

John 8:37–47
Jesus Confronts False Religion
Pt 2

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:

You may have heard it said
Christianity is not a religion, it's a relationship."

That phrase is an attempt to distance our selves from all the forms of religious rituals and rules that so many believe will make them right with God.

You don't have to knock on doors, shave your head, avoid meat, or ride a mountain bike while wearing a tie to be "religious."

So in many areas of evangelism, The term "Religion" is looked down on, scorned, if not denied all together.

But as a point of clarification....

Any group of people adhering to a particular set of beliefs and practices qualifies as a religion.

In that sense, all people are religious in some way. Atheists are far more religious than they are rational about their unbelief, insisting that *nothing* created everything. Sports fanatics idolize their favorite players and attend every performance. Epic guitarists are worshiped by their fans as rock gods. And large groups of everyday “irreligious” people spend their days devoted to their electronic devices.

Don't be deceived.

You are religious even if you religiously deny that you're religious. The critical question is whether the religion you adhere to is true or false. Does your religion honor God or does it offend Him?

One of my favorite men in the history of the church who found himself neck deep in the wrong religion was Martin Luther. The Great Reformer, who is known for nailing of the 95 Thesis to the Door of the Church in Wittenberg Germany.

He was a priest in the Roman Catholic Church and was moved to protest the practice of the Roman Church in the selling of indulgences. Basically selling forgiveness for money.

His Religion taught that forgiveness came as a result of works, and a lot of them. Luther was so

consumed with the need to work to get right with God that he would go to confession, sometimes, for 6 hours a day.... then leave, only to remember another sin and return to confess it.

He would fast often, so much so that his friends thought he would die of starvation.

He would inflict pain on himself, like freezing. He would expose himself with little clothes as possible so he would freeze and perhaps get his sins forgiven.

He went to Rome on one occasion for the purpose of climbing the stairs,

the famous Scala Sancta, or Sacred Stair, supposed to have been brought from Jerusalem — the same steps down which our Saviour walked from Pilate's hall of judgment to the hill of Calvary. These steps are twenty-five in number, made of solid marble, and covered with wood to keep them from being worn away by the knees of the climbing pilgrims

He did this in hopes of receiving forgiveness

It wasn't until his Study of the Book of Galatians that God opened his eyes to the wonderful truth of Justification by Faith

He was resurrected from the spiritual death and darkness of a False religion and brought into the glorious like of Christ as the Sole means of Salvation

The True Religion

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.”

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.”

II. Jesus Confronts their Fallacy

41b 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.

41b Then they said to Him, “We were not born of fornication; we have one Father—God.”

—God.” —- emphatic

ΤΟΝ ΘΕΟΝ

“We were not born of fornication;

Naturally enough, the Jews do not appreciate Jesus’ insistence that their conduct disallows their claim to Abraham as their father. His charge makes them spiritual bastards: *We are not illegitimate children*, they protest. There may be one or both of two other overtones in these words:

(1) It is not at all impossible that the Jews are alluding to the irregularities connected with Jesus’ birth. From their perspective, he displays considerable cheek to talk about paternity: *they were not born of fornication* (wink, wink). If this is a correct reading, then it is a further instance of Johannine irony, irony which extends beyond the virginal conception of Christ (*cf.* notes on 6:42) to the question of his ultimate origin in the Father (1:1–18; 3:17).

(2) It is also possible that this verse anticipates v. 48, where Jesus is charged with being a ‘Samaritan’. Samaritans and Jews each fostered mutually antithetical accounts of the dubious origins of the other group. Unfortunately, the Samaritan views of the origins of the Jews are not well preserved. There is some evidence, however, that they thought Satan seduced

Eve to produce Cain. If they also thought of these Jews as descendants of Cain rather than of Seth, then it is just possible that the Jews in this passage, thinking that Jesus is siding with the Samaritans against them, respond to the charge and deny that their origins lay in fornication.

In any case, if Jesus will not allow them Abraham as their father, surely he cannot deny them God. Had not the Lord himself declared, 'Israel is my firstborn son' (Ex. 4:22), and 'I am Israel's father' (Je. 31:9; *cf.* Dt. 14:1–2)? In one sense, this is, for the Jews in this context, both a proud claim and the ultimate defiance: there is no turning back in the debate at this point. That the Evangelist records it may be in part his own wry way of referring to the unique origins of Jesus.

