

KICKING AND SCREAMING ON THE WAY TO JESUS

John 7:40-8:11

(John 7:40-53), "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. {41} Others said, This is the Christ. But some said, Shall Christ come out of Galilee? {42} Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? {43} So there was a division among the people because of him. {44} And some of them would have taken him; but no man laid hands on him. {45} Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? {46} The officers answered, Never man spake like this man. {47} Then answered them the Pharisees, Are ye also deceived? {48} Have any of the rulers or of the Pharisees believed on him? {49} But this people who knoweth not the law are cursed. {50} Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) {51} Doth our law judge any man, before it hear him, and know what he doeth? {52} They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. {53} And every man went unto his own house."

(John 8:1-11), "Jesus went unto the mount of Olives. {2} And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. {3} And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, {4} They say unto him, Master, this woman was taken in adultery, in the very act. {5} Now Moses in the law commanded us, that such should be stoned: but what sayest thou? {6} This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. {7} So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. {8} And again he stooped down, and wrote on the ground. {9} And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. {10} When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? {11} She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

(Various translations of the Bible make comment regarding John 8:1ff. Some of those comments are addressed at the end of this message.)



(John 7:37-38), "IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING: If any man thirst, let him come unto me, and drink. {38} He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

JESUS' WORDS WERE RECEIVED IN TWO DIFFERENT MANNERS:

#1. RECEIVED WITH POSITIVE RESPONSE

- (1) **MANY SAID**
(V. 40), "... OF A TRUTH THIS IS THE PROPHET."
 - (2) **OTHERS SAID**
(V. 41), " THIS IS THE CHRIST . . . "
 - (3) **THE OFFICERS SAID**
(V. 46), "... NEVER MAN SPAKE LIKE THIS MAN."
 - (4) **NICODEMUS SAID**
(V. 51), "DOTH OUR LAW JUDGE ANY MAN, BEFORE IT HEAR HIM, AND KNOW WHAT HE DOETH?"
- S A SIGNIFICANT NUMBER** of people were favorably disposed toward Jesus.

#2. RECEIVED WITH NEGATIVE REACTION

- (1) **SOME SAID**
(V. 41-42), "... SHALL CHRIST COME OUT OF GALILEE? {42} Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"
 - (2) **THE PHARISEES SAID**
(V. 47-49), "ARE YE ALSO DECEIVED? {48} Have any of the rulers or of the Pharisees believed on him? {49} But **THIS PEOPLE** who knoweth not the law **ARE CURSED.**"
- S THE AUTHORITIES WERE FIT TO BE TIED.** As far as

they were concerned, Jesus had no right, nor authority, to invite people to Himself. Since Jesus had told the crowd to "COME UNTO ME" (V. 37), they were determined to do destroy Him.

TWO THINGS TOOK PLACE AS THAT DAY OF **HIGH DRAMA** CAME TO A CONCLUSION:

(1) **(7:53)**, ". . . **EVERY MAN** went unto **HIS OWN HOUSE.**"

(2) **(8:1)**, "**JESUS** went unto **THE MOUNT OF OLIVES.**"

S ALL JESUS HAD TO DO to arrive at the mount of Olives was to walk out the eastern gate of the temple and the mount of Olives would have been in full view. As He continued to walk eastward, He would have immediately descended into the Kidron valley. Once He started up the mountain on the eastern side of the valley, He would have been on the mount of Olives. It was not a long journey at all.

S OUR TEXT DOES NOT TELL what Jesus did that night on the mount of Olives. John 18:1-2 might serve as a clue.

(John 18:1-2), "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was **A GARDEN**, into the which he entered, and his disciples. {2} And **Judas** also, which betrayed him, **knew the place: FOR JESUS OFTTIMES RESORTED THITHER WITH HIS DISCIPLES.**"

Jesus may have gone to the mount of Olives to pray as He would do the night before His crucifixion.

THE NEXT DAY:

(V. 2), "**AND EARLY IN THE MORNING** he came again into **the temple**, and all **the people** came unto him; and **he sat down**, and **taught them.**"

S IN THE CROWD that day **WERE TWO CATEGORIES OF PEOPLE.**

(1) Present that day were **THOSE** who were **favorably disposed** toward Jesus. They wanted to hear what Jesus had to say and wanted to learn from Him.

