

John 8:37–47

Jesus Confronts False Religion

John 8:37–47 (NKJV)

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

³⁹ They answered and said to Him, “Abraham is our father.”

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

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

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him.

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

Introduction:

In "America's Four Gods: What We Say About God & What That Says About Us," Baylor University scholars Paul Froese and Christopher Bader find that how people view God is one of the strongest predictors of a range of social and moral attitudes.

The good news, Froese and Bader report, is that for all the attention paid to the radical few who would burn Qurans or disrupt funerals with anti-gay hatred, there is a powerful force for civility at the core of nearly all Americans' faith life: love, sweet love.

Ninety-five percent of Americans believe in God. But they have vastly different conceptions of the divine and the role God plays in their daily lives.

Froese and Bader divide these images into four basic concepts:

- **The Authoritative God:** God is like a literal father , both engaged as a positive force in the world and a judge of the behaviors of humankind. Suffering can be the result of social and individual sins.
- **The Benevolent God:** God is mainly a force for good in the world, a being who answers the prayers of individuals and comforts the suffering.
- **The Critical God:** God is less likely to be concerned with moments in the lives of individuals, but will mete out judgments in the next life. This is a popular image among the poor and oppressed, the authors state.
- **The Distant God:** God is a cosmic force that sets the laws of nature in motion, but does not get involved in day-to-day events or movements.

Find out a person's image of God, Froese and Bader said, and you can tell far more about that person than knowing the individual's religious group or the house of worship he or she attends.

Im not sure if these authors reached in to the deep South of the United States,
But The God of The South is not so easily represented by those 4 views,
In the Culture I grew up in.
God was like

1. The Man up stairs, He's kinda like Santa Clause, he will help you if you need it and really likes if you do good.
2. He's a God who loves nature as much as you do and doesn't mind if you worship Him the the woods or the lake rather than church.
3. The Southern God is not that strict, but thinks its a good thing when you stand up for your rights.
4. The Southern God is a personal fan of Clint Eastwood and created the Good the Bad and the Ugly.
5. He created chicken for frying, guns for shootin, mama's for lovin.
6. And the unalterable absolute about the Southern God that never changes is ... , You can live in sin, cussing, fightin and drinkin all the way to end, never mention the name of Jesus Christ, other than in a cursing manner, not even attend a church for any reason other than a funeral or a wedding and you are assured that you will always go to heaven.

The Sad reality is that the majority of my extended family in Florida, believe in a God just like this. Many have already died, Some from murder, some from AIDS, some from drugs and alcohol, and if truth be told Some Died form to much fried chicken.
But the truth is, most of them are in Hell today,
They believe in a God of there on making

Not the God of the Bible, Not the Jesus of the Bible .

Review:

John 8:30–36 (NKJV)

³⁰ As He spoke these words, many believed in Him.

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

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

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

³⁶ Therefore if the Son makes you free, you shall be free indeed.

Lesson:

- I. Jesus Confronts their Heredity**
- II. Jesus Confronts their Fallacy**
- III. Jesus Confronts their Ability**

I. Jesus Confronts their Heredity

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

³⁷ ὅτι **οἶδα** Ἀβραάμ ἐστε· **ἀλλὰ** ζητεῖτέ με ἀποκτεῖναι, ὅτι **ὁ λόγος ὁ ἐμὸς** οὐ **χωρεῖ** ἐν ὑμῖν.

οἶδα Perfect, **I** have known and continue to know

Jesus acknowledged the validity of the Jews’ claim, made in verse 33, to be **Abraham’s** physical **descendants** (cf. Luke 13:16; 19:9; Acts 3:25; 7:2; 13:26; Rom. 11:1; 2 Cor. 11:22). He also knew that they based their security largely on that fact, believing that they were guaranteed entrance into God’s kingdom simply because they were Abraham’s offspring.

The second-century Christian apologist Justin Martyr said to his Jewish opponent: “They [the Jewish teachers] beguile themselves and you, supposing that

the everlasting kingdom will be assuredly given to those of the dispersion who are of Abraham after the flesh, although they be sinners, and faithless, and disobedient towards God” (*Dialogue with Trypho*, 140).

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 367). Chicago: Moody Press.

John 8:33 (NKJV)

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

John 8:37 (NKJV)

³⁷ “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

Matthew 3:7–9 (NKJV)

⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come? ⁸ Therefore bear fruits worthy of repentance, ⁹ and do not think to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones.

Long before Paul’s day the rite of circumcision had become so shrouded in superstition that ancient rabbis

formulated sayings such as “No circumcised Jewish man will see hell” and “Circumcision saves us from hell.”

The Midrash includes the statement “God swore to Abraham that no one who was circumcised would be sent to hell. Abraham sits before the gate of hell and never allows any circumcised Israelite to enter.”

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 160). Chicago: Moody Press.

“....countless people since the time of Christ have considered themselves safe from God’s judgment simply because they have been born into a Christian family or have been baptized or belong to a church or have made a profession of faith. Some people consider themselves Christians virtually by default. In European countries that have been thought of as Christian for centuries, many citizens who do not specifically belong to another religion consider themselves Christians simply by virtue of their national heritage. Even in some countries of the Middle East, many citizens who are not Muslim think they are therefore Christian, simply because the other historically prominent religion in the country is the Eastern Orthodox brand of Christianity to which their ancestors adhered.

The Swiss Reformer Ulrich Zwingli took the position that if a child of believers died while in infancy it was within the Christian covenant, in other words, it was saved. He did not believe, however, that children of

unbelievers were saved if they died in infancy. With an illogic that was not typical of his thinking, the great Puritan John Owen believed that infant salvation could be passed down two generations, from grandparent to grandchild, sometimes skipping the intervening generation. One wonders how the in-between parents, being themselves children of believers, could escape being saved.

The Roman Catholic church believes that infant baptism actually confers salvation. As one Catholic writer has said, "The faith which the infant lacks is replaced by the faith of the church." Some Protestant denominations, though denying that infant baptism in itself has power to save, nevertheless maintain that the ritual has direct spiritual benefit for the child. Martin Luther, for instance, believed that through this sacrament God miraculously grants saving faith to the infant, who itself is incapable of believing. Others view infant baptism as a confirmation of the child's salvation by virtue of its being born into a Christian family and thereby into the New Covenant of Jesus Christ.

According to Scripture, however, a person who is raised in a Christian home and trained in a Christian environment is not saved by such a heritage, valuable as it is. Nor does baptism, or any other Christian rite in itself, possess or bestow any spiritual benefit. Apart from true faith held by the person receiving it, no ritual or ceremony has any spiritual value whatsoever.

Baptism is not a sacrament and, without faith, it becomes a sacrilege.

Such ideas about covenant transferal of salvation and about the spiritual efficacy of baptism are merely extensions of the kind of thinking that caused the common Jewish belief in New Testament times that a person was saved simply by being a circumcised descendant of Abraham through the line of Isaac.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 150–151). Chicago: Moody Press.

ἀλλά —-235 *allá* (typically a strong adversative conjunction) – *but (but instead), nevertheless, on the contrary.*

but you seek to kill Me

John 5:17–18 (NKJV)

¹⁷ But Jesus answered them, “**My Father has been working until now, and I have been working.**”

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 7:1 (NKJV)

7 After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

John 7:19 (NKJV)

¹⁹ Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?"

John 7:25 (NKJV)

²⁵ Now some of them from Jerusalem said, "Is this not He whom they seek to kill?"

John 8:59 (NKJV)

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

John 10:31 (NKJV)

³¹ Then the Jews took up stones again to stone Him.

John 11:53 (NKJV)

⁵³ Then, from that day on, they plotted to put Him to death.

ὁ λόγος ὁ ἐμὸς Emphatic, The Word, The one of me.

χωρεῖ

Tense: Present

Mood: Indicative

Voice: Active

Transliteration: chóreó

Phonetic Spelling: (kho-reh'-o)

Definition: (lit: I make room, hence) (a) I have room for, receive, contain, (b) I make room for by departing, go, make progress, turn myself.

5562 *xōréō* – properly, make space (place, room); (figuratively) to live with an *open* heart – i.e. with "available space" that embraces the "more important" . . . not just the "urgent"!

Lit. ‘my word has no place (*ou chōrei*) in you’, or ‘**my word does not operate in you**’. Some commentators opt very strongly for one translation or the other, thinking the connection with vv. 30, 31 is thereby greatly improved, or, conversely, so thoroughly broken that v. 37 *must* be dealing with people other than the believers of vv. 30, 31 (*cf.* notes on v. 31). In fact, the choice makes very little difference.