Carson, D. A. (1991). *The Gospel according to John* (p. 352). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Ye do the works of your father (ὕμεις ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν [*humeis poieite ta erga tou patros humōn*]). Who is not Abraham and not God as Jesus plainly indicates. **We were not born of fornication** (ἡμεῖς ἐκ πορνείας ἐγεννηθημεν [*hēmeis ek porneias egennēthēmen*]). First aorist passive indicative of γεννάω [*gennaō*]. This they said as a proud boast. Jesus had admitted that they were physical (Deut. 23:2) descendants of Abraham (37), but now denies that they are spiritual children of Abraham (like Paul in Rom. 9:7). Πορνεία [*Porneia*] is from

πορνος [*pornos*] (harlot) and that from περνημι [*pernēmi*], to sell, a woman who sells her body for sexual uses. It is vaguely possible that in this stern denial the Pharisees may have an indirect fling at Jesus as the bastard son of Mary (so Talmud). **We have one Father, even God** (ένα πατερα έχομεν τον θεον [*hena patera echomen ton theon*]). No “even” in the Greek, “One Father we have, God.” This in direct reply to the implication of Jesus (verse 38) that God was not their spiritual Father.

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 8:41). Nashville, TN: Broadman Press.

Infuriated by Jesus’ continued insistence that they were not Abraham’s spiritual children, the Jews lashed out at Him with a vicious insult. Their mocking statement, “**We were not born of fornication,**” was undoubtedly a disparaging reference to the controversy surrounding Jesus’ birth. In other words, they were implying that His birth, unlike theirs, was illegitimate (cf. v. 48).

The Jewish leaders went on to insist, “**We have one Father: God.**” No doubt they had in mind such Old Testament passages as

Exodus 4:22: “Thus says the Lord, ‘Israel is My son, My firstborn’ ” and

Jeremiah 31:9: “I am a father to Israel, and Ephraim is My firstborn” (cf. 3:19; Deut. 32:6; 1 Chron. 29:10).

It was true that God was the Father of all Israel in a national sense. But, spiritually speaking, He was the Father only of those who had truly come to saving faith (cf. the discussion of v. 37 above).

Perhaps at this point Jesus' opponents began to grasp what He was implying and would soon say—that they were children of Satan (vv. 38, 41). In response, they maintained that their religion was pure, untainted by idolatrous false religion. Hence they could not be Satan's children, because he was the spiritual father of the heathen. Thus, they asserted with confidence, they must be children of God.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 371). Chicago: Moody Press.

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.

42 Jesus said to them, “If God were your Father, you would love Me,

WHY?

for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

42 Jesus said to them, **“If God were your Father, you would love Me,**

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ,
were ἦν

would love ἠγαπᾶτε

Tense: Imperfect

Mood: Indicative

Voice: Active

Ye would love me (ἠγαπᾶτε ἂν ἐμε [*ēgapate an eme*]). Conclusion of **second-class** condition with distinct implication that their failure to love Jesus is proof that God is not their Father (protasis).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:42). Nashville, TN: Broadman Press.

But their proud boast was palpably false; as **Jesus said to them, “If God were your Father (and the implication is that He was not),**

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 371). Chicago: Moody Press.

42 Jesus said to them, **“If God were your Father, you would love Me,**

WHY?

for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

εγὼ γὰρ **ἐκ τοῦ Θεοῦ ἐξηλθὼν** καὶ **ἤκω** οὐδε γὰρ ἀπὸ ἐμαυτοῦ **ἐληλυθα** ἀλλ' ἐκεῖνος με ἀπεστείλεν

The Love of Christ is dependent on your acknowledgment, of His Origination.....

from God

ΕΚ ΤΟΥ ΘΕΟΥ

1537 *ek* (a preposition, written *eks* before a vowel) – properly, "*out from* and *to*" (the *outcome*); *out from within*. **1537** /*ek* ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." **1537** (*ek*) has a two-layered meaning ("*out from* and *to*") which makes it *out-come* oriented (out of the depths of the source and extending to its impact on the object).

See 4:30 for ἐξηλθον ἐκ [*exēlthon ek*]. In 13:3 and 16:30 Jesus is said to have come from (ἀπο [*apo*]) God. The distinction is not to be pressed. Note the definite consciousness of pre-existence with God as in 17:5.

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.

I proceeded forth

εγω εξηλθον

Tense: Aorist

Mood: Indicative

Voice: Active

\For I came forth from God (ἐγώ γάρ ἐκ τοῦ θεοῦ ἐξηλθον [*egō gar ek tou theou exēlthon*]). Second aorist active indicative of ἐξέρχομαι [*exerchomai*], **definite historical event (the Incarnation).**

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:42). Nashville, TN: Broadman Press.

exerchomai: to go or come out of

Original Word: ἐξέρχομαι

Part of Speech: Verb

Transliteration: exerchomai

Definition: I go out, come out.

- a. with mention of the place out of which one goes, or of the point from which he departs; α. of those who leave a place of their own accord:

came

ηκω

Tense: Present

Mood: Indicative

Voice: Active **ηέκό: to have come, be present**

Original Word: ἦκω

Part of Speech: Verb

Phonetic Spelling: (hay'-ko)

Definition: I have come, am present, have arrived.

2240 *hékō* (a primitive verb) – properly, to reach the *end-destination* (goal).

English Standard Version

Jesus said to them, “If God were your Father, you would love me, for I came from God **and I am here**. I came not of my own accord, but he sent me.

The explicit criterion in this verse, however, is love for Jesus. Knowing with absolute certainty that he himself has come from God and has been sent by him (this recurring emphasis on Jesus’ functional subordination harks back to 5:19ff.), Jesus can only conclude that if the Jews do not enthusiastically embrace him and love him, it must be because they themselves do not know the Father (*cf.* 1 Jn. 5:1).

Carson, D. A. (1991). *The Gospel according to John* (p. 352). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Those who profess love for God yet reject the One who **proceeded forth and** came **from** Him cannot be true children of God. By refusing to embrace Jesus, the Jewish leaders completely undermined their claim that God was their Father. True children of God are inherently characterized by a love for His Son.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 371). Chicago: Moody Press.

for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

John 1:1–2 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God.

John 1:14 (NKJV)

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 13:3 (NKJV)

3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

John 16:27–30 (NKJV)

27 for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

28 I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

29 His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! **30** Now we are sure that You know all things, and have no need that anyone

should question You. By this we believe that You came forth from God.”

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.

John 17:25 (NKJV)

²⁵ O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

Galatians 4:4 (NKJV)

⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

1 John 4:9 (NKJV)

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

1 John 4:14 (NKJV)

¹⁴ And we have seen and testify that the Father has sent the Son *as* Savior of the world.

Your recognition and believe of Origination of Christ is the foundation of belief in the Identification of Christ .

| | |
|-----------------------|-------------|
| He is From Heaven—- | Origination |
| He is out From God— — | Deification |
| He came to Earth—- | Incarnation |

The Eternal and Theological implications of this are huge.

John 5:23 (NKJV)

²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 15:23 (NKJV)

²³ He who hates Me hates My Father also.

John 15:23 (NKJV)

²³ He who hates Me hates My Father also.

1 John 5:1 (NKJV)

5 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

1 Corinthians 16:22 (NKJV)

²² If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

The Point is

If You don't get Christ Right, You don't get God Right
If your Christology is wrong, Your Theology is wrong

Many say they believe in God, but not Christ, hence they don't believe in God.

False Religions All end up Getting there Christology wrong and therefore everything else is wrong

Jehovah Witness -Jesus is not God but a god

Jesus is a created being - the "firstborn of creation", so he was present since the beginning of creation but not earlier. They say he cannot be identical with God the Father, because the Bible says that the Word was *with* God. And since two persons cannot be identical, Jesus cannot be God. He was created by God as the very first there was and from then on he created all of the material world.

Mormons -Jesus is a God among many, and brother of Lucifer,.... Jesus Christ is the first-born of all the *spirit children of God*, a term that includes angels, demons, and human beings. The difference between Christ and them is not one of kind but only of position. Any thought of Christ's distinctive deity is rejected.

....as man is, God once was, and as God is, man may become

Herbert. W. Armstrong, Worldwide Church of God—

He was *not* the son of God before he was born of the virgin Mary. And in the incarnation, he ceased to be God and became fully man.

Christian Science --

Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ. The spiritual Christ was infallible; Jesus, as the material manhood, was not Christ.

Scientology does not have any specific teachings about Jesus Christ or The Holy Spirit. Hubbard rejected Christ's deity and mission as figments of unenlightened minds.

