6:15
 - 9) Angel of Light, denoting his infiltration and counterfeit of BD. 2Cor.11:14
 - 10) Beelzebub, meaning “the lord of flies” and denotes that he is the prince of all demons. Mat.12:24
 - 11) Prince of this World, denoting that he is the author of the cosmic system of beliefs. Joh.12:31; 16:11
 - 12) The God of this World, denoting his attempts of usurping God’s authority. 2Cor.4:4
 - 13) Prince of the Power of the Air, denoting he is engaged in spiritual warfare. Eph.2:2
 - 14) Father of all lies. Joh.8:44
 - 15) The Deceiver. Rev.12:9
 - 16) The Tempter. 1Thess.3:5
 - 17) Prince of Tyre, denoting he is ultimately behind all unrighteous rule. Eze.28:12
 - 18) The Spirit, denoting he is the invisible but real force behind all disobedience to BD. Eph.2:2
 - 19) The Accuser, denoting he acts as prosecution against all believers. Rev.12:10
6. It is in the sense that Satan seduced the original parents of corporate mankind into a sinful condition that would reproduce a race of genetically sinful offspring, that Jesus could proclaim to these unbelievers, that they **are** from the source **of/ἐκ** their **father, the devil**.
 7. And the overt evidence that they indeed are spiritually linked to him is seen through their own STA activities, as Christ proclaims, “**and you want to do the desires of your father**”.
 8. It is their volition that perpetuates the unbroken action of their lust grids to copy their spiritual parent as made clear by the present active indicative of the verb “**you want/θέλω**/keep on willing or desiring”, the same verb used to express the free-will of humanity. *Cp. the noun “will/θέλημα” regarding Jesus’ human will, Joh.5:30; the negative use of the verb denoting the unbelieving Jews of 5:40; the combined use of both the verb and the noun denoting positive volition in 7:17.*
 9. The present tense of the verb denotes the linear action of their volition ascribing to the lusts of their own STAs in compliance with the spiritual generator of the STA, Satan.
 10. John uses the present tense again in his writings to articulate this same principle of the unbroken rulership of the STA being the mark of unbelievers versus believers in 1Joh.3:9, where he uses the term “sin” as technical for the STA, just as Jesus has done previously in vs.34.
 11. Whereas in 1Joh.3:9, John emphasizes the unbroken action of the STA rulership with the verb “ποιέω/**to do**, perform, practice”, Jesus in our verse denotes that the carrying out of the STAs **desires**/lusts is dependent upon one’s choice to subscribe to it.
 12. This is brought out in the Greek in Jesus’ use of the verb “ποιέω/**to do**”, as a complimentary infinitive, which completes the meaning of the verb “keep on wanting/willing”.

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13. It is a direct statement by Christ that control of the sin nature over the individual is a result of one not volitionally willing to overrule its dictates and demands.
14. For the unbelievers of life, they not even once break/separate volitionally from the STA rule over their lives, through recognizing their state of sin and need for salvation in an exercise of faith in Christ. Joh.16:8-9
15. They do not engage into any momentary or even long-term lapse of the STA, but rather, they totally and persistently capitulate to it for the entirety of their lives carrying out the **desires** of the “will” of their **father, the Devil**.
16. And for any astute believer in the crowd, by application they would realize that yielding to the STA under momentary or long-term lapse is nothing more than realigning themselves to the **desires** of their original parent.
17. As Jesus has made clear, their moral kinship and affinity for their **father** is overtly manifested by their seeking to bring about His murder in their antagonism and hostility towards **the truth** that He represents. Cp. vss.37,40
18. Therefore, He then draws the parallel between their attitudes and actions with that of Satan’s as He states, “**He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him**”.
19. It is obvious that Satan’s lusts are not strictly confined to only two sins any more than the present unbelievers sin natures are only guilty of two sins.
20. Jesus emphasis here is by design to show the all-encompassing cause and effect of what Satan represents and perpetuates and its manifestation, as seen in these Jews.
21. Jesus compound description of Satan as being **a murderer and not standing in the truth** reflects spiritually his assassin character and posture towards God.
22. Jesus first establishes the effect evolving around the principle of death, as He denotes Satan as **a murderer**, which is indicative/characteristic of his spiritual posture.
23. Jesus emphasizes the effect first to emphasize that men must first deal with the effect of being his spiritual progeny. Joh.16:8-10
24. He then embellishes upon the cause of his spiritual stance/attitude in the remainder of the verse as it relates to **truth** versus **lies**.
25. The actual Greek word for “**murderer**” is ἀνθρωποκτόνος meaning manslayer or man-killer.
26. Jesus states that he entered this status at some point by the use of the phrase “**from a beginning**”.
27. One cannot help to overlook Jesus play on the word “**beginning/ἀρχή**”.
28. In vs.25, He applied it to Himself with the definite article relating its concept to eternal life, which He has to offer.
29. That is compared to its use here without the definite article to denote the temporal and thus ending **nature** of what Satan has to offer.
30. The question is, “When did **the devil** commit his first murder of man?”
31. The answer is found in the Garden of Eden and the temptation and fall of Adam and Eve.
32. As noted, Satan provided the external temptation and thus was the means through which Adam and Eve came to sin in the garden. Gen.3:1-6
33. His attack was skillfully planned and executed as he deceived the woman, the weaker vessel, through the serpent and convinced her to eat of the forbidden tree and to sway her husband to do likewise.

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34. At the point of their disobedience, God's promise of Gen.2:17 immediately took affect as both Adam and Eve died spiritually, was judged in their flesh via a genetic alteration reflecting their disobedience, known as the sin nature, which has incorporated into it the death gene.
35. Not until many years later, did they die physically; for Adam some 930 years later. Gen.5:5
36. Since Adam's genetics are passed on to each and every one of his progeny, all who possess the STA must be judged with the same result of spiritual death. Rom.5:12,14
37. So, in one action, Satan effectively **murdered** Adam and all of his descendants.
38. He continues to manifest his murderous character through his progeny, such as Cain, by the physical activity of murder. 1Joh.3:12
39. And that these Jews manifest the same murderous inclination as their **father** demonstrates that are of his spiritual lineage i.e., they too have sin natures.
40. The second description of Satan, "**and does not stand in the truth**", introduces the spiritual posture of Satan that bridges the effect of his actions to the cause of his evil.
41. The Greek word "**stand**/στημι" in a good sense carries with it a nuance of one's spiritual alliance as manifested in their adherence and application of BD. 1Cor.16:13; Gal.5:1; Phi.1:27; 4:1; 2The.2:15
42. The imperfect use of this verb with the negative denotes the historical rejection by Satan in the spiritual world towards God's revelation of Himself **in the sphere of truth**.
43. The word **truth**, refers to that which is absolutely true in every way while corresponding to what it purports to be.
44. It equates to reality and points to God's absolute veracity/honesty as manifested in His words. 2Sam.7:28; Psa.119:60; Joh.17:17
45. That it has the definite article points to the entirety of the POG.
46. Therefore, that Satan's spiritual posture towards the word of God is described in a negative term, denotes that the driving force between his murderous actions and the cause of those actions is due to his volitional attitude toward God as being -V, as ascertained by his 5 "I wills". Isa.14:13-14
47. The proof that Satan's stance was in spiritual opposition to God's veracity is again seen in the scene at the Garden of Eden, when he employees deceit as the weapon of craft towards the weaker vessel in his strategy to murder our first parents. Gen.3:13 cp. 1Tim.2:14
48. And that deceit came in the form of **a lie**. Gen.3:4-5 cp. 2:16-17
49. Jesus then explicitly states that the cause of Satan's action to murder, driven by his -V, is based on his rejection of God's word as He states, "**because there is no truth in him**".
50. The fact that there is no definite article with the noun **truth** in this clause denotes the negation of even any single principle of **truth**.
51. It denotes that all **truth** of God's word is absent in his character.
52. If God has an opinion on any matter, and He does, Satan's opinion will never agree with the Divine assessment.
53. Even basic matters of establishment principles that an unbeliever might agree with, are rejected by Satan.
54. It denotes a complete saturation of opposition towards the Divine viewpoint.