(2) **PRESENT ALSO** in that crowd were **THOSE ANTAGONISTS** who were filled with the same hostilities that had been expressed the previous day. They were determined to destroy Jesus. Their failure to defeat Jesus using **PLAN A** did not keep them from attempting to use **PLAN B**. Satan is always looking for ways to foil God's plans. Satan never runs out of plans designed for defeat.

S Today's text has some wonderful truths for our consideration.

I. A WORD ABOUT MOTIVE

II. A WORD ABOUT MISERY

III. A WORD ABOUT THE MASTER

I. A WORD ABOUT MOTIVE

(V. 3), "And the **SCRIBES** and **PHARISEES . . .**"

S SCRIBES are mentioned often in the New Testament. THE WORD **SCRIBE** (gram-mat-yooce') literally means **WRITER**. The scribes were men with such **mastery of language** that they could **READ and WRITE WITH PRECISION**. As a result, those men were often looked upon as **experts in interpreting the O.T. law**. It was only natural that many of them became **teachers** of the Law.

S THE WORD PHARISEE meant "**SEPARATED ONE.**" Their roots could be traced back to the **HASIDAEANS** (Hebrew chasidim), a name that meant "**pious ones.**"

S The **PHARISEES JOINED WITH** the **SCRIBES** in opposing any **religious liberalism** in their day. **THEIR GOAL** was to seek separation from the world and compliance with God's Word. Their problem was they soon fell into the trap of **LEGALISM**.

S NO GROUP OPPOSED JESUS MORE VEHEMENTLY than did the Scribes and the Pharisees. **JESUS WAS QUICK TO WARN** His disciples of the dangers associated with the Scribes and Pharisees.

C (Mat 23:13), "But woe unto you, scribes and Pharisees, hypocrites! for **YE SHUT UP THE KINGDOM OF HEAVEN** against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

- C **(Mat 23:14)**, “Woe unto you, scribes and Pharisees, hypocrites! for **YE DEVOUR WIDOWS’ HOUSES**, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”
- C **(Mat 23:15)**, “Woe unto you, scribes and Pharisees, hypocrites! for **YE COMPASS SEA AND LAND** to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”
- C **(Mat 23:23)**, “Woe unto you, scribes and Pharisees, hypocrites! for **YE PAY TITHE** of mint and anise and cummin, and **HAVE OMITTED** the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”
- C **(Mat 23:25)**, “Woe unto you, scribes and Pharisees, hypocrites! for **YE MAKE CLEAN** the outside of the cup and of the platter, but within they are full of extortion and excess.”
- C **(Mat 23:27)**, “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto **WHITED SEPULCHRES**, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.”
- C **(Mat 23:5)**, “But all their works they do for **TO BE SEEN OF MEN**: they make broad their phylacteries, and enlarge the borders of their garments,”
- C **(Mat 5:20)**, “For I say unto you, That **EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED** the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”
- S It is safe to conclude that Jesus was not in the process of writing a book titled **HOW TO WIN FRIENDS AND INFLUENCE PEOPLE**. Jesus made the Scribes and Pharisees so angry that they would pursue Him to His very death.

 IT IS IMPORTANT TO UNDERSTAND THAT **THE EVENT** that is described in John 8:2-11 **WAS DESIGNED TO TRAP JESUS**. The Scribes and Pharisees were **angry** and **frustrated** with Jesus and had been seeking His demise for months.

PLEASE ALLOW A LITTLE SPECULATION RELATED TO OUR TEXT:

S **IS IT POSSIBLE** that when most of the folks left the temple and went to **their homes** (7:53), and Jesus left and went to **the mount of Olives** (8:1), that **the Scribes and Pharisees** left and went to some meeting room to try to come up with **some scheme by which** they could entrap Jesus? It doesn't take **much imagination** to envision what their meeting might have sounded like. They would have thrown all the different options out on the table. Every option that they considered had **some inherent flaw**. Whatever method they chose to get at Jesus would have to be **legal** and would have to comply with O.T. law. Their trap would have to be such that Jesus would **condemn Himself**, rather than being condemned by the religious authorities.

At some point in their conversation, perhaps late into the night, someone verbalized what they considered to be **the perfect scheme**. They saw no possible means by which Jesus could escape their trap. The only way the plan could possibly fail would be to drag the wrong person before Jesus. They had to work hard to find **just the right person**. One of the Pharisees quickly informed the group regarding where just such a person might be found that very night. They all agreed to the plan.

EARLY THE NEXT MORNING the group vigilantes carried out their plan. They made their journey and found a woman of the night and drug her by force to the temple. Their processional to the temple was **loud** and **raucous**. The whole event was **loud and public** by design. The greater the noise and commotion the greater the crowd that would gather. The design was to maximize the crowd they could hear and see Jesus as He condemn Himself. At least that is what they thought. The whole event was designed to be carried out for the maximum effect.

OUR TEXT:

(V. 3-6), “And the scribes and Pharisees brought unto him **A WOMAN TAKEN IN ADULTERY**; and when they had set her in the midst, {4} **THEY SAY UNTO HIM**, Master, this woman was taken in adultery, in the very act. {5} Now Moses in the law commanded us, that such should be stoned: but **WHAT SAYEST THOU?** {6} This they said, **TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM.**”

S **JESUS FOUND HIMSELF ON THE HORNS OF A DILEMMA**. THEIR **MOTIVE** was to **destroy Jesus** and Jesus knew that. From a purely human point of view, it looked as if there were **no way** to escape.

C IF JESUS DISMISSED THE ACCUSATIONS against the woman, He would have had two very serious problems.

S It would have appeared as if Jesus stood **in opposition to the Law of Moses**. The O.T. law of Moses was very clear regarding **GOD'S JUDGMENT** concerning adultery (Exo 20:14; Lev 18:20; Deu 5:18). **THE PENALTY** for someone caught in the act of adultery was that both the man and the woman were to be **stoned to death** (Lev 20:10; Deut 22:13-29).

S It would have appeared that Jesus was **SOFT ON SIN**. The **cross** is proof that God was not soft on sin. He died so that it could be forgiven.

C IF JESUS COMMANDED THE WOMAN TO BE STONED ON THE SPOT, He would again be faced with two very serious problems.

S It would have appeared that Jesus stood **IN OPPOSITION TO ROMAN CIVIL AUTHORITY**. Roman authority alone could authorize capital punishment. The reason Jesus was taken before Pilate before He was crucified was that Rome had to sanction it. (Of course that did not keep them from stoning Stephen without Roman approval.)

S It would have also appeared that **JESUS LACKED COMPASSION**. It would have appeared that Jesus stood in opposition to His own teaching. Jesus had stated that "the Son of man is come to seek and to save that which was lost" (Luke 19:10). **John 3:17** states, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." It is difficult to seek and save someone that has been stoned to death.

S THE MOTIVE of the Scribes and Pharisees was that they destroy Jesus, and it **looked as if** they were about to succeed. **ON THE SURFACE** it appeared as if there was no way of escape for Jesus. It appeared as if the religious authorities had come up with the perfect plan to trap Jesus. On the surface it appeared as if 1 Corinthians 13:10 had no fulfillment.

(1 Cor 10:13), "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make **A WAY TO ESCAPE**, that ye may be able to bear it."

THE MOTIVES OF THE SCRIBES and PHARISEES ARE STILL IN EXISTENCE TODAY! What the Scribes and Pharisees did to Jesus is **A GOOD EXAMPLE** of what **GOD HAS WARNED** will happen to all who love and serve Him.

C (John 15:18), "If the world hate you, ye know that it hated me before it hated you."

C (John 15:20), "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

C (2 Tim 3:12), "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

C (Mat 5:10-11), "Blessed are they which are **PERSECUTED** for righteousness' sake: for theirs is the kingdom of heaven. {11} Blessed are ye, **WHEN** men shall **REVILE** you, and **PERSECUTE** you, and **SHALL SAY** all manner of evil against you **FALSELY**, for my sake."

CONSIDER THREE WORDS FROM MATTHEW 5:10-11:

#1. "REVILE" (on-i-did'-zo)

(Mat 5:11), "Blessed are ye, when men shall **REVILE** YOU, . . . "

S "ONEIDIZO" denotes being **ABUSED VERBALLY**. It carries the idea of being **taunted** and **harshly criticized**. It means **"TO DEFAME."**

S IT IS TRANSLATED INTO ENGLISH AS:

#1. AS "REVILE" (Matt 5:11)

#2. AS "REPROACH"

(Luke 6:22), "Blessed are ye, when men . . . shall **REPROACH** (on-i-did'-zo) you, . . . "

#3. AS "CAST IN TEETH"

(Mat 27:44), "The thieves also, which were crucified with him, **CAST** the same **IN HIS TEETH** (on-i-did'-zo)."