Islam- Jesus was just a prophet, never claimed to be God and never died on the Cross.

Bahai faith -- Jesus Was a Great Teacher

Judaism— Monotheistic Faith

One God vs. many gods

Among followers of **Judaism**, those who believe that he actually existed as a person, **Jesus** is viewed as having

been the most influential, and consequently, the most damaging of all [false messiahs](#).^[1] However, since the traditional Jewish belief is that the [messiah](#) has not yet come and the [Messianic Age](#) is not yet present, the total [rejection of Jesus](#) as either messiah or [deity](#) has never been a central issue for Judaism.

Deuteronomy 6:4 (NKJV)

⁴ “Hear, O Israel: The Lord our God, the Lord *is* one!

Isaiah 44:6 (NKJV)

⁶ “Thus says the Lord, the King of Israel,
And his Redeemer, the Lord of hosts:
‘I *am* the First and I *am* the Last;
Besides Me *there is* no God.

James 2:19 (NKJV)

¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble!

But they miss the Full Revelation of God in Christ.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

1 Corinthians 1:3 (NKJV)

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

Romans 1:7 (NKJV)

⁷ To all who are in Rome, beloved of God, called *to be* saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Ephesians 1:2 (NKJV)

² Grace to you and peace from God our Father and the Lord Jesus Christ.

Galatians 1:3 (NKJV)

³ Grace to you and peace from God the Father and our Lord Jesus Christ,

Philippians 1:2 (NKJV)

² Grace to you and peace from God our Father and the Lord Jesus Christ.

Colossians 1:2 (NKJV)

² To the saints and faithful brethren in Christ *who are* in Colosse:

Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Corinthians 1:2 (NKJV)

² Grace to you and peace from God our Father and the Lord Jesus Christ.

Ephesians 1:3 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

2 Corinthians 1:3 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

1 Peter 1:3 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

1 Thessalonians 3:11 (NKJV)

¹¹ Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

2 Peter 1:1 (NKJV)

1 Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

Titus 2:13 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

Jude 4 (NKJV)

⁴ For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Our only Master and Lord (τον μονον δεσποτην και κυριον ημων [*ton monon despotēn kai kurion hēmōn*]). For the force of the one article for one person see on 2 Pet. 1:1. For δεσποτην [*despotēn*] of Christ see 2 Pet. 2:1

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jud 4). Nashville, TN: Broadman Press.

The Jews miss God, because they miss Christ.
All the talk about God, with out and believe in Christ as God, is **meaningless religious talk.**

None Saving words

Useless vain speech with no Salvific conclusion

Religion often presents itself as a Belief in God, but when you get to the specifics, it is willing to deny the essentials of Theology Proper, and Christology

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."

They had 2 major Problems

1. A Love of Paternal Origination
2. A Lack of Spiritual Regeneration

These Characteristics Produce

1. No Reception of the Truth
2. Total Rejection of the the Truth.

They had 2 major Problems

1. A Love of Paternal Origination

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

⁴⁴ You are of *your* father the devil,

^{v.44} ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου

44) Ye are of your father the devil.--"**Ye**" is **emphatic.** "Ye who have claimed Abraham and God as your father. Ye are of the father, but that father is the devil." The possessive pronoun (your) is not expressed in the Greek, and the form of the sentence is one which would have required it if it were included in the sense.

and the **desires** of your father you **want** to do.

desires

epithumia: desire, passionate longing, lust

Original Word: ἐπιθυμία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: epithumia

Phonetic Spelling: (ep-ee-thoo-mee'-ah)

Definition: desire, eagerness for, inordinate desire, lust.

Cognate: 1939 *epithymía* (from 1909 *epí*, "focused on" and 2372 *thymós*, "passionate desire") – properly, *passion* built on strong feelings (urges). These can be positive or negative,

want

theló: to will, wish

Original Word: θέλω

Part of Speech: Verb

Transliteration: theló

Phonetic Spelling: (eth-el'-o,)

Definition: I will, wish, desire, am willing, intend, design.

Cognate: 2309 *thélō* (a primitive verb, *NAS* dictionary) – to desire (wish, will), wanting what is *best* (*optimal*) because someone is *ready* and *willing* to act.

He was a **murderer** from the beginning, and *does not* stand in the truth, because there is no truth in him.