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55. Satan has not made it his objective to find out what is correct and to line himself up with it; rather he is opposed to every reality of God and His plan.
56. Satan was aware of the issues of God (Eze.28:12), His essence, His sovereign will, etc., but opted to reject all Divine revelation in lieu of his own viewpoint and opinion on these issues.
57. He cannot be trusted in any area, and even when he might employ the Scriptures in his twisted arguments he is merely attempting to twist **the truth** to suit his evil ends. Mat.4:1-11
58. For every principle of Divine viewpoint, Satan has a corresponding **lie**, counterfeit or contradiction that he believes, espouses and promotes.
59. Jesus, by using **the devil** as the premier example of operation –V makes it clear that the cause/antecedent/motivation that constitutes one as being negative rests on the foundation of their willing desire to reject BD.
60. Satan’s attack towards God was a direct attack towards His veracity, which is tied directly into God’s +R, as pictured in Cain’s murder of his brother Able. 1Joh.3:12
61. By reversing the emphasis Jesus places in this sentence, the cause and effect can be clearly seen:
 - A. The cause of all that Satan is, is based on his rejection of **truth**.
 - B. This facilitated the necessary attitude to render him as negative and in opposition to God and his plan denoting it is volition that bridges cause to the effect.
 - C. Satan became the extreme example of –V rejecting all of God’s plan, and in total opposition to it.
 - D. That God is the author of life, and Satan is completely opposed to Him, of necessity makes him a proponent of death.
 - E. Therefore, the effect of his –V in rejection of God’s plan is the self-generating action of one who seeks to bring death to any who potentially can line up with God.
62. And the same principles apply to these unbelievers Jesus is addressing i.e., as long as they continue to reject **the truth**, they render themselves as –V and staunch proponents of death as authored by their **father the devil**.
63. Satan’s rule then is one of death and he is constantly on the prowl seeking those he can murder. 1Pet.5:8
64. He is especially postured against +V who stand for God’s +R and employs many agents of murder through their –V and STAs’. Rev.13:7,15; 17:6 (of Catholicism); 18:24 (of the USA) cp. Mat.23:34-35,37; Jam.5:1-6
65. He was behind Jesus’ murder using agents to carry it out. Gen.3:15 cp. 1The.2:15
66. In vs.44c, Jesus presents the method of operation that Satan uses in his agenda of promoting death.
67. He does so by describing Satan as the antonym of **truth** as He states, “**Whenever he speaks a lie, he speaks from his own nature, for he is a liar, and the father of lies**”.
68. The noun “**lie**” has the definite article and literally is “the **lie**” and denotes that whatever and **whenever he speaks**, it is in a way that seeks to render the integrity of God’s plan or any part of it as bogus.

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69. His methodology in attacking God's plan is to try and prove that God is not total **truth** and he does so by communicating and establishing **his own** viewpoint in opposition to it.
70. One can condense the sense of what specifically is "the **lie**" that Satan **speaks**, and that is again by deferring to his actions in the Garden of Eden.
71. When the woman proclaims that God said they would die if they ate of the tree, Satan responds with "the **lie**" that they would not die, but God had an ulterior motive behind his prohibition to do so. Gen.3:3-5
72. In essence, Satan's attack was that God was **a liar** and therefore not +R.
73. This points to the fact that Satan has determined that to effectively attack God, he must test every minute detail of His veracity and integrity in seeking to render Him less than +R.
74. Hence, everything that Satan **speaks** evolves around his agenda to disprove God's word in any form or fashion possible.
75. This is the force behind the phrase; "**he speaks from his own nature**".
76. While the supplied NAS term *nature* generically reflects his character, literally the plural of "**his own**" is translated "the things that he possesses".
77. This denotes that at such times that he **speaks**, while in essence calling God **a liar**, the content of his message is derived from his inner satanic viewpoints, resources and opinions, in his attack against God.
78. It is a reflection of the combining of Satan's -V in rejection of **the truth** that reveals his true character, since the mouth only utters what fills the soul. Pro.15:28b; Mat.12:34; 15:18
79. Therefore, it is because of his *nature* to reject God's word that **he is a liar**.
80. This points to the principle that -V operating under their STAs are in essence in denial of **truth** and in turn perpetuate this strategy of Satan against God in their adherence to the cosmic systems of belief.
81. **And** this is the force of the final phrase that Satan is "**the father of lies**".
82. This bestowed title upon him indicates that lying began with him and becomes the modus operandi of all that have a spiritual affinity to him.
83. Just as spontaneously as God utters **truth**, and He can speak nothing else (Heb.6:18), Satan delivers his lies to mankind out of his warped psyche.
84. And those of mankind that reject the Divine viewpoint, starting with Christ being the Savior of mankind, in turn fall for Satan's **lies** aligning themselves up with him.
85. John teaches that children of God are identified by their love and pursuit of **the truth**, while children of **the devil** are equally obvious by their refusal to accept the truth. 1Joh.4:5-6
86. Jesus makes it more than clear that Satan can never be said to promote **truth**.
87. And the evidence is clear that whom the individual aligns themselves with, Satan or God, will be manifested in the rejection of or adherence to BD.
88. Verse 44 summarized:
 - A. Vs.44a points out:
 - 1) All of mankind is of their spiritual heritage **the devil** and all unbelievers maintain that heritage as status quo.
 - 2) This is evidenced via sin activity produced by the individual STA, which is a reflection of their spiritual **father**.

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B. Vs.44b points out:

- 1) All unbelievers perpetuate and manifest the cause and resultant effect of their father's ambitions.
- 2) The ultimate result of their actions only promotes death to themselves and others whom they seek to embrace in time.
- 3) Their spiritual posture towards God's plan is negative volition, which is the driving force of all that they do and hence operate under the same authority as Satan.
- 4) The bottom underlying cause of their -V and promotion of death is due to their rejection of BD.
- 5) This repudiation equals rejection of the sum total of God's plan for salvation.

C. Vs.44c points out:

- 1) The unbelievers MO in life reflects hostility towards God, which reflects Satan's MO.
- 2) Their attack comes in the form of what they say.
- 3) Their speech disregards God's plan for salvation and fails to articulate it truthfully.
- 4) They in essence regard God as **a liar** and a lesser authority than themselves.
- 5) This reflects what's truly in their souls.
- 6) This points back to the *nature* of -V and rejection of BD resulting in death.
- 7) Since they reject God's plan, they of necessity must conform to an alternate cosmic system of belief, which is false.
- 8) They as their **father** are branded as liars in God's eyes, since they adhere to the primary cause of this phenomenon, **the father of lies**.

89. The reality is, is that Satan and all who don't break from his rule will meet the same fate of eternal death in the LOF.

90. Applications:

- A. As believers, we are free to defer to our original **father** at any time. Joh.8:31 *"...If you abide in My word..." denoting maybe you will or maybe you won't.*
- B. We do so every time we capitulate to the **desires** of our STA.
- C. When we do capitulate, we experience temporal and operational death. Rom.6:13; 7:9-11; Jam.2:26; Jud.12
- D. This is a reflection of volitional weakness and rejection of the imperatives to not sin.
- E. That no believer is perfect (Ecc.7:20), denotes the spiritual struggle the +V must maintain throughout their life fighting the salvation of the flesh.
- F. The battle can be won through the inculcation of BD.
- G. Those that reject BD to include any portion of it, in essence call God **a liar** and they themselves **lie**.
- H. The believer must recognize that the focus of Satan's attack towards men comes in the form of distorting/adulterating God's word (2Cor.4:2) and that distortion includes false teaching of God's word in churches. 2Cor.11:13-14
- I. That Satan's hmvwpt **lies** produce death denotes that actions "speak louder than words" and shows that lack of applying BD we know states that it is not true.
- J. That it is **the truth** of BD that is the forefront of Satan's attack should renew our appreciation why God exalts His word even above His name. Psal.138:2

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EXEGESIS VERSES 45 – 47:

GNT John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

NAS John 8:45 **"But because I speak the truth, you do not believe Me.** δέ (conj.) ὅτι (causal conj.) ἐγὼ (nprn-1s) λέγω, (vipa--1s) τὴν ἢ ἀλήθειαν ἀλήθεια (d.a. + n-af-s) οὐ (neg. +) πιστεύετε πιστεύω (vipa--2p; "you do not believe") μοι. ἐγὼ (nprd-1s)

GNT John 8:46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

NAS John 8:46 **"Which one of you convicts Me of sin?** τίς (interr. pro./nm-s; "Which one") ἐξ ἐκ (pAbl) ὑμῶν σύ (npAbl-2p; Lit. "Who from among you") ἐλέγχει ἐλέγχω (vipa--3s; "convicts/exposes/convince someone of their error"; same as 3:20; cp. 16:8) με ἐγὼ (npra-1s) περὶ (pg; "concerning") ἀμαρτίας; ἀμαρτία (n-gf-s; "sin"; w/out d.a.; denotes any sin or sin in general) **If I speak truth, why do you not believe Me?** εἰ (part. intro. 1st class cond.; "If" (and I do)) λέγω, (vipa--1s) ἀλήθειαν ἀλήθεια (n-af-s) διὰ (pa +) τί τίς (interr. pro./an-s; "on account of what or why?") ὑμεῖς σύ (nprn-2p) οὐ (neg. +) πιστεύετε πιστεύω (vipa--2p) μοι; ἐγὼ (nprd-1s)

