

# John 8:49

Authorized King James Version (KJV)

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

## Analysis

**Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.** Jesus's response is direct, calm, and dignified—neither stooping to counter-insult nor ignoring the charge. "I have not a devil" (ἐγὼ δαιμόνιον οὐκ ἔχω/egō daimonion ouk echō) flatly denies the accusation. The emphatic "I" (ἐγώ) contrasts His true nature with their false charges.

"But I honour my Father" (ἀλλὰ τιμῶ τὸν πατέρα μου/alla timō ton patera mou)—the adversative "but" introduces the reality. Far from being demon-possessed, Jesus perfectly honors (τιμῶ/timō) the Father. This verb means to value, revere, glorify—the fifth commandment's requirement to "honour thy father and mother" (Exodus 20:12). Jesus's entire life embodied Philippians 2:6-8: though equal with God, He humbled Himself in obedience, even to death on a cross. This is the ultimate honoring of the Father: complete submission to His will (John 4:34, 5:30, 6:38).

**And ye do dishonour me** (ὁμεῖς ἀτιμάζετέ με/hymeis atimazete me)—the emphatic "ye" (ὁμεῖς) contrasts their behavior with His. "Dishonour" (ἀτιμάζω/atimazō) is the opposite of honor—to disgrace, insult, treat with contempt. By rejecting Jesus, they dishonor not merely a man but God's Son, thereby dishonoring the Father who sent Him (5:23: "He who does not honor the Son does not honor the Father who sent Him").

The theological implication is profound: how we treat Jesus reveals how we treat

God. To honor Christ is to honor God; to dishonor Christ is to dishonor God. There is no separation between Father and Son (10:30).

## Historical Context

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Jesus's calm response to slander models the suffering servant of Isaiah 53:7—"He was oppressed and afflicted, yet he opened not his mouth." Later, Peter would cite this as an example for persecuted Christians: "When he was reviled, he reviled not again; when he suffered, he threatened not" (1 Peter 2:23).

The honor-shame culture of the ancient Mediterranean made public insults especially serious. Honor was a limited commodity competed for in public settings. By not retaliating, Jesus demonstrated kingdom values that inverted worldly honor systems. His honor came not from human acclaim but from obedience to the Father—the only honor that matters.

This exchange also illuminates the fifth commandment's scope. Jesus, the eternal Son, perfectly honored His heavenly Father through incarnation and obedience. Yet Israel's leaders dishonored both God and His Son. Their violation of the first table of the law (duties to God) manifested in violating the second table (duties to neighbor)—they were about to commit murder (v.59).

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does Jesus's response to slander model godly conduct when we face false accusations?
2. What does it mean practically to 'honor' God through obedience like Jesus did?

3. How does our treatment of Jesus (through obedience or disobedience to His words) reveal our true attitude toward God the Father?

## Interlinear Text

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ἀπεκρίθη	Ἰησοῦς	Ἐγὼ	δαιμόνιον	οὐκ	ἔχω	ἀλλὰ	τιμῶ
<b>answered</b>	<b>Jesus</b>	<b>I</b>	<b>a devil</b>	<b>not</b>	<b>have</b>	<b>but</b>	<b>I honour</b>
G611	G2424	G1473	G1140	G3756	G2192	G235	G5091
τὸν	πατέρα	μου	καὶ	ὕμεῖς	ἀτιμάζετέ	με	
G3588	<b>Father</b>	<b>my</b>	<b>and</b>	<b>ye</b>	<b>do dishonour</b>	<b>me</b>	
	G3962	G3450	G2532	G5210	G818	G3165	

## Additional Cross-References

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**1 Peter 2:23** (Evil): Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: