



JOHN 8:12-20 | JEWISH LEADERSHIP ACCUSE JESUS OF FALSE TESTIMONY

- Verse 12 –
 - Since the previous segment ends with Jesus **left alone** with the woman (Jn. 8:12), this must be a new occasion, though not distant in time nor circumstance.
 - Jesus makes the claim, **I am the light of the world**, the One who can take a person out of **darkness** into **the light of life**.
 - The connection of **light** and **world** almost certainly was taken by Jews as “I am the Messiah.” Passages like Isaiah 9:2, 42:6 and others would immediately come to mind.
 - The Jewish people (contrary to popular opinion), always had a worldwide scope, expecting a Messiah that would be not only their Savior, but also the Savior of the world.
- Verse 13 –
 - Perhaps the Pharisees were with Jesus when He spoke the words of John 5:31, **If I bear witness of myself, my witness is not true**. In those words, Jesus said that His own testimony, by itself, **is not true**. This would be the requirement of the Torah and of the oral law.
 - Modern law is built on this ancient principle. The doctrine of *Corpus Delicti* (the body of law) says that a confession alone is not sufficient for conviction.
- Verse 14 –
 - Previously, in the context of John 5:31, Jesus brought forth other witnesses, such as John the Baptist.
 - Here He simply moves beyond and states that His **record is true** because it is based on that which only He could know, namely, His origin.
- Verses 15-16 –
 - Verse 15 is possibly a reference to the preceding incident of the woman caught in adultery.
 - In verse 16, Jesus give explanation for His statement of verse 14, saying, **I am not alone** in testimony.
- Verses 17-19 –
 - The fact that Jesus is being almost stubborn in His response to the Pharisees is becoming evident. These verses could almost be summarized by two non-Biblical proverbs:
 - “You can lead a horse to water, but you can’t make him drink.”
 - “A person helped against their will is of the same position still.”
 - Should Jesus have been so stubborn? Should He have been more accommodating? One should be reminded that this is *not* the first encounter, and that the Pharisees had all but arrested Jesus on many occasions leading up to this. There comes a time when continued kindness serves no purpose.
- Verse 20 –
 - The **treasury** was a part of the **temple** where the people would give their gifts. It was in the area where women could gather (compare Mark 12:41-43).

- The comment that **no man laid hands on him** is a reminder of the circumstances of rejection, alluded to in the notes of the previous verses. Kindness and accommodation to those who have determined to arrest you and put you to death serves no purposes.

JOHN 8:21-59 | DEBATES WITH THE SCRIBES AND PHARISEES

- Verses 21-22 - Topic #1
 - Verse 21 contains a HUGE prophecy to the leaders (and thus the nation): You (and your people) **shall die in your sins**.
 - Because Jesus said **ye shall seek me** but **ye cannot come**, it appears that *once the Jewish nation would reject Jesus, they could no longer come to Jesus*.
 - However, we know that later the nation would have a chance to *repent* of this rejection, through the Holy Ghost, beginning at Pentecost. Though they could not come to where Jesus was, they could repent and call for Him to come to them.
 - The response of the Jewish leadership (v. 22) was “out in left field,” but possibly not because of their stubborn refusal to listen to Jesus, but rather simply because they did not know the future like Jesus did.
- Verses 23-25 - Topic #2
 - The Lord declares **Ye are from beneath**, which is not a reference to hell but rather to **this world**. Being **of this world**, they would suffer the consequences of this world, mainly, **ye shall die in your sins** (v. 24). The only escape was to **believe** that **I am he** (v. 24).
 - When the Jews respond, **Who art thou?**, Jesus replies with the stubborn phrase, **Even the same that I said unto you from the beginning**. Jesus is no longer going to accommodate their rejection.
- Verses 26-27 - Topic #3
 - The words that Jesus spoke were the words of the Father. Jesus had **many things to say** to the people, but the leadership rejected these things.
 - Because the people **understood not that he spake to them of the Father** (v. 27), they missed the opportunity to hear these things.
- Verses 28-30 - Topic #4
 - Jesus now makes another prophecy: that the Jewish people would **know that I am he** (v. 28) after He had been **lifted up** (v. 28), a reference to the resurrection and ascension.
 - Even here, **many believed on him**. Perhaps men like Nicodemus and Joseph of Arimathea were included.
- Verses 31-33 - Topic #5
 - The instruction to **continue in my word** not an instruction to modern day Christians, but vital information to those who were believing in Him (v. 30) in the pre-crucifixion days. It could not be known that Jesus was the “I am” until after the resurrection and ascension (v 28), so there was a need for the believers to **continue in My word** and then (future) **you will know the truth, and the truth shall make you free** (v. 32).
 - Those who heard him took the comment about freedom to be a comment of slavery, and proclaimed that they **were never in bondage to any man**. Either they lived in the depth of ignorance, or this is a way of saying, “please clarify the freedom of which you speak?”
 - Note: Christianity has taken these words concerning **the truth shall make you free** and used them of *any and all truth*. While it is a fact that *truth is liberating*, by generalizing this statement, Christianity has lost its immediate contextual meaning. Jesus was saying, “You cannot fully see that I am Messiah at this point, but continue with Me and the full truth will come in the unfolding of time. When that truth comes, you will be free people.” Indeed, even the Apostles did not fully believe until after the resurrection (consider Thomas and Peter as examples).