S JESUS' WORD TO HIS FAITHFUL FOLLOWERS was that they would be **VERBALLY ABUSED IN A VERY HARSH**

MANNER. Criticism would flow their way like waters running down a river.

S SOMEONE SAYS: "I have been a Christian for thirty years and no one has persecuted me. I have loved Jesus for decades and I have never been verbally abused because of it." I would not tell anyone that fact. Some things should be kept a secret. Notice carefully that Jesus did not say that all Christians would suffer persecutions, only those who **"live godly in Christ."** The **secret Christian**, or **compromising Christian**, will seldom, if ever, be persecuted. But regarding that person Jesus said:

(Luke 6:26), "Woe to you when all men speak well of you, for that is how their fathers treated the false prophets."

#1. "REVILE"

#2. "PERSECUTION" (*dee-o'-ko*)

(V. 11), "Blessed are ye, when men shall . . . PERSECUTE YOU, . . ."

S "DIOKO" means **"TO PURSUE FOR THE PURPOSE OF INJURY."** The **English** word **"PURSUE + CUTE"** indicates the idea of pursuing. Persecution is active in its endeavor. The Bible has **MANY EXAMPLES:**

a). **JEZEBEL** pursued **ELIJAH** for the purpose of injury (1 Ki 19:2).

b). **THE JUDAIZERS** pursued **PAUL** for the purpose of injury.

c). **THE RELIGIOUS AUTHORITIES** pursued **THE LORD JESUS** for the purpose of injury.
(Mark 15:18-20), "And began to **SALUTE HIM**, Hail, King of the Jews! {19} And they **SMOTE HIM** on the head with a reed, and did **SPIT UPON HIM**, and **BOWING THEIR KNEES** worshiped him. {20} And when they had **MOCKED HIM**, they took off the purple from him, and put his own clothes on him, and **LED HIM OUT TO CRUCIFY HIM.**"

C THREE CHRISTIAN MISSIONARIES in **YEMEN** were recently killed because of their faith in the Lord Jesus.

C THE BURNHAMS served as Christian missionaries in the Philippines. They were taken captive for more than a year. Martin

was killed when Filipino soldiers sought their rescue.

C TWO MISSIONARY WOMEN were arrested and held captive in Afghanistan because of their faith in Jesus.

#1. "REVILE"

#2. "PERSECUTION"

#3. "FALSELY" (*psyo'-dom-ahee*)

(V. 11), "Blessed are ye, when men shall . . . say all manner of evil against you **FALSELY**, . . ."

S ONE OF SATAN'S GREATEST TACTICS IS the strategic use of a lie.

C (John 8:44), ". . . He was a murderer from the beginning, and **ABODE NOT IN THE TRUTH**, because **THERE IS NO TRUTH IN HIM**. When **HE SPEAKETH A LIE**, he speaketh of his own: for **HE IS A LIAR**, and the father of it."

C (Mat 26:59), "Now the chief priests, and elders, and all the council, **SOUGHT FALSE WITNESS** against Jesus, to put him to death;"

A WORD TO ALL WHO LOVE JESUS:

(Mat 5:11), "Blessed are ye, **WHEN** men shall revile you, and persecute you . . ."

S It does not say **"IF,"** BUT **"WHEN."** Persecution is **AN INEVITABLE PART** of the life of a committed Christian. **IF** a person **loves** and **serves** the Lord, it is just a matter of time until difficulty comes.

S Understand that if you love Jesus with all your heart, some people will be motivated to hurt you, both verbally and physically.

I. A WORD ABOUT **MOTIVE**

II. A WORD ABOUT MISERY

(V. 3-5), "And the scribes and Pharisees **brought unto him A WOMAN** taken in adultery; and when they had **SET HER** in the midst, {4} They say unto him, Master, **THIS WOMAN** was taken in adultery, in the

very act. {5} Now **MOSES** in the law commanded us, that such should be **STONED: . . .**”

- S** We are not told this woman’s **NAME**, but, in spite of that fact, we do know certain things about her. We can come to **FOUR FIRM CONCLUSIONS** regarding her.

#1. SHE WAS GUILTY OF SIN

(V. 4), “They say unto him, Master, this woman was taken in **ADULTERY**, in the very act.”