ΕΚΕΙΝΟΣ ανθρωποκτονος ην απ αρχης και εν τη αληθεια ουχ εστηκεν οτι ουκ εστιν αληθεια εν αυτω

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 8:44). Bellingham, WA: Logos Bible Software.

ΕΚΕΙΝΟΣ

ekeinos: that one (or neut. that thing), often intensified by the art. preceding

Original Word: ἐκεῖνος, η, ο

Part of Speech: Demonstrative Pronoun

Transliteration: ekeinos

Phonetic Spelling: (ek-i'-nos)

Short Definition: that, that one there, yonder

Definition: that, that one there, yonder.

NAS Exhaustive Concordance

Word Origin

from **ekei**

Definition

that one (or neut. that thing), often intensified by the art. preceding² A
Lack of Spiritual Regeneration

murderer

anthrōpoktonos: a manslayer

Original Word: ἀνθρωποκτόνος, ου, ὁ

Transliteration: anthrōpoktonos

Phonetic Spelling: (anth-ro-pok-ton'-os)

Definition: a murderer, **man-slayer**.

from **anthrōpos** and kteinó (to kill)

A murderer (ἀνθρωποκτονος [*anthrōpoktonos*]). Old and rare word (Euripides) from ἀνθρωπος [*anthrōpos*], man, and κτεινω [*kteinō*], to kill. In N. T. only here and 1 John 3:15. The Jews were seeking to kill Jesus and so like their father the devil.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:44). Nashville, TN: Broadman Press.

and does not stand in the truth, because there is no truth in him.

his constant character. He has no place in the sphere of the truth;

(1) *The devil was a murderer from the beginning*, probably a reference to the fall of Adam and Eve. By the success of his temptation, he robbed Adam of spiritual life, and through him brought death to the entire race (*cf.* Rom. 5:12). (2) He abandoned the truth, *for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.* Like his murder, the devil's lies are evident from the Garden of Eden on; for in the Garden God said, 'You will surely die' (Gn. 2:17), while the devil promptly retorted, 'You will not surely die'. Either God or the devil was lying; John accepts the given that 'it is impossible for God to lie' (Heb. 6:18). Just as God inevitably speaks the truth, the devil spontaneously gravitates to lying: *When he lies, he speaks his native language* (lit. 'he speaks out of his own [*sc.* nature or essential characteristics]')

Carson, D. A. (1991). *The Gospel according to John* (p. 353). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The devil and truth have no contact

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 8:44). Nashville, TN: Broadman Press.

The Jews and there leaders were not the only ones that have there father as the Devil
All lost, without Christ are in the same condition

John 6:70 (NKJV)

⁷⁰ Jesus answered them, **“Did I not choose you, the twelve, and one of you is a devil?”**

Matthew 13:38 (NKJV)

³⁸ The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

Acts 13:8–10 (NKJV)

⁸ But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. ⁹ Then Saul, who also *is called* Paul, filled with the Holy Spirit, looked intently at him ¹⁰ and said, “O full of all deceit and all fraud, you son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?”

1 John 3:8 (NKJV)

⁸ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1 John 3:10 (NKJV)

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

1 John 5:19 (NKJV)

¹⁹ We know that we are of God, and the whole world lies *under the sway of* the wicked one.

Ephesians 2:2 (NKJV)

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Ever since the fall, Satan's hatred for mankind has driven him to prowl "around like a roaring lion, seeking someone to devour" (1 Peter 5:8). He cares nothing for even the most evil men, those most devoted to his service.

MacArthur, J. F., Jr. (2006). [John 1-11](#) (p. 372). Chicago: Moody Press.

2 Corinthians 4:3-4 (NKJV)

³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

Matthew 13:19 (NKJV)

¹⁹ When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

Luke 8:12 (NKJV)

¹² Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

2 Corinthians 11:3 (NKJV)

³ But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

2 Corinthians 11:13–15 (NKJV)

¹³ For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴ And no wonder! For Satan himself transforms himself into an angel of light. ¹⁵ Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

2. A Lack of Spiritual Regeneration

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

ο ων εκ του Θεου τα ρηματα του Θεου ακουει δια τουτο υμεις ουκ ακουετε οτι εκ του Θεου ουκ εστε

ὁ ὢν

he who is

Tense: Present

Mood: Participle

Voice: Active

τὰ ῥήματα

Phonetic Spelling: (hray'-mah)

Short Definition: a thing spoken

Definition: a thing spoken, (a) a word or saying of any kind, as command, report, promise, (b) a thing, matter, business.