GNT John 8:47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

NAS John 8:47 **"He who is of God hears the words of God;** ὁ ὢν εἰμί (d.a. + subs. ptc./p/a/nm-s; "He who is/the one being") ἐκ (pAbl) τοῦ ὁ θεοῦ θεός (d.a. + n-Ablm-s) ἀκούει· ἀκούω (vipa--3s) τὰ τὸ ῥήματα ῥήμα (d.a. + n-an-p; "the words") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) **for this reason you do not hear them, because you are not of God."** διὰ (pa +) τοῦτο οὗτος (near dem. pro./an-s; "for this reason") ὑμεῖς σύ (nprn-2p) οὐκ οὐ (neg. =) ἀκούετε, ἀκούω (vipa--2p) **"them"** supplied ὅτι (causal conj.) οὐκ οὐ (neg. +) ἐστέ. εἰμί (vipa--2p) ἐκ (pAbl) τοῦ ὁ θεοῦ θεός (d.a. + n-Ablm-s)

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ANALYSIS VERSES 45 – 47:

1. After Jesus establishes that which constitutes the premier of –V as seen in the devil, He once again relates to the cause of –V.
2. He establishes Himself as the contrast to –V as He states, “**But because I speak the truth**”.
3. He denotes that +V is characterized by their love for **the truth**.
4. As has been implied before, what one speaks reveals what’s in their souls.
5. Jesus doesn’t say, “although or when or if” **I speak the truth, but** it is **because** He speaks **the truth** that is the basis for their rejection of His Person and their –V and the fact that “**you do not believe Me**”.
6. It is **the truth** and one’s attitude towards it that effectively separates –V and +V.
7. He makes it extremely clear that –V refuses to hear **the truth** and thus **believe** it.
8. To **believe**, here in context, is tantamount to inhale faith equating to saving faith:
 - A. Inhale faith is faith at the point of intake of BD. Gal.3:5; Heb.4:2
 - B. Saving faith is inhale faith with Jesus Christ as the object of faith. Joh.3:15-18
 - C. Exhale faith is the expression of inhale faith of the believer at the point of application of BD. Heb.13:7 cp. Jam.2:17,20,26
 - D. There is also misplaced faith. 2Thess.2:11
 - E. Bible doctrine is the body of what is believed and called “the faith”. Eph.4:5; 1Tim.4:1
9. By rejecting Jesus’ teaching, these Jews demonstrated their allegiance to their father the devil whose spiritual posture is rejection of **the truth**.
10. It is the continued unbelief of –V that binds them to their spiritual parent.
11. And in so doing, they became even more susceptible to Satan’s lies. Cp. 2Thess.2:7-12
12. Again, the principle has been made clear; the determination as to whether one is +V or –V is demonstrated by their attitude with respect to BD.
13. Observation: People who refuse to line themselves up with an adjusted local church teaching **the truth** are –V and just flat don’t want to exercise faith in **the pure truth**, in toto, of BD.
14. In vs.46, Jesus proposes two questions to the Jews.
15. The nature of His questions provides the very mix necessary for the normal person to exercise faith i.e., factual evidence/proof followed by the reasoning/common logic of intellectual honesty.
16. His first question is in the form of a challenge and is staggering in its implications as He asks, “**Which one of you convicts me of sin?**”
17. His question is nothing less than a declaration of his perfect sinlessness. 2Cor.5:21
18. Jesus alone could make such a challenge and claim and amazingly these men respond with no exposure of any **sin** on the part of Jesus.
19. It is not that they did not think He was a sinner (Joh.9:24), but the challenge demands that they bring forward a proof of charge that would be acknowledged by God.
20. Though silence regarding His challenge substantiates His claim, the real force behind His challenge is the assurance of presentation behind His claim, denoting words stemming from a calm demeanor and perfectly clear conscience.

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21. Jesus knew that before the Father He was absolutely and perfectly clean in every regard from any act of **sin** overtly, mentally and verbally.
22. That His conscience was perfectly clear provides a tremendous power in His stand in the angelic conflict.
23. It is the conscience given to men that is the evidence and proof of the validity of **the truth** regarding God. Rom.2:15
24. The conscience is programmed with God's norms and standards being the mechanism for each honest individual to ascertain that they are sinners and less than +R.
25. While even +V believers cannot have an absolutely clear conscience in every area due to the I/STA and personal sinning, they can and are exhorted to have a "good conscience". 1Tim.1:5
26. And it is **the truth** of BD that validates the "good conscience". 1Tim.1:19
27. So Jesus uses the evidence of the conscience validated by BD to provide the force and confidence behind His challenge. 1Pet.3:16
28. And no one with clear conscience validated by BD can render opposition.
29. His second question then evokes the logical conclusion to His first question, as He asks, "**If I speak truth, why do you not believe Me?**"
30. The first class condition, "**If I speak truth**", demands a positive response, "and **I** do".
31. Its affirmation draws upon the force of Jesus' 1st question and claim of sinlessness.
32. In other words, **if** He is sinless and He is, then of necessity everything He communicates must be **the truth**.
33. Therefore, for any intellectually honest person claiming to seek **the truth**, the purely logical reaction would be to **believe** what He says.
34. However, since they continue to **not believe** Him, then the only logical conclusion one can come to regarding them, is that they reject and choose their own viewpoint over **the truth not because** of misunderstanding or lack of evidence, but **because** they are negative.
35. This is the only reason why anyone **hears the truth** and rejects it.
36. It is of no matter whether even one as Jesus, who is the perfect teacher and sinless in every way that proclaims **the truth**, -V will find a way to reject it or rationalize it somehow.
37. Observation: Just think of all the excuses people can come up with to dismiss the teaching of **truth** from a teacher that is fallible.
38. In vs.47, Jesus directly ties in the concept of volition as it pertains to one's spiritual relationship.
39. The clause, "**He who is of God hears the words of God**" denotes those who are positive and truly have a relationship with **God**.
40. He notes that the hallmark evidence of those who are positive is the simple fact that they hear **the truth** when it is spoken and recognize it as such.
41. And the fundamental problem for these unbelieving Jews is that they are -V, aligning themselves spiritually to their father the devil, and **for this reason you do not hear God's words, because you are not of God**.
42. They fail to align themselves with **the truth** of Jesus' teaching manifesting that the source of their approach to BD is from other than volition that gravitates to the veracity of **God**. Joh.6:44 (*God draws men via the revealing of Himself in **truth**.*)

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43. It points to the fact that **truth** taught cannot be clearly/effectively understood without a willingness on the part of men to have a relationship with **God, on His terms**.
44. And it is God who is consistently seeking men/women with that volitional propensity necessary to qualify them before Him as “seekers/keepers” of **the truth**. 1Chro.28:9; Psa.14:2; Psa.139:23; Joh.4:23
45. First and foremost, those who do **not** establish a relationship with **God** through faith in Christ will never comprehend the true teaching of BD. 1Cor.2:14
46. Rather, their spiritual inclinations are reflective of their true father.
47. Like him, they hate Divine viewpoint and love falsehood and lies.
48. The catch 22 for these and for all who are negative is that the very **truth** that is taught by Jesus, which could deliver them from their plight, is rejected through their negative volition.
49. For the one who humbles him or herself, sufficiently manifesting +V necessary to come to Christ for salvation, the door is open to understand the entire realm of BD.
50. Though this passage does not deal with the –V believer, application of volition in that regard maintains in principle status quo of Jesus’ teaching.

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EXEGESIS VERSES 48 – 51:

GNT John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

NAS John 8:48 **The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + adj-nm-p) Ἀπεκρίθησαν ἀποκρίνομαι (viad--3p) καί (cc) εἶπαν λέγω (viaa--3p) αὐτῷ, αὐτός (nprdm3s) ἡμεῖς ἐγώ (nprn-1p +) Οὐ (neg. +) λέγομεν λέγω (vira--1p; "Do we not say") καλῶς (adv. "rightly/appropriately") ὅτι (conj. intro. indir. disc.) σύ (nprn-2s) εἶ εἰμί (vira--2s) Σαμαρίτης (n-nm-s; "Samaritan") καί (cc) ἔχεις; ἔχω (vira--2s) δαιμόνιον (n-an-s; "a demon/demon-possessed")

GNT John 8:49 ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

NAS John 8:49 **Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me.** Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) Ἐγὼ (nprn-1s) οὐκ οὐ (neg. +) ἔχω, (vira--1s) δαιμόνιον (n-an-s) ἀλλά (strong adv.) τιμῶ τιμάω (vira--1s; "honor/place appropriate value upon according to what is due"; same as 5:23) μου, ἐγώ (nprg-1s) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καί (cc) ὑμεῖς σύ (nprn-2p) ἀτιμάζετε ἀτιμάζω (vira--2p; "dishonor/to treat shamefully"; the antithesis of honoring; used 7x) με. ἐγώ(npa-1s)