- S** She was **GUILTY**. She had committed adultery. **Adultery** by any other name is still **adultery**. **SIN** BY ANY OTHER NAME IS STILL **SIN**. Society’s attempt to redefine sin, does not change God’s definition of sin. Just because Hollywood often portrays adultery as acceptable, doesn’t mean that it is acceptable. **(Psa 119:89)**, “For ever, O LORD, thy word is settled in heaven.”
- S** **AS PAINFUL AS IT MIGHT BE, THE FIRST STEP** in finding God’s salvation is acknowledging guilt. **THE MOST DIFFICULT STEP** in a person coming to Jesus is for that person to admit sin and acknowledge their need for Jesus.

#1. SHE WAS **GUILTY OF SIN**

#2. SHE WAS UNDER THE CONDEMNATION OF GOD’S LAW

- S** The O.T. law of Moses was very clear regarding **GOD’S JUDGMENT** concerning adultery (Exo 20:14; Lev 18:20; Deu 5:18). **THE PENALTY** for someone caught in the act of adultery was that both the man and the woman were to be **stoned to death** (Lev 20:10; Deut 22:13-29).
- C** **(Lev 20:10)**, “And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death.”

S **GOD’S JUDGMENT IN THE N.T. REGARDING ADULTERY MAY VARY FROM THE PRESCRIBED O.T. JUDGMENT, BUT HIS JUDGMENT IS STILL VERY CLEAR:**

- C** **(Heb 13:4)**, “Marriage is honorable in all, and the bed undefiled: but whoremongers and **adulterers** **GOD WILL JUDGE.**”
- C** **(Rev 21:8)**, “But the fearful, and unbelieving, and the abominable, and murderers, and **whoremongers**, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”
- C** **(Eph 5:3)**, “But **fornication**, and **all uncleanness**, or covetousness, let it not be once named among you, as becometh saints;”

#1. SHE WAS **GUILTY OF SIN**

#2. SHE WAS **UNDER CONDEMNATION OF GOD’S LAW**

#3. SHE DID NOT WANT TO BE IN JESUS’ PRESENCE

- S** She had been **DRAGGED** into Jesus’ presence against her will by a bunch of bloodthirsty tyrants. To those men that day, what woman was nothing more than a **PAWN** used in an attempt to get at Jesus. **THE LAST PLACE ON EARTH** that she wanted to be that day was in the presence of Jesus. In fact, it is easy to envision her **kicking & screaming** as they dragged her into the temple courtyard and threw her down in the presence of Jesus.
- S** By the way, **WHERE WAS THE MAN?** Adultery involves two parties. They dragged the woman to Jesus, but where was the man. The O.T. law required that both the man and the woman be stoned (Lev 20:10). The fact that the man was not there makes one wonder if he was not somehow involved in the plot to take the woman. She may have been set up.

#1. SHE WAS **GUILTY OF SIN**

#2. SHE WAS **UNDER CONDEMNATION OF GOD’S LAW**

#3. SHE **DID NOT WANT TO BE** IN JESUS’ PRESENCE

#4. WHAT LOOKED LIKE THE WORST DAY OF HER LIFE WAS GOING TO TURN OUT TO BE THE BEST

S IF YOU WILL ALLOW, IT WAS GOOD FOR THAT WOMAN TO BE THERE even if it was against her will. As humiliating as the events of that day were, she might not have ever met Jesus had it not been for what was forced upon her that day.

S ISN'T IT INTERESTING HOW GOD CAN TAKE TRAGEDY AND TURN IT INTO VICTORY? What we sometimes consider to be our worst day, God can turn into the best day of our life.

(1) **JOSEPH** WAS SOLD INTO SLAVERY AND ENDED UP IN PRISON. YEARS LATER HE SPOKE REGARDING THAT TRAGEDY:

(Gen 50:20), "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

(2) THE NATION OF **JUDAH** WAS HAULED OFF INTO CAPTIVITY. IT IS HARD TO SEE ANY GOOD IN THAT. Can you imagine anything good coming to you by being forced to give up all your possessions and being taken captive from your homeland? God's comments regarding such circumstances were: **(Jer 24:5)**, "Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans **FOR THEIR GOOD.**"

(3) **SHADRACH, MESHACH** and **ABEDNEGO** would never have seen the fourth person in the fiery furnace had it not been for being thrown into the fire. Sometimes the best place to be is in the fire. It may not seem like it at the time, but God often has the biggest blessing waiting for us in the worst of circumstances.