ἀκούει —hears

Tense: Present

Mood: Indicative

Voice: Active

191 ἀκούō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See 189 (akoē).

Young's Literal Translation

he who is of God, the sayings of God he doth hear; because of this ye do not hear, because of God ye are not.'

In the same way he who is of God does the will of God, and hears the words of God. The words of God are those which He has been speaking unto them ([John 8:26](#)). Here, then, is the answer to the question, "Why do ye not believe Me?" Rabbis and priests,

teachers of the Law, judges of truth, offerers of sacrifice, keepers of feasts, worshippers in synagogues and Temple--they were all this; but they were not "of God."

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.

John 6:45 (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.

John 10:26–27 (NKJV)

²⁶ But you do not believe, because you are not of My sheep, as I said to you. ²⁷ My sheep hear My voice, and I know them, and they follow Me.

John 17:6–8 (NKJV)

⁶ "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, **and they have kept Your word.** ⁷ Now they have known that all things which You have given Me are from You. 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.

The Wrong Origination the Devil

and NO Regeneration Lost

Produce — —-

These Characteristics Produce

No Reception of the Truth
Total Rejection of the the Truth.

1. No Reception of the Truth

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

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

43 διατι την λαλιαν την εμην ου γινωσκετε οτι ου δυνασθε ακουειν τον λογον τον εμον

understand — —-γινωσκετε

Definition: I am taking in knowledge, come to know, learn; aor: I ascertained, realized.

speech— λαλιαν

Definition: (in classical Greek: babble, chattering) speech, talk; manner of speech, dialect.

Gill's Exposition of the Entire Bible

Why do ye not understand my speech?.... Language, idiom, dialect, and form of speaking, in a figurative way; for they did not know what he meant by liberty, and bondage, and by having another father than Abraham, or by his own procession and coming forth from God:

δυνασθε

you are not able

Tense: Present

Mood: Indicative

Voice: Middle or Passive

ακουειν to listen

even because ye cannot hear my word; as they had no spiritual discerning and understanding of the doctrine of Christ, which showed them to be carnal, and natural men, and not regenerate ones, and the children of God; so they had an aversion to it, and could not bear to hear it.

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸ So then, those who are in the flesh cannot please God.

Jeremiah 13:23 (NKJV)

²³ Can the Ethiopian change his skin or the leopard its spots?

Then may you also do good who are accustomed to do evil.

Matthew 12:34 (NKJV)

³⁴ Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

1 Corinthians 2:14 (NKJV)

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Matthew 13:10–11 (NKJV)

¹⁰ And the disciples came and said to Him, “Why do You speak to them in parables?”

¹¹ He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

John 3:3 (NKJV)

³ Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

John 10:26 (NKJV)

²⁶ But you do not believe, because you are not of My sheep, as I said to you.

John 12:37–39 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?
And to whom has the arm of the Lord been revealed?”

³⁹ Therefore they could not believe, because Isaiah said again:

Isaiah 6:8–11 (NKJV)

⁸ Also I heard the voice of the Lord, saying:

“Whom shall I send,
And who will go for Us?”

Then I said, “Here *am* I! Send me.”

⁹ And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.’

¹⁰ “Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,

And hear with their ears,
And understand with their heart,
And return and be healed.”

¹¹ Then I said, “Lord, how long?”
And He answered:

“Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,

Jeremiah 6:10 (NKJV)

¹⁰ To whom shall I speak and give warning,
That they may hear?
Indeed their ear *is* uncircumcised,
And they cannot give heed.
Behold, the word of the Lord is a reproach to them;
They have no delight in it.

Arthur PINK

It is of the utmost importance that people should clearly understand and be made thoroughly aware of their spiritual impotence, for thus alone is a foundation laid for bringing them to see and feel their imperative need of divine grace for salvation. So long as sinners think they have it in their own power to deliver themselves from their death in trespasses and sins, they will never come to Christ that they might have life, for "the whole need not a

physician, but they that are sick." So long as people imagine they labor under no insuperable inability to comply with the call of the gospel, they never will be conscious of their entire dependence on Him alone who is able to work in them "all the good pleasure of his goodness, and the work of faith with power" (2 Thess. 1:11). So long as the creature is puffed up with a sense of his own ability to respond to God's requirements, he will never become a suppliant at the footstool of divine mercy.

