

# A Study of John's Gospel

## Lesson 11: Increasing Conflict, Part 3 (8:1-59)

### **“Woman, where are those accusers of yours?” (8:1-11)**

Most conservative textual critics feel that the story of the adulterous woman (7:53-8:11) is an authentic event in the life of Jesus, but was not part of John's original text. They feel through the ages, scribes simply added the text to capture this remarkable account. It does not flow smoothly in the context of John 7 and 8 but I am so appreciative of its preservation because of the many lessons drawn from its record. Verse 6 is critical in understanding Jesus' teaching.

### **“I am the light of the world” (8:12-30)**

Once again, the author further develops the concepts introduced in the prologue (1:1-18). The “true light” is the Word from heaven; sent from God Himself. Jesus continues the thought that the light will be the perfect judge of the world, exposing the sins of men. He tells the crowd that He is going away and those who do not believe His Words cannot follow.

### **“the truth shall make you free” (8:31-47)**

True discipleship was not dependent upon one's physical lineage. Jesus tells “those Jews who believed Him” that they were slaves to sin and freedom could only be obtained through Him. It is critical to the theme of John's message to understand how “belief in Jesus” is developmental process. Those who do not believe in Jesus are not true descendants of Abraham but sons of the devil; harsh realities that the Jews did not understand.

### **“before Abraham was, I AM” (8:48-59)**

The Jews prided themselves on their ancestry connection to Abraham. He was their father and all Jews ensured their lineage could be traced back to him. Could this Jesus convict them of sin? He must be a Samaritan or even a demon. Jesus seemed to be going beyond the teachings of Moses and ignored the lineage of Abraham. Who was this Jesus (25)? He explains that His teaching is not only consistent with the teaching of Abraham and the Law of Moses, but “Abraham rejoiced to see My day”, speaking of the time of the coming Messiah. This was more than they could absorb and “took up stones” to deal with Jesus without a formal trial.

## **Questions:**

1. How did Jesus place the dilemma of a woman “caught in adultery” back on her accusers (7)? Was the issue that Jesus was making to show obedience to Moses' law or something else?
2. The conversation between Jesus and the Jews reached several pinnacles. One was in verse 25. What was the question asked by the Jews and how did Jesus respond?
3. How does verses 28 and 30 support the author's them of the gospel (20:30-31)?
4. When the Jews stated they had never been in bondage to anyone, to what did Jesus say they were slaves (34)?
5. What was Jesus claiming when He told the Jews, “before Abraham was, I AM” (58)?