(4) **DAVID SAID** **(Psa 119:67, 71)**, "Before I was afflicted I went astray: but now have I kept thy word. . . . **{71}** It is good for me that I have been afflicted; that I might learn thy statutes."

S **DON'T FORGET**, what you consider to be your worst day, might well turn out to be the best day of your life. What we need in order to see through the fog of our difficulties is the wisdom of God's perspective.

- I. A WORD ABOUT **MOTIVE**
- II. A WORD ABOUT **MISERY**

III. A WORD ABOUT THE MASTER

THE HIGH DRAMA CONTINUES:

THE SCRIBES AND PHARISEES SAID:

(V. 5), "Now Moses in the law commanded us, that such should be stoned: but **WHAT SAYEST THOU?**"

(V. 6), ". . . But Jesus **STOOPED DOWN**, and **with his finger wrote** on the ground, as though he heard them not."

THEY WOULD NOT LET JESUS OFF THE HOOK:

(V. 7), "So when **they continued asking** him, he lifted up himself, and said unto them, **'He that is without sin among you, let him first cast a stone at her.'**"

S Jesus did not reject the law of Moses (Mat 5:17-18). Rather than rejecting the law, He required fuller application than did the scribes and Pharisees. The law of Moses required at least **two witnesses** verify a crime that was worthy of the death penalty. The law of Moses also required that those two witnesses **be first to throw the stones.**

S Since two witnesses were required before any guilty party could be punished, the two witnesses would need to step forward and clearly identify themselves as those witnesses. Two logical demands would have been made regarding those two witnesses:

- 1) The two witnesses would have to identify the circumstances by which they became aware of that woman's sin so that the veracity of their testimony could be verified. They would have to prove beyond any shadow of doubt that their charge was accurate. In order to prove that, they would have to reveal how they became aware of the guilty woman's sin of adultery.

- 2) If their testimony regarding the woman proved to be accurate, then that also meant they had knowledge of the other party involved in the sin. That meant they had enough information to incriminate the guilty male(s) involved in the sin. If they were going to be faithful to the O.T. law, as they pretended they wanted to be, they would have to identify the guilty male because the Law required that the man be stoned, too.
- 3) After all the facts were brought out through judicial proceedings, then the two witnesses would have to be willing to pick up the first stones and cast them at the woman. If they wanted to be true to O.T. law, that is what was required.

(V. 8-9), “And again he stooped down, and wrote on the ground. {9} And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.”

S WHAT DID JESUS WRITE? The fact is we simply do not know what Jesus wrote. Consider some of the speculation that has been offered.

- (1) **Perhaps** Jesus wrote **the ten commandments** to point out how many of those commandments the scribes and Pharisees had broken.
- (2) **Perhaps** He wrote the woman’s sin in the sand and then let **the wind blow** it away as an illustration of what God wanted to do for sinners who seek forgiveness through the Lord Jesus.
- (3) **Perhaps** He wrote some of **the past secret sins** of the scribes and Pharisees in the sand. Perhaps one of them had committed some sin in Galilee the week before and Jesus drew attention to that sin. In John 1 Jesus told **NATHANIEL** something that could have only been known with supernatural knowledge.
 - C **(John 1:48 NKJV)**, “Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you.""
 - C **(Prov 15:3)**, “The eyes of the LORD are in every place, beholding the evil and the good.”

(4) **Perhaps** Jesus was reminding them of the warning found in **JEREMIAH 17:13**.

- C **(Jer 17:13)**, “O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.”
- C Considering that Jesus had made reference to **“living waters”** the previous day, it seems reasonable that Jesus would have used a verse related to that thought. It is possible that Jesus did nothing other than write **THE NAMES** of each of those men in the sand, thus drawing attention to Jeremiah 17:13.

S WHATEVER JESUS WROTE, IT WAS **VERY EFFECTIVE** BECAUSE THE ENTIRE CROWD DISPERSED.

(V. 10), “When Jesus had lifted up himself, and saw NONE BUT THE WOMAN, **HE SAID UNTO HER, ‘Woman, where are those thine accusers? hath no man condemned thee?’”**

SHE SAID
(V. 11), “. . . ‘NO MAN, LORD.’ . . . ”

JESUS SAID UNTO HER
(V. 11), “. . . ‘Neither do I condemn thee: go, and sin no more.’”

S JESUS WAS NOT EXCUSING SIN. He was **NOT MINIMIZING** or **DISCOUNTING SIN**. Jesus told her to **“Go, and sin no more.”**

S JESUS WAS demonstrating to a hell bound sinner that there is hope and forgiveness for people who are locked in the chains of sin.

(Psa 130:4), “But there is forgiveness with thee, that thou mayest be feared.”

S JESUS PAINTED IN LIVING COLORS, THE TRUTHS FOUND IN THE FOLLOWING VERSES:

(John 3:16-19), “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. {17} For God **SENT NOT** his Son into the world to condemn the world; **BUT THAT** the world through him might be saved. {18} He that believeth on him **IS NOT CONDEMNED**: but he that believeth not **IS CONDEMNED ALREADY**, because he hath not believed in the name of the only begotten Son of God. {19} And **THIS IS THE CONDEMNATION**, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

C EVEN THOUGH “**CONDEMNED**” IS A HARSH WORD, SCRIPTURE USES IT NONETHELESS. God didn’t send His Son into the world to condemn the world, because the world was condemned already.

(John 3:18), “He that believeth on him is not condemned: but he that believeth not **IS CONDEMNED ALREADY**, because he hath not believed in the name of the only begotten Son of God.”

C The Bible teaches that “**CONDEMNATION**” IS THE PRESENT **CONDITION** for every person who does not believe in Jesus Christ. The condition of “condemnation” produces a condition called **guilt**. Guilt causes a person to conclude that God **wants to** come among us to judge and condemn. That is what Adam and Eve concluded after they had sinned. Why else would they have tried to hide from God in the garden?

THE POSITION OF SCRIPTURE IS that **we, like Adam and Eve**, are *condemned already*. *Condemnation* is not just reserved for the day of judgment. John 3:18 reads “condemned already.” The judge has issued the verdict and has pronounced us guilty, i.e., “**condemned already**.” The condemnation phase of our trial is over. The judge has spoken and made clear the reality of our guilt.

SOMEONE MIGHT ASK, “Then why does God take the time to come among us?” He does not come among us to condemn us because we are already condemned. He does not do what is already done. The reason God comes among us is **BECAUSE GOD LOVES US**. His desire is that the “condemned already” might **RECEIVE HIS OFFER OF MERCY AND FORGIVENESS** through His Son, Jesus Christ. Once we receive Christ as Savior

and Lord the condition of “condemnation” no longer exists (Rom 8:1).

S **MANY PEOPLE** APART FROM CHRIST HAVE THE SAME ATTITUDE THAT **ADAM AND EVE** HAD. They are convinced the reason God wants to **come among them** is so that He might condemn them. They mistakenly believe God that wants to get involved in their lives so that He might make them more aware of their guilt.

S **SOME PEOPLE** come to church with the same attitude that God wants to condemn them. The truth is God wants to fellowship with us by removing our condemnation and providing us with salvation.

S We need to realize **THE REAL REASON** GOD DESIRES TO GET INVOLVED IN OUR LIVES IS SO **HE CAN DEMONSTRATE HIS LOVE TO US**. He loves us so much that the Lord Jesus Christ died on the cross just so that we could come out from under the *condemnation*.

- I. A WORD ABOUT **MOTIVE**
- II. A WORD ABOUT **MISERY**
- III. A WORD ABOUT **THE MASTER**

HAVE YOU EXPERIENCED THAT FORGIVENESS? Jesus did not come to destroy. He came to save!

(John 3:16-17), “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. {17} For **GOD SENT NOT** his Son into the world to condemn the world; but that the world through him might be saved.”

(Rom 3:23), “For **ALL** have sinned, and come short of the glory of God;”

S THE GREEK WORD FOR “**ALL**” IS VERY INTERESTING. Do you know what it means? Get this, IT MEANS “**ALL**.”

S THERE ARE **NO EXCEPTIONS**. THE **PHARISEE** in **Luke 18:10-14** felt he was an exception, but he was not.

S Everyone in the world has sinned. There **ARE TWO KINDS OF SINNER**; there are **unforgiven sinners**, and there are **forgiven sinners**, but everyone is a sinner.

S Are you a forgiven sinner? You may have blown it in life. Let God give you His mercy and grace by placing your faith in Jesus Christ.

S He can take your life and make you a usable vessel in His kingdom. And remember:

C **PILES OF ASHES** are made out of the same stuff that **diamonds** are made of.

