*“If anyone keeps my word, he will never see death”*

*“Before Abraham was, I Am.”*

Two Manifestations of The Supremacy of Christ and His Word which Delivers from Death (John 8:48-59)

1. The supremacy of Christ’s word—the exclusive means of deliverance from death (vv.48-51)
	1. The Jews slander Jesus’ identity (v.48; cf. 7:18)
	2. Jesus defends His identity (vv.49-51)
		1. He is the God-honoring Son (vv.49-50; cf. 5:23; 17:1; Isa. 42:8; 48:11)
		2. His word eternally delivers believers from death (v.51)
			1. “My word” (cf. 8:31)
			2. “Keep” (cf. 14:21, 23, 24; Deut. 4:2; Ps. 119:17, 67).

 *“Therefore, in this passage, Christ promises eternal life to His disciples, but demands disciples who will not merely nod their assents like donkeys, or profess with the tongue that they approve His teaching, but who will keep it as a precious treasure.” (John Calvin)*

* + - 1. “Will not see death” (cf. Heb. 2:14-15; John 5:24; 6:40, 47; 8:21, 24; 11:25-26
1. The supremacy of Christ’s person—the fundamental cause of the power of His word (vv.52-59)
	1. The Jews deny Jesus’ supremacy (vv.52-53)

*“Their suggestion that he “makes himself” something (8:53) fits a pattern of accusation throughout the Gospel: he makes himself out to be equal with God (5:18); God (10:33); God’s Son (19:7); or king (19:12). The irony is that Jesus has not made himself anything but, sent by the Father, became flesh (1:14; 3:17).” (Keener)*

* 1. Jesus defends His position (vv.54-56)
		1. He is the God-glorified Son (vv.54-55)

*“The nature of that glorification, of course, is not in the public display some might have appreciated, but in the ignominy of the cross and consequent return to the glory the Son enjoyed with the Father before the world began (17:5).” (Carson)*

* + 1. He is the fulfillment of God’s promise to Abraham (v.56)
	1. Jesus exclaims His deity (vv.57-59)
		1. The Jews misinterpret Jesus (v.57)
		2. Jesus answers with an unmistakable claim of deity (v.58)
		3. Jesus is opposed and departs (v.59; cf. 10:30-33)

Implications:

1)

2)

3)