GNT John 8:50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

NAS John 8:50 **"But I do not seek My glory; there is One who seeks and judges.** δέ (cc) ἐγώ (nprn-1s) οὐ (neg. +) ζητῶ ζητέω (vira--1s; "do not seek") μου· ἐγώ (nprg-1s) τὴν ἡ δόξαν δόξα (d.a. + n-af-s; "glory/exalted reputation/praise") ἔστιν εἰμί (vira--3s; "there is") ὁ (dnms; governs both ptc's. +) ζητῶν ζητέω (subs. ptc./p/a/nm-s; "the One seeking") καί (cc) κρίνων. κρίνω (subs. ptc./p/a/nm-s; "the One judging")

GNT John 8:51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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NAS John 8:51 "Truly, truly, I say to you, if anyone keeps My word he shall never see death." ἀμὴν (part. +) ἀμὴν (part.) λέγω (vipa--1s) ὑμῖν, σύ (npd-2p) ἐάν (part. intro. 3rd class cond.; "if") τις (indef. pro./nm-s; "anyone") τηρήσῃ, τηρέω (vsaa--3s; "keeps/guards/protects/attend to carefully") τὸν ὃ (dams; +) ἐμὸν ἐμός (attrib.adj--am1s; "My/that which is one's possession") λόγον λόγος (n-am-s) οὐ μή (double neg.; "in no way" +) θεωρήσῃ θεωρέω (vsaa--3s "might see/to observe as a spectator/one who is considered a party to the event at hand") εἰς (pa +) τὸν ὃ αἰῶνα. αἰῶν (d.a. + n-am-s; "into the ages" hence, "never") θάνατον θάνατος (n-am-s; "death")

ANALYSIS VERSES 48 – 51:

1. Just as obvious that it is to the readers of vss.44-47, so it is to **the** unbelieving **Jews** fielding Jesus' remarks that His words directed to them are condemning and derogatory in nature.
2. However, there is no denying that they did not fully understand **Him**, or the teaching He was articulating.
3. The hardcore evidence **Jesus** provided that their spiritual heritage was tied to Satan was designed to point out that mankind is by nature in need of salvation and freedom from satanic rule.
4. And that that freedom can only be realized by exercising intellectual honesty accepting the truth regarding the matter.
5. In fact, the sense of vss.45-47 has an overture of supplication/appeal to the listeners to simply employ common sense discernment.
6. However, Jesus' comments are taken by these **Jews** as nothing more than a direct slam against their race and theological adherence.
7. This points to the true hostility of –V in their rejection of truth, and that is not only do they not comprehend the spiritual message of truth, but they misconstrue the intent of the message as nothing more than a direct attack against them. Joh.7:7; 15:18-19 cp. 17:14
8. However, the reality is that those who proclaim truth, even to those hostile to it, only have their best spiritual interest in mind.
9. That they did understand the condemning aspect of Jesus' words, howbeit apart from its true intent, they emotionally **answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"**
10. That they cannot effectively refute Jesus' message and comments about them; they resort to simply a game of name-calling.
11. This is a common denominator of people that cannot refute the truth communicated and very often happens when what is said goes against them.

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12. Their attack is not designed in any way imaginable to provide insight to the situation, but only reflects their true nature.
13. **The Jews** reflect their “natural/STA” viewpoint by seeking to degrade Jesus in the very way they think He is degrading them with the terms of, “**Samaritan**” and “**demon-possession**”.
14. **The Jews** considered the Samaritans to be racial bastards and not of the pure seed of Abraham, as they perceived they were. *Cp. class notes Joh.4:7-9,20*
15. That **the Jews** and Samaritans did not get along due to racial and theological differences is well documented.
16. They used the term in a derogatory way to infer one as irregular or heretical in opposition to the true representation of the nation of Israel.
17. Their inference of **Jesus** having a **demon** was nothing more than a direct attack against what they considered His spiritual character.
18. It has a nuance of one they considered to be mentally deranged and obviously in opposition to God.
19. It is a charge they will continue to use as a primary character assassination tool. *Joh.8:52; 10:20*
20. Putting the two charges together indicated that they perceived **Jesus** not to be a true representative of Abraham and theologically unorthodox due to **demon** activity causing His particular form of insanity.
21. This again reflects the physical emphasis **the Jews** placed upon their racial heritage and that they were completely engrained in their theological reversionism, rejecting any insinuations that main-line Judaism might be wrong.
22. The present tense of the phrase, “**Do we not say rightly**” reflects an ongoing attitude and approach to Christ accepted by the outspoken unbelieving **Jews**, as previously expressed in 7:20.
23. In stark contrast to the angry emotional outbreak of **the Jews** towards **Jesus**, He calmly **answered** them simply, “**I do not have a demon**”.
24. He does not allow Himself to be dragged into their STA delirium and rather presents Himself in a demeanor one would not expect from someone **demon**-possessed and insane.
25. This is a perfect opportunity for **the Jews** to reconsider His previous challenge of being without sin in vs.46 and points to the reality that indeed He was “*tempted in all things as we are, yet without sin*”. *Heb.4:15*
26. For one to attack another in sin anger is certainly an easy time for the recipient to react in a manner just as inappropriate.
27. No one enjoys being verbally insulted and abused, especially when they are innocent, and the normal response is to retort in kind.
28. **Jesus** does not do this, and in fact, doesn’t even address their accusations that He was a **Samaritan**, a charge so ludicrous as to simply be ignored.
29. His omission of it also points to the reality of all that He has been speaking of and that is physical race is not the issue, **but** one’s spiritual relationship, as He iterates that “**I honor My Father, and you dishonor Me**”.
30. The strong adversative “*ἀλλά*/**but**” denotes the stark contrast of spiritual perceptions between **the Jews** and **Jesus**.

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31. This conjunction produces the real force of His speech and that is, “you all can think what you want about Me spiritually, **but** the fact remains that all that **I** do honors God and all that **you** do disgraces Him”.
32. Jesus’ practicing of honoring the **Father** is about as far removed from **demon**-possession as one could possibly get.
33. The term “**honor**” reflects Christ’s total recognition and acceptance of who and what God is by paying tribute to the value/eminence due His essence and attributes.
34. And the proof that **Jesus** truly honors His **Father** is seen in His unceasing willingness to speak only truth, while maintaining God’s perfect standard of righteousness, in order to perpetuate unbroken fellowship with Him. Vss.46 cp. 28b-29
35. That they **dishonor** One whom has made it His life’s work to glorify God points out that those that are –V and opposed to truth view things regarding BD in a exceedingly different light.
36. While **Jesus** understood that a real spiritual relationship with God was dependent upon His humble obedience and acclimation to His plan, they approached God in arrogance based on their genetic race, rejection of truth and legalistic approach to God’s plan.
37. And the proof of their adulterated approach is seen in their dishonoring of **Jesus** at every turn, expressing verbally and overtly their hostile and disdainful MA.
38. Their hatred and dishonoring of **Jesus** will reach its zenith when they successfully execute their plot to murder Him.
39. This contrast of approach to God shows the inconsistency of someone that claims that they are oriented to God and pursuing the truth and all the while rejecting the Divinely sent representative.
40. The same principle is still operative today, as people reject the truth of BD and hold to their religion or human viewpoint and rejecting/hating the one who represents the truth.
41. The code of conduct that God demands from adjusted +V believers is to apply **honor** to those whom He has established as authorities and communicators of BD in the RCC for the local church.
42. By honoring the communicator/P-T that is honoring the **Father**, the believer in turn honors the **Father** and reveals their soul appreciation for the full value of the truth, upon which even the name of God stands. Psa.138:2
43. It reflects a solid understanding of all that God has done to ensure that +V are presented with the truth, by applying the proper respect to the representative commissioned by God, to accurately reflect what God stands for to those allotted his charge. 1Pet.5:1-4 cp. Heb.13:17
44. For the individual to **honor** the communicator that honors the **Father**, a volitional focus towards the truth is manifested in such a way that reflects that their eyes are truly on God, not man.
45. This is the irony of God utilizing human messengers of His word and that is that those who **honor** them by orienting to their teaching are truly honoring God.
46. That Jesus’ real concern is not how man considers Him that is the issue at hand, **but** God, is the force of the clause in vs.50, “**I do not seek My glory**”.
47. This clause denotes that His fidelity to the POG for Him is not anything He considers to be forfeited or compromised.

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48. He truly is **not** interested in what they, or others might think of Him; He is only interested in faithfully proclaiming all with which He has been entrusted.
49. Being concerned with what others think of Him would be tantamount to “seeking His own **glory**”.
50. Christ, as the perfect example, points to a reality regarding all communicators of BD i.e., there is a sense in which revealers of truth must come to the point where they do not hold their own reputations dear to themselves.
51. They must fearlessly represent God’s word in the face of possible rejection, hostility and false or malicious misrepresentations.
52. They reflect the attributes necessary to ascertain whether they as communicators are truly honoring the **Father**.
53. And this is seen in their true humility before God and orientation to His authority by faithfully teaching the truth in their ministry, no matter who or what the truth may go against, to include themselves.
54. That **Jesus** does **not seek** His own **glory** reveals the total contrasting approach to God of One who is +V versus one who is –V.
55. His number 1 priority in life is not exaltation by men, **but** to be exalted by whom He honors.
56. It is vs.50b that reveals Jesus’ reasoning behind His attitude in life, because “**there is One who seeks and judges**”.
57. He clearly understands that all men ultimately will answer to the **Father** and He will administer any vindication due them.
58. The term “**seeks**” as applied to God denotes what He is looking for in accordance with His sovereign will.
59. That **Jesus** uses this term applied both to Himself and God denotes that the common denominator of volition is the connecting force between God and man.
60. The term “**judges**” denotes the effectual separating action of conflict in accordance with what God **seeks**.
61. That these two participles are used together contextually points to the reality that what God continuously **seeks and judges** in time is volition.
62. While **Jesus** disclaims that any seeking on His part is of a negative nature, by implication He is stating that it is positive.
63. In other words, He is **not** a negative seeker of God, rather a positive seeker.
64. Therefore, what God **seeks** in time is +V and in His identification of it effectuates a judgement by separating all +V from –V. Cp. Joh.3:18-21
65. In a world governed by evil, God is consistently searching for +V to separate them from the judgment that comes upon all that remain –V. Rom.8:28-30
66. Again, that volition is the key issue is brought out by the 3rd class condition in vs.51, “**Truly, truly, I say to you, if anyone keeps My word**”, denoting maybe they will or maybe they won’t.
67. Jesus’ emphatic assertion of the double ἀμήν points to the gravity of the ramifications of one’s choice in life regarding God and in what category of volition He regards them in His seeking and judging.
68. The word “**keeps**” means literally “to guard/attend to carefully” and denotes that what one is in charge of or possesses is considered to be of utmost value.

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69. That it is His **word** that is commissioned for one to “guard” denotes **Jesus** overall message that He is the avenue of eternal life/+R for men to have a relationship with God. Joh.8:12-47
70. Its force is tantamount to the belief that one has in His person for salvation is considered to be supremely precious to life.
71. The aorist tense of “**keeps**” denotes a one-time action of faith for salvation.
72. The adjective of choice by **Jesus**, “ἐμός/**My**” points to what He possesses or has acquired as it relates to God’s **word**.
73. It denotes that **Jesus** personally perfectly possesses the entire the realm of BD and because He is without sin (vs.46) places Him in the position to be the avenue of +R and E.L.
74. That it is eternal life in focus is seen in the remainder of His exhortation and promise that **if anyone** does consider His **word** of that importance, thus effectuating belief in Him, then **he shall never see death**.
75. The death in view contextually is the second death, eternal destruction in the lake of fire apart from the presence of God.
76. It is eternal **death** that is the negative result of the separation of volition effectuated in time.
77. While **Jesus** puts a positive spin on His declaration that those who are positive will **never see** eternal **death**, the opposite is true for those who do not heed His words.
78. The force of the verb, “**never see**” denotes that those who do make the SAJG will not in any way even be a party to the experience of eternal condemnation.
79. The irony is that these men have rejected and despised the very One on whom they had to believe, manifesting a volitional action that will result in judgment of eternal separation from God, whom they profess to serve.

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EXEGESIS VERSES 52 – 53:

GNT John 8:52 εἶπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

NAS John 8:52 **The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + adj.-nm-p) εἶπον λέγω (viaa--3p) αὐτῷ αὐτός (npdm3s) Νῦν (adv.; "Now/right now at the present as opposed to past") ἐγνώκαμεν γινώσκω (viPFa--1p) ὅτι(cc; indir. disc.) ἔχεις. ἔχω (vira--2s) δαιμόνιον (n-an-s) Ἀβραάμ (n-nm-s) ἀπέθανεν ἀποθνήσκω (viaa--3s; "died") καί(cc) οἱ ὁ προφῆται, προφήτης (d.a. + n-nm-p) also supplied; and You say, 'If anyone keeps My word, he shall never taste of death.'** καί (ch) σύ (nprn-2s) λέγεις, λέγω (vira--2s) Ἐάν (part. intro. 3rd class cond.) τις (indef. pro./nm-s) τηρήσῃ, τηρέω (vsaa--3s; "might keep") μου ἐγώ (npg-1s; not a direct quote; compared to pronoun ἐμός/one's possession, that Jesus used in vs.51 denotes that the Jews do not consider His word as given to Him by God and a true possession with the ability to impart, but only as a personal conjecture supposed by His own opinion) τὸν ὁ λόγον λόγος (d.a. + n-am-s) οὐ μὴ (double neg. +) γεύσῃται γεύομαι (vsad--3s; "to taste as in food/experience"; denotes a physical experience; another change of words, Jesus said "might see" in vs.51) εἰς (pa +) τὸν ὁ αἰῶνα. αἰών (d.a. + n-am-s; "never") θανάτου θάνατος (n-gm-s)

GNT John 8:53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

NAS John 8:53 **"Surely You are not greater than our father Abraham, who died? μὴ (particle used as a neg. interr.; intro. a question expecting a negative answer; "Surely not") σύ (nprn-2s) εἶ εἰμί (vira--2s) μείζων μέγας (comp. adj.-nm-s; "greater than") ἡμῶν ἐγώ (npg-1p) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s) Ἀβραάμ, (n-gm-s) ὅστις (rel. pro. indicating a definite person/nm-s; "which very one or person") ἀπέθανεν; ἀποθνήσκω (viaa--3s; "died")** **The prophets died too; whom do You make Yourself out to be?" οἱ ὁ προφῆται προφήτης (d.a. + n-nm-p) ἀπέθανον· ἀποθνήσκω (viaa--**

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3p) *καί* (*adjunct. use; "also"*) *τίνα τίς* (*interr. pro./am-s; "whom/what person or thing"*) *ποιεῖς; ποιέω* (*vipa--2s; "do you make/are you making"*) *σεαυτὸν σεαυτοῦ* (*reflex. pro./am2s; "yourself"*) *to be? supplied*

ANALYSIS VERSES 52 – 53:

1. It becomes apparent that the anger of the crowd escalates the more doctrine Jesus continues to articulate to them.
2. Observation: Like this principle isn't true when you attempt to drive the truth home to religious reversionists holding on to their "sacred cows".
3. In their minds, it's not enough for Him to equate them with being sons of Satan, but now He has the audacity to dogmatically claim He has power over **death**.
4. Therefore, **the Jews** fairly explode at this seeming doubly absurd attempt by Jesus to undermine their theological views and intellect and now in their thinking, this outrageous comment proves their point as they **said to Him, "Now we know that You have a demon"**.
5. The word "**now**" indicates that this claim to have power over **death** is the final proof they needed to be fully convinced about His spiritual status.
6. Because they are natural men that fail to understand the nature of the STA and spiritual **death**, they again stumble over His words and can only relate them on a physical plane.
7. They immediately cite precedence via their theological grid that **Abraham died, and the prophets also**.
8. In their attempt to uphold their skewed Biblical views, they point out that even **Abraham**, with all of his spiritual greatness and unique relationship with God, is in the grave.
9. And even beyond one recognized by all to be the greatest of the patriarchs of the Jewish race, what about the rest of **the prophets** that **died** too?
10. Their thinking is clear; if **the prophets** and even the corporate head of the Jewish race **Abraham**, who all received Divine revelation and were faithful in speaking the **word** of God themselves could not escape **death**, where do you get off that your **word** can do any better?
11. Their spiritual blindness to Jesus' words and rejection of the spiritual connotation is revealed as they repeat back to Him, "**and You say, "If anyone keeps My word, he shall never taste of death"**".
12. Though it is subtle, their quote is not an exact quote, with their changes reflecting:
 - A. They do not consider Jesus' view on the plan of God as it relates to His **word** as anything more than a personal opinion as seen in the change of the word "**My**" from ἐμός (vs.51) to simply the pronoun ἐγώ.
 - B. This shows their theological failure to understand (and thus reject) that E.L. must come from One who possesses the entire realm of BD perfectly and sinlessly.
 - C. Their view of spirituality is confined to only physical realities (a form of idolatry), rather than the correct view being vice versa, and hence have adopted a hyper-literalists approach to the interpretation of Scriptures.