C Remember, what might look like our worst day, may be our best day in God's sight. The lady who had been dragged before Jesus thought she was going through life's worst experience. The truth is it was the best day of her life because she met Jesus Christ and found the forgiveness of sin.

The following information addresses comments made in various translations of the Bible in regard to John 8:1ff.

(1) **THE NIV** (New International Version):

"The earliest and most reliable manuscripts do not have John 7:53-8:11."

(2) **THE RSV** (Revised Standard Version):

"The earliest manuscripts and many other ancient witnesses do not have John 7:53-8:11; other ancient authorities add 7:53-8:11 either here or at the end of this gospel or after Luke 21:38, with variations of text."

(3) **THE NASB** (New American Standard) places these verses in **brackets** with a note that reads:

"John 7:53—8:11 is not found in most of the old mss."

THE COMMENTARIES have not been shy in recording their various opinions regarding this particular set of verses.

(1) **THE BIBLE KNOWLEDGE COMMENTARY** READS:

"Almost all textual scholars agree that John 7:53-8:11 were not part of the original manuscript of the Gospel of John."

C "The various ancient Greek manuscripts that do include 7:53-8:11 place the passage in **five different locations** (after John 7:36, after 7:44, after 7:52, after 21:25, and after Luke 21:38)."

C "The style and vocabulary of this passage differ from the rest of the Gospel, and the passage interrupts the sequence from 7:52-8:12."

C "It is probably a part **OF TRUE ORAL TRADITION** which was added to later Greek manuscripts by copyists."

(2) **DR. JAMES BOICE**

"The best evidence for the story is its presence in the Codex Bezae, of the fifth or sixth century, now in the University Library at Cambridge, England. But it is not in the older Codices Sinaiticus or Vaticanus, nor in the Washington or Koridethi manuscripts. In fact, of the older manuscripts, eight omit it entirely, though two manuscripts leave a blank space where it would have come. And not until the Medieval manuscripts does it seem to have been included with any regularity. (James Boice, *The Gospel of John*, vol. 2, pg. 307)

THE LOGICAL QUESTION IS, WHAT DOES THIS MEAN
REGARDING JOHN 7:53-8:11?

(1) **ROBERT DEFFINBAUGH**:

"... I am still confident in my own mind that this text is a part of the inspired Scripture, and that it is profitable for teaching as much as any other text of Scripture (whether written by the Apostle John or not)."

(2) **WARREN WIERSBE**:

"Most scholars seem to agree that the passage is a part of inspired Scripture ("a fragment of authentic Gospel material," says Dr. F.F. Bruce) regardless of where it is placed. . . . **TO MANY OF US**, the story fits right here! In fact, the development of the entire chapter can easily be seen to grow out of this striking event in the temple."

- (3) **LEON MORRIS** (A HIGHLY REGARDED EVANGELICAL SCHOLAR) :
“The textual evidence makes it impossible to hold that this section is an authentic part of the Gospel. . . . But if we cannot feel that this is part of John’s Gospel we can feel that the story is true to the character of Jesus. Throughout the history of the church it has been held that, whoever wrote it, this little story is authentic. It rings true. It speaks to our condition. It is worth our while to study it, though not as an authentic part of John’s writing. The story is undoubtedly very ancient. Most authorities agree that it is referred to by Papias. It is mentioned also in the Apostolic Constitutions. But it is not mentioned very often in the early days. The reason probably is that in a day when the punishment for sexual sin was very severe among the Christians this story was thought to be too easily misinterpreted as countenancing unchastity. When ecclesiastical discipline was somewhat relaxed the story was circulated more widely and with a greater measure of official sanction.” (Leon Morris, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 882-883.)
- (4) **CALVIN** SPEAKS OF THIS TEXT IN A SIMILAR MANNER:
“It is plain enough that this passage was unknown anciently to the Greek Churches; and some conjecture that it has been brought from some other place and inserted here. But as it has always been received by the Latin Churches, and is found in many old Greek manuscripts, and contains nothing unworthy of an Apostolic Spirit, there is no reason why we should refuse to apply it to our advantage.” (John Calvin, *Calvin’s Commentaries, Volume 7: The Gospels* (Grand Rapids: Associated Publishers and Authors Inc., n.d.), p. 734.)
- (5) **AUGUSTINE** believed this passage was stricken from many manuscripts due to the fear that it might teach immorality. (Footnote in Scofield Bible)