

The Gospel of John 8:37-59

I Who is the Source of Sin and Who is the Multiplication of Sin? (8:37-44)

- A. The Israelites made much of their being children of Abraham. (**vv.33, 39a**) They also claimed God as their Father. (**v.41**) The Lord exposed the fact that they were not children of either Abraham or of God, the Father, by pointing out that they lived a life that matched neither Abraham (**vv.37, 40**) nor the Father (**v.42**). Instead, the Lord revealed that their lives matched the life of another father, the devil, who had brought them under the bondage of sin (**v.34**) and, as a result, they were living a complete lie. (**vv.43-44**)
- B. The children of the Devil are the multiplication of sin (**vv.37-44**), i.e., all who are sinners are children of the devil (**1John 3:10**) and, thus, his increase. Consequently, just as their father is a serpent, they too are serpents, a generation of vipers (**Matt.23:33; 3:7**) Hence, they need the Lord, in the form of the serpent to be lifted up for them on the cross (**Jn.3:14**) to save them not only from sin but also from the source of sin, the devil (**Heb.2:14**)
- C. The Devil is the source of sin (**v.44**) because the devil is the father of sinners. The devil is the old serpent (**Rev.12:9; 20:2**) and he is the father of lies. The Lord's word here reveals that in the father of lies, the devil, there is a particular wicked thing that caused him to become the source of sin. This thing is something of his own, his private possession, and it is something that other creatures do not have.
- D. Since the devil is the father of lies, he is the source of sin. The divine element of God, working as life and light within man, sets man free from the slavery of sin. But the evil element of the devil, working as sin through death and darkness within man, enslaves man to sin. The devil's nature is a lie and brings in death and darkness. With darkness is falsehood, the opposite of the truth.

II Who is Jesus? (8:45-59)

- A. Jesus is the One without sin (**v.46**) Who came to solve the problem of our sins. Jehovah can not simply forgive sin, out of hand; if He does He would make Himself unrighteous. There is only one way for Him to forgive sin, and that is by being the Son of Man and being crucified on the cross. (**Heb.9:14, 1Peter 1:19**) In other words, He could only forgive sin by redemption. Without redemption there would have been no ground for the forgiveness of sin. Because He was lifted up on the cross as the Son of Man, bore our sins, and redeemed us from all of our sins, He had the position to forgive sins. (**Heb.9:22**)
- B. Jesus is the One Who has the words [*rhema*] of God (**v.47; 6:63**); He has the instant and present spoken word that makes the intangible Spirit real to us. When we receive the Lord, we get His words that bring us into the Spirit. When you contact the Spirit and receive the Word, you then have the Lord Himself. If you keep yourself in contact with the Word of the Lord, it means that you are abiding in the Lord Himself. By contacting the Word, you are contacting the source of the eternal and everlasting life. Consequently, because there is a way to always be in contact with the Lord Himself, you will not see, nor taste death (**vv.51, 53**) If we abide and continue in the Word of the Lord, we will contact the source of life all of the time and will never taste death. We will pass through death without tasting it.
- C. In v.55, two Greek words are used for "know": the first denotes outward, objective knowledge; the second refers to inward, subjective consciousness. The Lord Jesus told the Pharisees that they had not known God the Father, even in outward, objective knowledge, but that He knew the Father in the inward, subjective consciousness.
- D. Christ is the One Who is the I Am before Abraham. In verse 58, the Lord as the great "I Am" is the eternal, ever-existing God. Hence, He was before Abraham and is greater than Abraham. (**v.53**) The Jewish religion was genuine, wonderful and good in every respect, except one—it was versus the great I Am.
 1. Who is the Lord Jesus? He is the very Jehovah, the I Am. According to Genesis 1, God's name in relation to His creation is Elohim, God. After creation, however, in Genesis 2, when God was attempting to form a relationship with man, God's other name was mentioned—Jehovah, I Am that I Am. Jehovah is God's name in His relationship with mankind. At the time of John 8, Jehovah stood there in the form of a little man by the name Jesus, which means Jehovah the Savior. If you merely care for the outward appearance, you will certainly miss the mark. The Jewish religionists of the day missed the mark because they despised that little Jesus. Jesus had no form, comeliness, beauty, or attraction. (**Isa.53:2-3**) Nevertheless, He was the great I Am.
 2. As the great I Am, the eternal, ever-existing God, the Lord is before Abraham and greater than Abraham (**8:53**). The Jews did not understand this and argued with the Lord. The grammar here in vv.57-58 is awkward, for the Lord said, "Before Abraham came into being, I am." According to grammar, He should have said, "I was." But He is the present One, the I Am. Whether it is past, present, or future, He is always the present One.