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- D. That they view the OT in this way is seen in their change of words in the phrase “**never see death**” (vs.51) to “**never taste of death**”.
- E. Though both Greek words, “see/θεωρῶ” and “**taste/γεύομαι**” have a nuance of physical participation, the verb “see” also has the added nuance of perception, whereas the verb “**taste**” is strictly a physical function of an afferent impulse.
- F. It denotes that the only way **the Jews** theologically equate to **death** is in the strict physical sense and they have no perception at all of its spiritual ramifications.
13. **The Jews** in their regurgitation of what Jesus said, reveal their true ignorance regarding the nature of the STA and God’s plan for salvation, while subtly manipulating what He said to fit within their own theological views.
 14. They again provide a perfect example of how religious reversionists will take the truth of BD taught, analyze it with their own erroneous views and then attempt to interpret it accordingly.
 15. By doing so, they can “color” the teaching to a shade of misrepresentation so “innocently” imperceptible that those who were napping during the teaching and not listening to every word, could easily be taken in.
 16. Through their own failure to grasp the truth and incorporating their own devious human viewpoint twists, they make Jesus out to say something He is not saying.
 17. And on the surface, they present to themselves and others around them a picture of His teaching and claim that appears ludicrous and impossible and could only be emanated from one that is **demon**-possessed.
 18. In vs.53, **the Jews** reemphasize their interpretation of His words regarding **death** and challenge His integrity of them as they state, “**Surely You are not greater than our father Abraham, who died? The prophets died too**”.
 19. The particle μή translated “**Surely not**”, in the emphatic position, denotes that a response to their inquisition has already been pre-determined by them as being negative.
 20. It denotes that they are completely committed to their preconceived religious human viewpoint luggage regarding what Jesus was saying and are not willing to apply objectiveness to His words at any level.
 21. Instead of investigating the matter, or quizzing Him as to whether or not He was speaking of physical death, they rather demand from Him an explanation as to “**whom do You make Yourself out to be?**”
 22. And this is where the real irony of all that is currently being said appears i.e., even though they misread what He was saying and apply it to physical **death**, they are coming to the right conclusion.
 23. And that is, He is claiming to be someone much **greater than Abraham and the prophets** and in their eyes that could be only One, God.
 24. Even though this is a claim that they were not willing to consider or accept at any level, the message of the **word** that Jesus has been teaching about has still gotten through their thick spiritual skulls.
 25. This proves once again that the truth is revealed, and even –V come to a realization of it, but are –V because they reject it. Cp. Rom.1:20-23
 26. They already understood His claims of equality with God (vss.23-24), of speaking nothing but truth (vss.40b,45,46b), claims of being sinless (Joh.8:56), and now He has power over **death**?

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27. What other conclusion could the listener come too?
28. So like the Pharisees who knew that Jesus was hinting that He was God (cp.vs25), the multitude has quickly gathered this same conclusion, and now they too are pressing Him to just come out and say it, if indeed that's the implication.
29. In their STA anger, they are now pushing the issue, which they have already determined to be false, for more ammunition in their thinking to condemn Him as totally crazy and spiritually blasphemous.
30. The challenging question comes with a two-fold attack against Christ in that He could respond to it in two ways, i.e., verbally or overtly.
31. A verbal response is straightforward and would include an explicit declaration that indeed He is God.
32. To come right out and say He is God, in light of the determined rejection of Him by the crowd, would be catering to their STA's demand and serve no further purpose other than self-exaltation.
33. Another less considered, but still possible and very real way that He could respond, is to overtly manifest His Deity in a way that would unequivocally answer Who He is.
34. This aspect is tantamount to tempting Christ to break kenosis (Kenosis is taken from Phil.2:7, from the verb κενόω/to empty out, and denotes Christ's state of humility in His humanity as God at the 1st advent, of not "tapping" into or exercising His Deity in order to escape any pressures or tests placed upon His humanity via temptation, etc., in order to maintain full obedience and compliance with the Father's will for His Person and ministry, cp. vs.8.), by responding in such a fashion as to remove all doubts in their minds that indeed He is God.
35. For Christ to utilize His Deity in such a fashion would again be tantamount of glorifying Himself before men, a temptation that He refuses to succumb to, as He proclaims following in vs.54.

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EXEGESIS VERSES 54 – 56:

GNT John 8:54 ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν,

NAS John 8:54 **Jesus answered, "If I glorify Myself, My glory is nothing; Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) Ἐάν (part. 3rd class) ἐγὼ (nprn-1s) δοξάσω δοξάζω (vsaa--1s; "might glorify") ἑμαυτόν, ἑμαυτοῦ (reflex. pro./am1s; "Myself") μου ἐγὼ (nprg-1s; "My") ἡ δόξα (d.a. + n-nf-s) ἐστιν· εἰμί (vipa--3s) οὐδέν οὐδεὶς (card. adj./nn-s; "nothing/of no account") it is My Father who glorifies Me, of whom you say, 'He is our God'; ἔστιν εἰμί (vipa--3s; "it is") μου ἐγὼ (nprg-1s) ὁ πατήρ (d.a. + n-nm-s) ὁ δοξάζων δοξάζω (d.a. + adj. ptc./p/a/nm-s; "who glorifies") με, ἐγὼ (npra-1s) ὃν ὅς (rel. pro./am-s; "Whom") ὑμεῖς σύ (nprn-2p) λέγετε λέγω (vipa--2p) ὅτι (intro. indir. disc. not translated "that") ἐστιν, εἰμί (vipa--3s) ἡμῶν ἐγὼ (nprg-1p) θεὸς θεός (n-nm-s)**

GNT John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

NAS John 8:55 **and you have not come to know Him, but I know Him; καί (cc) οὐκ οὐ (neg. +) ἐγνώκατε γινώσκω (viPFa--2p; "have not come to know") αὐτόν, αὐτός (nram3s) δέ (ch) ἐγὼ ἐγὼ (nprn-1s) οἶδα (viPFa--1s) αὐτόν. αὐτός (nram3s) and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word. κὰν (enclitic use of kai and ean; 3rd class; "and if") εἴπω λέγω (vsaa--1s) ὅτι (conj. indir. disc.) οὐκ οὐ (neg. +) οἶδα οἶδα (viPFa--1s) αὐτόν, αὐτός (nram3s) ἔσομαι εἰμί (vifm--1s; "I will be") ψεύστης· (n-nm-s; "a liar"; same as 8:44) ὅμοιος(a--Pred.nm-s; "like/similar/resembling") ὑμῖν σύ (nprd-2p) ἀλλά (strong adv.) οἶδα (viPFa--1s) αὐτόν αὐτός (nram3s) καί (cc) τηρῶ. τηρέω (vipa--1s; "keep watch over/guard") αὐτοῦ αὐτός (nprgm3s) τὸν ὁ λόγον λόγος (d.a. + n-am-s)**

GNT John 8:56 Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.

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NAS John 8:56 "Your father Abraham rejoiced to see My day, and he saw it and was glad." ὑμῶν σύ (npg-2p) ὁ πατήρ (d.a. + n-nm-s) Ἀβραάμ (n-nm-s) ἠγαλλιάσατο ἀγαλλιάω (viam--3s; "rejoiced exceedingly"; same as 5:35) ἵνα (cc; denotes purpose of Abraham's rejoicing) ἴδῃ ὁρώω (vsaa--3s; "might see") τὴν ἡ ἐμήν, ἐμός (d.a. + possess. adj--af1s; "My/ what is mine") τὴν ἡ ἡμέραν ἡμέρα (d.a. + n-af-s) καί (cc) εἶδεν ὁράω (viaa--3s) καί (cc/ch) ἐχάρη. χαίρω (viapass.--3s; "was made glad/happy")

ANALYSIS VERSES 54 – 56:

1. As stipulated in the preceding analysis, **Jesus** refrains from manifesting His Deity to cater to the present intimidation tactic and challenge proposed by these negative Jews.
2. In addition, He refrains also from coming right out and saying that He is **God**.
3. To do either in the face of the temptation placed before Him by these negative Jews would:
 - A. Cater to their STA demands by proclaiming explicitly that He is **God**.
 - B. That they reject His implicit claims denotes that to explicitly claim He is God would serve no further purpose of spiritual advancement for these people and thus fall into a category of bragging, or self-exaltation.
 - C. In fact, it seems that most of the time His references to His Divine nature in the gospels, when spoken to –V, are implicit.
 - D. This does not mean He never explicitly acknowledged Himself as God to –V as Joh.10:33 cp.36 records, as well as at the final inquisition by Caiaphas just before crucifixion. Mat.26:63 cp. 57; Luk.22:70-71
 - E. In addition, He did not refrain from explicitly declaring His Deity to +V nor denied His existence as the 2nd member of the Godhead when espoused by those who excepted this reality. Joh.11:4 cp.27; Mat.:16:16-17
 - F. This points to the fact that **Jesus** knew that all that were +V and heard His teaching would put 2 and 2 together and understand His inferences while coming to saving faith.
 - G. It further illustrates that it was never the intent for **Jesus** to hide this fact, but rather that His humanity was perfectly sensitized to the Father's will in all things to include even how He communicated to others.
 - H. He never taught or communicated to others with any intent to "please" men, only to serve and please **God**.
 - I. Because He was perfectly tuned into the Father's will for His ministry under true humility, He knew exactly when, where and in what manner He was to communicate to those in His periphery.
 - J. In correlation to His humility, to manifest His Deity overtly in this situation would be in violation of His kenosis and thus succumbing to that aspect of temptation.