A careful perusal of what the Word of God has to say on this subject leaves us in no doubt about the awful state of spiritual serfdom into which the fall has brought man. The depravity, blindness and deafness of all mankind in things of a spiritual nature are continually inculcated and emphatically insisted on throughout the Scriptures. Not only is the total inability of the natural man to obtain salvation by deeds of the law frequently asserted, but his utter helplessness in himself to comply with the terms of the gospel is also strongly affirmed—not indirectly and occasionally, but expressly and continually. Both in the Old Testament and in the New, in the declarations of the prophets, of the Lord Christ, and of His apostles, the bondage of the natural man to Satan is often depicted, and his complete impotence to turn to God for deliverance is solemnly and unequivocally set forth. Ignorance or misconception on the matter is therefore inexcusable.

Nevertheless the fact remains that this is a doctrine which is little understood and rarely insisted upon. Notwithstanding the clear and uniform testimony of the

Scriptures, the actual conditions of men, their alienation from God, their sinful inability to return to Him, are but feebly apprehended and seldom heard even in orthodox quarters. The fact is that the whole trend of modern thought is in the very opposite direction. For the past century, and increasingly so during the last few decades, the greatness of man—his dignity, his development and his achievements—has been the predominant theme of pulpit and press. The antiscriptural theory of evolution is a blank detail of the fall and its dire consequences, and even where the Darwinian hypothesis has not been accepted, its pernicious influences have been more or less experienced.

The evil effects from the promulgation of the evolutionary lie are far more widespread than most Christians realize. Such a philosophy (if it is entitled to be called that) has induced multitudes of people to suppose that their state is far different from, and vastly superior to, the fearful diagnosis given in Holy Writ. Even among those who have not accepted without considerable reservation the idea that man is slowly but surely progressing, the great majority have been encouraged to believe that their case is far better than it actually is. Consequently, when a servant of God boldly affirms that all the descendants of Adam are so completely enslaved by sin that they are utterly unable to take one step toward Christ for deliverance, he is looked upon as a doleful pessimist or a crazy fanatic. To speak of the spiritual impotence of the natural man is, in our day, to talk in an unknown tongue.

Not only does the appalling ignorance of our generation cause the servant of God to labor under a heavy handicap when seeking to present the scriptural account of man's total inability for good; he is also placed at a serious disadvantage by virtue of the marked distastefulness of this truth. The subject of his moral impotence is far from being a pleasing one to the natural man. He wants to be told that all he needs to do is exert himself, that salvation lies within the power of his will, that he is the determiner of his own destiny. Pride, with its strong dislike of being a debtor to the sovereign grace of God, rises up against it. Self-esteem, with its rabid repugnance of anything which lays the creature in the dust, hotly resents what is so humiliating. Consequently, this truth is either openly rejected or, if seemingly received, is turned to a wrong use.

Moreover, when it is insisted on that man's bondage to sin is both voluntary and culpable, that the guilt for his inability to turn to God or to do anything pleasing in His sight lies at his own door, that his spiritual impotence consists in nothing but the depravity of his own heart and his inveterate enmity against God, then the hatefulness of this doctrine is speedily demonstrated. While men are allowed to think that their spiritual helplessness is involuntary rather than willful, innocent rather than criminal, something to be pitied rather than blamed, they may receive this truth with a measure of toleration; but let them be told that they themselves have forged the shackles which hold them in captivity to sin, that God counts them responsible for the

corruption of their hearts, and that their incapability of being holy constitutes the very essence of their guilt, and loud will be their outcries against such a flesh-withering truth.

However repellent this truth may be, it must not be withheld from men. The minister of Christ is not sent forth to please or entertain his congregation, but to declare the counsel of God, and not merely those parts of it which may meet with their approval and acceptance, but "*all* the counsel of God" (Acts 20:27). If he deliberately omits that which raises their ire, he betrays his trust. Once he starts whittling down his divinely given commission there will be no end to the process, for one class will murmur against this portion of the truth and another against that. The servant of God has nothing to do with the response which is made to his preaching; his business is to deliver the Word of God in its unadulterated purity and leave the results to the One who has called him. And he may be assured at the outset that unless many in his congregation are seriously disturbed by his message, he has failed to deliver it in its clarity.