Carson, D. A. (1991). *The Gospel according to John*. Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Other translations

hath not free course in you

has no entrance in you.

makes no progress among you.

because My word is not welcome among you.

because you will not accept my teaching.

because you have no room for my word.

because my teaching gains no ground within you.

John 8:30–31 (NKJV)

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

Romans 2:17–24 (NKJV)

¹⁷ Indeed you are called a Jew, and rest on the law, and make your boast in God, ¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law, ¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰ an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.....

²³ You who make your boast in the law, do you dishonor God through breaking the law? ²⁴ For “*the name of God is blasphemed among the Gentiles because of you,*” as it is written.

Romans 9:6–7 (NKJV)

⁶ But it is not that the word of God has taken no effect. **For they are not all Israel who are of Israel,** ⁷ nor *are they* all children because they are the seed of Abraham;

Galatians 3:29 (NKJV)

29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

38 I speak what I have seen with My Father, and you do what you have seen with your father.”

ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

Some manuscripts place

ἐγὼ at the first position of the greek sentence.

38 I speak what I have seen with My Father,

ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ·

I have seen

ἑώρακα

Tense: Perfect

Mood: Indicative

Voice: Active

horaó: to see, perceive, attend to

Original Word: ὁράω

Part of Speech: Verb

Transliteration: horaó

Phonetic Spelling: (hor-ah'-o)

Definition: I see, look upon, experience, perceive, discern, beware.

3708 *horáō* – properly, *see*, often with *metaphorical* meaning: "to see with **the mind**" (i.e. spiritually see), i.e. perceive (with inward spiritual **perception**).

With my Father (παρα τῷ πατρὶ [*para tōi patri*]).

Locative case of πατήρ [*patēr*] and article used as possessive (common idiom), "by the side of my Father," picture of intimate fellowship like πρὸς τὸν θεόν [*pros ton theon*] (face to face with God) in 1:1.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:38). Nashville, TN: Broadman Press.

Matthew 5:16 (NKJV)

¹⁶ **Let your light so shine before men, that they may see your good works and glorify your Father in heaven.**

παρά

para: from beside, by the side of, by, beside

Original Word: παρά

Part of Speech: Preposition

Transliteration: para

Definition: gen: from; dat: beside, in the presence of; acc: alongside of.

3844 *pará* (a preposition) – properly, *close beside*. **3844** /*pará* ("from closely alongside") introduces someone (something) as very "close beside."

3844 (*pará*) an *emphatic* "from," means "from *close beside*" ("alongside"). It stresses *nearness* (closeness) which is often not conveyed in translation

John 3:11–13 (NKJV)

¹¹ Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. ¹² If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³ No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

John 3:34 (NKJV)

³⁴ For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

John 5:19 (NKJV)

¹⁹ Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

John 6:45–46 (NKJV)

⁴⁵ It is written in the prophets, ‘*And they shall all be taught by God.*’ Therefore everyone who has heard and learned from the Father comes to Me. ⁴⁶ Not that anyone has seen the Father, except He who is from God; He has seen the Father.

John 12:49–50 (NKJV)

49 For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. 50 And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

John 14:10 (NKJV)

10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.

John 15:15 (NKJV)

15 No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

John 17:8 (NKJV)

8 For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

v.38 b and you do what you have seen with your father.”

καὶ ὑμεῖς οὖν ἂ ἤκούσατε (older manuscripts) παρὰ τοῦ πατρὸς ποιεῖτε.

English Standard Version

I speak of what I have seen with my Father, and you do what you have heard from your father.”

ἤκούσατε — — to hear- akouo

ἑώρακατε to see -perceive

both are aorist verbs

ΠΟΙΕΙΤΕ.

Tense: Present

Mood: Indicative

Voice: Active

Original Word: ποιέω

Part of Speech: Verb

Transliteration: poieó

Phonetic Spelling: (poy-eh'-o)

Definition: (a) I make, manufacture, construct, (b) I do, act, cause.

8:38. If the Jews are falsely claiming Abraham as their father, Jesus is rightly claiming God as his: he is

passing on what he has seen in his Father's presence (*i.e.* he always acts just like his Father: *cf.* 3:11–13, 34; 5:19ff.; 6:46). Jesus' conduct displays his true paternity. Sadly, the same is true of the Jews: they do what they have heard from their father—only they have not yet grasped that Jesus is referring to the devil himself (v. 44).