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- K. His restraint in both areas combined, within context, points to the fact that **God** never caters to the STA either verbally or overtly.
- L. This act of omission of both parts by **Jesus** denotes that true humility before **God** cannot cater to sin or the STA even of others and in fact must be in line with God's perfect will for one's life.
4. **Jesus** knew that to succumb to the demand of the STA on its own "turf" is nothing more than capitulating to the temptation(s) they are promoting and He refused to do that.
 5. Rather, He **answered** the intent and force of their question, "whom do You make yourself out to be?", by providing the underlying ramifications of violating the principle of humility under kenosis or otherwise by stating, "**If I glorify Myself, My glory is nothing**".
 6. He fully understood that to respond to the demands of -V that blatantly reject the truth and only seek to take issue with Him would be of no spiritual gain and profit **nothing** in advancing God's plan, other than an attempt to physically prove Himself verbally or otherwise.
 7. He knew that proof of His claims was spiritually based and that **God** would provide all physical evidence necessary to substantiate those claims.
 8. No matter how they might withstand **Jesus** and attack Him personally, He never let them goad Him into acting apart from the Father's will.
 9. **Jesus** fully understood that His mission was to **glorify** the **Father** and not Himself and to wait upon the **Father** to **glorify** Him at the proper time.
 10. This is the force of the final clause of vs.54b, "**it is My Father who glorifies Me, of whom you say, 'He is our God'**".
 11. The fact that He always waited upon the **Father** to exalt Him makes Him our example of the principle of faith-rest and waiting of **God** to vindicate us in His time.
 12. The purpose of Christ at the first advent was not to **glorify** Himself, but to **glorify** the **Father**; it was the Father's work to **glorify** the Son.
 13. He was so certain of this that He consistently refers to **God** as His **Father**, an implicit claim of equality with **God** that the Jews understood. Joh.5:18
 14. And again, an irony can be seen in that it is the same **God** of the OT that the Jews profess to have a relationship with.
 15. But the reality is, the **God** they profess is theirs, they are totally ignorant of as He states in vs.55a, "**and you have not come to know Him, but I know Him**".
 16. It is a statement that in essence declares that any familial relationship with **God** is based on knowledge of **Him**.
 17. The nuance of "**to know**" contextually equates to lucid spiritual knowledge of the truth of His plan regarding mankind that is so accepted as fact that at least intellectually, it is manifested in one's adherence to it.
 18. And that these Jews only equate God's plan on a physical level apart from its spiritual realities, they are totally ignorant of God's demand for +R in order for one to have a relationship with **Him**.
 19. Their present state of unbelief precludes any true knowledge of **God** since the plan of **God** is, and always has been, accessed by the condition of faith in His revelation. Rom.3:22-23,28; 4:1-6; 5:1; et al

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20. The Jews believed that genetic descent from Abraham guaranteed them a place with **God**; a myth that **Jesus** has debunked.
21. There has not been one time in the past when these people in view could honestly say that they knew and understood **God**, their exaggerated claims notwithstanding.
22. For all their talk about their spiritual heritage and their marvelous relationship with **God**, they lack any sort of true knowledge of the Holy One of Israel.
23. Jesus' quote of Isa.29:13 in Mat.15:8-9 perfectly expresses the present situation of that which He is speaking.
24. Though they constantly are "Bible thumping" saying how much they love and **know God**, they approached **His word** with their own legalistic STA terms and conditions, eisegeting/reading into **God** and His plan and thus have produced a man-made **God**.
25. They in essence have usurped His Sovereignty and proclaim their human viewpoint on equal status with **Him**.
26. For **Jesus** it was the total opposite, as He never infringed upon the authority of Divine revelation, and only spoke and acted in accordance to the truth. Joh.8:45 cp. 5:19,30
27. This is why He could claim to **know Him**, an assertion that is truthful, legitimate and necessary.
28. If He was to respond to the other extreme to the crowd by backing off in any way what He has been saying about Himself and His unique relationship with the **Father**, He would engage in another kind of sin.
29. This is the force behind vs.55b, "**and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word**".
30. These verses point out that **Jesus** walked a perfect balanced line doctrinally.
31. As He taught these people the truth about His unique person and relationship with **God**, He never entered into the realm of pride or self-glorification nor a realm of compromise or "watering down" the message He was commissioned to deliver.
32. The sin of vs.54 would be to capitulate to STA demands and engage in a self-motivated gain, while the reverse sin of vs.55 would be to fail to teach the doctrines related to His unique Person out of fear or some other motive that would then make Him a liar.
33. He must state clearly and unequivocally that He is the Son of **God** while all the time avoiding the sins of pride or miscommunication of the facts.
34. For **Jesus** to "downplay" His stand would be tantamount to a reticence of communicating the truth and by His silence would infer that He was not what He said He was.
35. This failure to stand for the truth in turn would make Him **a liar**, just **like** these Jews.
36. It points to the fact that by omission of proclaiming the truth in principle is saying that you are in agreement with or regard the arguments of those opposing the truth as superior to that for which you stand.
37. Observation: The balance for how to deal with people along these lines comes with much prayer and spiritual insight of BD.
38. Observation: There are times, and appropriately so, that the believer is to not engage in "*casting pearls before swine*". Mat.7:6
39. It was Jesus' ministry as Messiah at the 1st advent to fully explain the **Father** (Joh.1:18) and thus Himself before Israel via a teaching ministry and it was God's

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- will for Him with this crowd to continue to articulate Himself and not cower to their hostility towards Him.
40. That the truth of BD is indeed the foremost issue in one's relationship with **God** is clearly seen as **Jesus** reiterates that His knowledge of **Him** is in conjunction with keeping **His** word.
 41. This denotes the importance **Jesus** placed upon His relationship with **God** and the knowledge of BD that He possessed was of the highest value to Him personally in application as Messiah and Savior of mankind.
 42. In other words, He clearly understood His role and niche as Messiah and that His relationship with the **Father** in fully completing His plan as the Christ, was dependent upon not only knowledge, but of perfect execution of that knowledge.
 43. He knew that it was the perfect combination of the inculcation and application of BD in His humanity that maintained the hypostatic union and His role as Messiah status quo.
 44. **Jesus** earlier stated that He always did *the things that are pleasing to Him*. Joh.8:29
 45. In order for **God** to provide salvation to men, it was necessary for **Him** to condescend as **God** the Son into a human body that would sinlessly and perfectly execute the POG to become the +R necessary to be sacrificed on behalf of men
 46. And only a human soul perfectly positive, understanding fully the Doctrine of the Importance of Bible Doctrine that could effectuate the POG in that regard.
 47. And **Jesus** fully understands that it is His Person that is commissioned to do so.
 48. Therefore, at no time could He deny Himself and His place in the POG or else He would render Himself less than what **God** demanded He reveal.
 49. Observation: The adjusted communicator is to never present himself to others in such a way that promotes himself above the superiority of God's commission for them nor are they to ever deny in anyway their place within that commission i.e., you are what you are according to grace and BD, no more, no less.
 50. And that He clearly recognized His Person as Messiah, it is of no wonder that He states in vs.56, "**Your father Abraham rejoiced to see My day, and he saw it and was glad**".
 51. He again acknowledges their genetic link to **Abraham**, a fact that He never denied.
 52. What He has been suggesting all along is that they are not linked to **Abraham** spiritually, as they thought they were.
 53. The term, "**My day**" has cause some debate in interpretation.
 54. Some commentaries desire to make Christ's day the coming rapture or Messianic age (depending on the dispensational propensity) based on such passages as Phi.1:6,10; 2:16.
 55. However, contextually **Jesus** is clearly speaking of His present existence between Himself and these unbelieving Jews.
 56. Therefore, the more natural interpretation contextually makes His **day** as technical for the 1st advent.
 57. The question then is, in what way did **Abraham** see the 1st advent.
 58. Obviously, **Jesus** is not speaking physically since **Abraham** has long since died and was not present in any way at the 1st advent.
 59. What He is referring to is that **Abraham** saw the Messiah through the eyes of doctrine and faith from a distance of some 1900 years.