No matter how hotly this doctrine of man's spiritual impotence is resented by both the profane and the religious world, it must not be withheld through cowardice. Christ, our supreme Exemplar, announced this truth emphatically and constantly. To the Pharisees He said, "O

generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Men's hearts are so vile, it is utterly impossible that anything holy should issue from them. They can no more change their nature by an effort of will than a leper might heal himself by his own volition. Christ further said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). It is a moral impossibility—pride and humility are opposites. Those who seek to please self and those who sincerely aim at the approbation of God belong to two entirely different stocks. On another occasion the Lord Christ asked, "Why do ye not understand my speech?" to which He Himself answered, "Even because ye cannot hear my word" (John 8:43). There is no mistaking His meaning here and no evading the force of His solemn utterance. The message of Christ was hateful to their worldly and wicked hearts and could no more be acceptable to them than would wholesome food to birds accustomed to feed on carrion. Man cannot act contrary to his nature; one might as well expect fire to burn downward or water flow upward. "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44) said the Saviour to the Jews. And what was their response? "Say we not well that thou art a Samaritan, and hast a devil?" (v. 48). Sufficient for the servant to be as his Master.

The spiritual impotence of the natural man is no mere product of theological (indigestion) dyspepsia, nor is it a dismal dogma invented during the Dark Ages. It is a solemn fact affirmed by Holy Writ, manifested throughout human history, confirmed in the conscious experience of every genuinely convicted soul. The moral powerlessness of the sinner is not proclaimed in the pulpit today, nor is it believed in by professing Christians generally. When it is insisted that man is so completely the bondsman of sin that he cannot move toward God, the vast majority will regard the statement as utterly unreasonable and reject it with scorn.

**The Wrong Origination — the Devil
and NO Regeneration — Lost**

Produce — —-

These Characteristics Produce

No Reception of the Truth
Total Rejection of the the Truth.

2. Total Rejection of the the Truth.

- 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?

45 εγω δε οτι την αληθειαν λεγω ου πιστευετε μοι
 46 τις εξ υμων ελεγχει με περι αμαρτιας ει δε αληθειαν λεγω διατι υμεις ου πιστευετε μοι

εγω — — λεγω

prolepsis emphatic

The anticipation and answering of possible objections in rhetorical speech.

I tell because I (emphatic) Tell you the truth
 Because its Christ, You reject it.

The first clause is not concessive (*‘although I tell the truth’*) but causal: *‘because I tell the truth, you do not believe in me’*. The children of God will so love the truth that they will believe in Jesus; the children of the devil will be so characterized by lies that they will not be able to accept the truth, precisely *because it is the truth*.

Carson, D. A. (1991). *The Gospel according to John* (pp. 353–354). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

convicts—

ελεγει

1651 *elégxō* – properly, to *convince* with solid, compelling *evidence*, especially to expose (prove wrong, connect).

Jesus does not ask whether anyone *thinks* he is guilty of sin. Clearly, many did (*e.g.* 5:18, where some thought he was guilty not only of breaking the Sabbath, but also of blasphemy by making himself equal with God). The question, rather, is whether anyone can *prove* him guilty of sin.

Carson, D. A. (1991). *The Gospel according to John* (p. 354). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

As the Lord concluded this section, He challenged His opponents with two more rhetorical questions. The first, “**Which one of you convicts Me of sin?**” is a bold affirmation of what theologians refer to as Christ’s impeccability; that is, His utter holiness and separation from sin. Second Corinthians 5:21 says that He “knew no sin”; Hebrews 4:15 that He “has been tempted in all things as we are, yet without sin”; Hebrews 7:26 describes Him as “holy, innocent, undefiled, separated from sinners”; and 1 Peter 2:22 affirms that He “committed no sin.” Only the perfectly holy One, in intimate communion with the Father, could dare to issue such a challenge. Though His enemies wrongly believed Him to be guilty of sin, they could not prove Him guilty of anything. At His trial before Annas Jesus

issued a similar challenge: “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” (18:23). There, as here, the challenge went unanswered.

The Lord’s second rhetorical question pressed the point relentlessly: **“If I speak truth, why do you not believe Me?”** If He was not guilty of sin, He must have been speaking the truth. What grounds, therefore, did they have for rejecting Him?

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 372–373). Chicago: Moody Press.

John 3:19–21 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

John 7:7 (NKJV)

⁷ The world cannot hate you, but it hates Me because I testify of it that its works are evil.

False Religion Blinds to the truth.

False Religion is like stain glass, it looks pretty but it keeps the light out.