Carson, D. A. (1991). *The Gospel according to John* (p. 351). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

v.38 b **and you do what you have seen with your father.**"

Father is identified by Christ as
The Devil

John 8:44 (NKJV)

44 You are of your father the devil, and the desires of your father you want to do. He was a **murderer** from the beginning, and **does not stand in the truth**, because there is **no truth in him**. When he speaks a lie, he speaks from his own *resources*, for **he is a liar** and the father of it.

vs. 39-41 is a repeat of vs. 37-38
with more clarification

³⁹ They answered and said to Him, "Abraham is our father."

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

40 But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

41 You do the deeds of your father.”

39 They answered and said to Him, “Abraham is our father.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς **Εἰ** τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ **ποιεῖτε**.

Εἰ

“If you were

If ye were (εἰ ἐστε [*ei este*]). **Strictly, “if ye are” as ye claim, a condition of the first class assumed to be true.** Ye would do (ἐποιεῖτε ἄν [*epoieite an*]). Read by C L N and a corrector of Aleph while W omits ἄν [*an*]. This makes a mixed condition (protasis of the first class, apodosis of the second. See Robertson, *Grammar*, p. 1022). But B reads ποιεῖτε [*poieite*] like the Sin. Syriac which has to be treated as imperative (so Westcott and Hort

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:39). Nashville, TN: Broadman Press.

ΠΟΙΕΙΤΕ·

you would do=== you would have been doing

Tense: Imperfect

Mood: Indicative

Voice: Active

Some manuscripts have this as an imperative
(Command)

Either would be true.

IF you are Abrahams children and you are, then you should be doing continually in the past until present the works of Abraham

or

IF you are Abrahams children and you are, then DO the Works of Abraham.

39 Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

Jesus responded by stating that spiritual descendants of Abraham **do** what **Abraham did**, that is, they believe and obey God. They should respond in faith to the heavenly messenger and do what He says

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

their conduct that are diametrically opposed to Abraham's. Abraham obeyed God's voice and followed his requirements, commandments, decrees and laws (Gn. 26:5). By contrast, the rising antipathy Jesus' interlocutors display to the one who has passed on the truth that he heard from God can only mean that, unlike Abraham, they have no real heart for God, no sensitivity to his voice. Their 'father' must therefore be someone else.

Carson, D. A. (1991). [The Gospel according to John](#) (pp. 351–352). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

vs. 40 and 41 sum it up for us

⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

⁴¹ You do the deeds of your father.”

41 υμεις ΠΟΙΕΙΤΕ τα εργα του πατρος

ΠΟΙΕΙΤΕ

Tense: Present

Mood: Indicative

Voice: Active

Psalm 37:12 (NKJV)

¹² The wicked plots against the just,
And gnashes at him with his teeth.

Psalm 37:32 (NKJV)

32 The wicked watches the righteous,
And seeks to slay him.

Jesus Confronts Salvation by Heritage or Salvation by the past events

False Religion claims that something you are or something you have done in the past gives you salvation.

For the religious person, it may be a christian family,
a christian heritage.

a baptism as a infant or child.

My past membership in a church

In some cases, it would be all the good that I have done in the past, will out weigh the bad I have done

But for many in the evangelical protestant churches, it is often and event in the past that we go back to as proof of salvation.

a Time on a calendar

a prayer we prayed

An isle we walked

A Conversation we had with a pastor.

But none of these things are proof of salvation.

1000s have dones these things and are lost.

Salvation is more than a formula repeated, more than a prayer prayed. more than an isle walked . Scripture never refers to these as proofs of conversion.

John 8:30–31 (NKJV)

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him,
“If you abide in My word, you are My disciples indeed.

Colossians 1:21–23 (NKJV)

²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled
²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—
²³ if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Hebrews 3:14 (NKJV)

¹⁴ For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

Hebrews 10:38–39 (NKJV)

³⁸ *Now the just shall live by faith;
 But if anyone draws back,*

My soul has no pleasure in him.”

³⁹ But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

James 1:25 (NKJV)

²⁵ But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

1 John 2:19 (NKJV)

¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

II. Jesus Confronts their Fallacy

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

⁴² Jesus said to them, “**If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.**”

III. Jesus Confronts their Ability

43 Why do you not understand My speech? Because you are not able to listen to My word.

44 You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

45 But because I tell the truth, you do not believe Me.

46 Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

47 He who is of God hears God's words; therefore you do not hear, because you are not of God."