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60. He believed that one **day**, the promised One would come based on the revealed **word of God**.
61. The verb “to **see**/ὄραω” also has the nuance of an experiential involvement within the spiritual perception.
62. This points to the fact that by type, Abraham’s offering up of Isaac was an event that clearly showed to **Abraham** experientially that Messiah would fulfill all the promises of salvation as verified through the principle of resurrection. Heb.11:17-19
63. Such knowledge caused him to rejoice when he considered that from his genes One would arise who would provide blessing for all the families of the earth. Gen.12:1-4
64. The principle is that if **Abraham** was so preoccupied with Christ, albeit long before He was present, to induce a rejoicing and +H within, then why would these men be so hostile and opposed to the very One **Abraham** saw?
65. In addition, that Jesus’ presence on earth was the source of +H for **Abraham**, then of necessity He really must be greater than **Abraham** since *the lesser is blessed by the greater*. Heb.7:7
66. And that **Abraham** could only **see** His **day** through Divine revelation points to the necessity that faith in the truth of BD is the only way that these Jews will spiritually **see** His **day** for what it is in the POG.

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EXEGESIS VERSES 57 – 59:

GNT John 8:57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραάμ ἑώρακας;

NAS John 8:57 **The Jews therefore said to Him, "You are not yet fifty years old, and have You seen Abraham?"** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (*d.a. + adj. used substantively-nm-p*) οὖν (*infer. conj.*) εἶπον λέγω (*viaa--3p*) πρὸς πρὸς (*pa*) αὐτόν, αὐτός (*npam3s*) ἔχεις ἔχω (*vipa--2s*; "You have) οὐπω(*adv.*; "not yet/still not") Πεντήκοντα (*card. adj./an-p*; "fifty") ἔτη ἔτος (*n-an-p*; "years") καί (*cc*) ἑώρακας; ὁράω (*viPFa--2s*; "you have seen") Ἀβραάμ Ἀβραάμ (*n-am-s*)

GNT John 8:58 εἶπεν αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.

NAS John 8:58 **Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."** Ἰησοῦς, (*n-nm-s*) εἶπεν λέγω (*viaa--3s*) αὐτοῖς αὐτός (*npdm3p*) Ἀμὴν ἀμὴν (*double part.*) λέγω (*vipa--1s*) ὑμῖν, σύ (*npd-2p*) πρὶν (*adv. with force of conj. of time*; "before") Ἀβραάμ (*n-am-s*) γενέσθαι γίνομαι (*adv. of time inf./ad-*; "to come to existence/ was born") ἐγὼ ἐγὼ (*npn-1s*) εἰμί. εἰμί (*vipa--1s*)

GNT John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

NAS John 8:59 **Therefore they picked up stones to throw at Him; but Jesus (corrected) was hidden, and went out of the temple.** οὖν (*infer. conj.*) ἦραν αἴρω (*viaa--3p*; "they picked up/lifted up") λίθους λίθος (*n-am-p*; "stones/rocks") ἵνα (*conj. purpose*; "in order to") βάλωσιν βάλλω (*vsaa--3p*; "might cast/throw") ἐπ' ἐπί (*pa*; "at/upon") αὐτόν· αὐτός (*npam3s*) δέ (*ch*) Ἰησοῦς (*n-nm-s*) ἐκρύβη κρύπτω (*viap--3s*; "was hidden/concealed/to be covered up in secret"; used 18x) καί (*cc*) ἐξῆλθεν ἐξέρχομαι (*viaa--3s*; "went out from") ἐκ (*pAbl*) τοῦ τό ἱεροῦ. ἱερός (*adj.-Abln-s*; "the temple")

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ANALYSIS VERSES 57 – 59:

1. Based on Jesus' preceding remark of vs.56, "**The Jews therefore said to Him, 'You are not yet fifty years old, and have You seen Abraham?'**"
2. Holding true to the blindness of their –V and filtering His words only on a physical plane, they respond with even more incredulity than previous.
3. And again, they rework His words and place it within their own framework of understanding and attack against Him, as they reverse what He said about **Abraham** seeing Him and apply it to **Jesus** seeing **Abraham**.
4. As **the Jews** fall deeper and deeper into emotional anger in their confrontation with **Jesus**, they no longer try to exude even a facade of appearing that they are listening to exactly what He is saying.
5. Rather, they blatantly now place His words into a context to specifically serve and feed their STA hostility towards Him.
6. Observation: When people operate out of sin anger towards the truth, their emotions take over and they will show no regard in trying to understand what is truly being said by the opposite party.
7. They take Jesus' words and make them mean that He was claiming to be a contemporary of Abraham's and physically alive with him.
8. Their comment about Jesus' age is not to be taken as a chronological note regarding His exact age.
9. Luk.3:23, makes it clear that He was about 30 years old when He began His public ministry.
10. Some three years have now elapsed being Sept/Oct 32AD, making Him just turned 34 years old, dating His birth on Sept. 11, 3BC.
11. It would be remiss for the interpreter to make a chronological note from statements that come from Jesus' enemies in a hostile setting such as this.
12. Chronology is based on verifiable dates that come from contexts designed to deal with chronology.
13. The current context has nothing to do with chronology and is designed to ridicule the stupidity of what **the Jews** claim **Jesus** is saying.
14. It points to the physical fact of age and that is an age group appearance in the median of adulthood not clearly definable, but yet recognizable as not to exceed a specific age.
15. This is the force of the phrase, "**You are not yet**".
16. Their viewpoint is that **Abraham** was born some 20 centuries earlier and **You are not** even a half-century old, how could **You** logically claim to be contemporaneous with him?
17. **Jesus** responds **to** the ridicule of **them** in a calm but yet dogmatic manner with a patented assertion of doctrinal truth.
18. And not based on their physical views, but on a spiritual reality regarding His Person as He said, "**Truly, truly, I say to you, before Abraham was born, I am**".
19. Jesus' use of the double "amen/ἀμήν" was His normal addressing of others to emphasize the extreme importance of what He was about to say.
20. He uses two different Greek words to emphasize the difference between Himself and every other person on the planet, to include the patriarch, **Abraham**.

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21. The verb “γίνομαι/translated ‘**was born**’” means “to come into being/existence”; the word “εἶμι” means “to have existence”.
22. He is clearly stating that before **Abraham** even began to exist that He was already alive/existing.
23. It is as clear a statement expressed from His Deity that He is Deity as anyone could make without explicitly stating that He is God.
24. He again utilizes the phrase “**I am**” that He has used at least twice before in recent conversation (vss.24,28) that is equivalent to the Hebrew, “Yahweh/from the “to be” verb יהיה meaning the “Self-existing One”, a title of God, coined by God. Exo.3:14
25. He is using language here that only could be true of God and not of any man.
26. It was a statement that to those listening that was sufficiently clear and readily understandable of His claim of equality with God.
27. And a statement of such force that their anger and hostility can no longer be controlled to simply verbal aggression, but now manifests itself overtly as “**therefore they picked up stones** (readily accessible as history denotes that construction on the temple continued until 64AD) **to throw at Him**”.
28. In their thinking, **Jesus** has clearly now made a statement tantamount to nothing more than blaspheme.
29. Because they are negative and their religious reversionistic ideals have no room for a Messiah that is in hypostatic union as God-man, **Jesus** can be no more that a demon-possessed lunatic deserving of death.
30. Though the premise of stoning blasphemers is in compliance with the Law (Lev.24:16), even this crime was only to be carried out after due process, just as any aspect of the Law.
31. But what occurs here is a STA “lynch” mob mentality of hatred seeking to express itself just like their father Satan, who was a murderer from the beginning. Joh.8:44
32. This points to the nature of the STA in that when given full reign, it does not operate rationally and will even express itself in an obvious self-condemning way.
33. They bypass the Law by taking the law into their own hands, rationalizing that they have heard enough to pass a valid sentence and execute that sentence.
34. **But**, it is not God’s will or timing for **Jesus** to end His ministry in this fashion or undergo this form of testing as He **was hidden, and went out of the temple**.
35. The verb translated “hid himself” in the NAS is actually passive in form and should be translated “**was hidden**”.
36. It denotes an outside agent responsible for hiding Him.
37. The Father obviously protected His Son in the midst of the enemy camp and overruled any STA activities that would conflict with the Father’s will for His ministry.
38. While one may argue that **Jesus** could have “tapped” His Deity here to help Himself and thus broke kenosis, it can equally be argued that even if He did use His Deity, (the passive tends to discredit that as He is seen as one Person in hypostatic union), it was not for the purpose of escaping temptation of testing benefiting Himself, but to benefit the continuation of the Father’s plan to complete His ministry.
39. So, **Jesus** exits **the temple** and is removed from impending disaster unharmed.
40. Whether He was concealed among people who were there in large numbers, or whether God simple caused Him to be invisible to their eyes, is not stated.