

**“Who is Jesus?": Lord  
John 7:53-8:11**

*John 7:53 ¶ [[They went each to his own house,*

*John 8:1 but Jesus went to the Mount of Olives.*

*John 8:2 Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them.*

*John 8:3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst*

*John 8:4 they said to him, “Teacher, this woman has been caught in the act of adultery.*

*John 8:5 Now in the Law Moses commanded us to stone such women. So what do you say?”*

*John 8:6 This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.*

*John 8:7 And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.”*

*John 8:8 And once more he bent down and wrote on the ground.*

*John 8:9 But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.*

*John 8:10 Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?”*

*John 8:11 She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”]]*

**Introduction:**

- Textual Problems
  - Earliest Greek manuscripts do not include this section. Some early Latin manuscripts do. This means the general agreement is that it is an account added at a later date and so some question its canonicity (whether or not it should be in the “canon” – rule or standard - of the New Testament). That’s why it is bracketed in your Bible.

- Textually it is more like Luke than John. Some place it as part of Luke 21. Whatever the case a choice was made by some with general agreement that it’s not authentic to John.
- Pillar New Testament Commentary: *On the other hand, there is little reason for doubting that the event here described occurred, even if in its written form it did not in the beginning belong to the canonical books. Similar stories are found in other sources. One of the best known, reported by Papias (and recorded by the historian Eusebius, H. E. III. xxxix. 16), is the account of a woman, accused in the Lord’s presence of many sins (unlike the woman here who is accused of but one). The narrative before us also has a number of parallels (some of them noted below) with stories in the Synoptic Gospels. The reason for its insertion here may have been to illustrate 7:24 and 8:15 or, conceivably, the Jews’ sinfulness over against Jesus’ sinlessness (8:21, 24, 46).*
- Preach as Text / Don’t Preach at all / Preach as Illustration... I have chosen the latter.
  - Why this does NOT compromise the inerrancy of the scriptures you hold in your hands...
  - Why I will not preach this the same way as I would preach the passages surrounding it...
  - Why it is still worthy of preaching... It is consistent with biblical truth and illustrates the forgiving power and, therefore, lordship of Jesus Christ.
    - **John 7:24**, “Do not judge by appearances, but judge with right judgment”
    - **John 8:15**, “You judge according to the flesh; I judge no one.”

### Lord of the Situation (7:53-8:2)

- A) Humble (7:53-8:1)
  - a. Most celebrated day
  - b. Seventh or eighth day
- B) Accessible (v.2)
  - a. To the People
  - b. To accusation
- C) Knowledgeable
  - a. In teaching
  - b. In trouble
  - c. In accusation
- D) **APPLICATION:** He has come. He is there. He knows what's going on and what's to come. You can trust Him even when things appear out of control.

### Lord of the Law (vv.4-9)

- A) Man's Interpretation (vv.4-6)
  - a. The offense: by law must actually catch the offender in the act.
  - b. The Entrapment: The issue is not the purity of the law and glory of God. This woman is nothing more than a pawn, an object used to try and trick Jesus into heresy.
  - c. The Law: Some thing itself, rather than relationship between God and His people. More a point of technical adherence and self-righteousness.
    - i. **Deut.22:23-24**, "[23](#) If there is a betrothed virgin, and a man meets her in the city and lies with her, [24](#) then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the

*man because he violated his neighbor's wife. So you shall purge the evil from your midst."*

- ii. **Rom.3:23**, "*for all have sinned and fall short of the glory of God,*"
  - d. The Issue: Outer appearance vs. inner reality
    - i. Writing on the ground: WE DON'T KNOW (**Jer.17:13**, "*Those who turn away from you will be written in the dust because they have forsaken the Lord, the spring of living water...*")
- B) The Law Deals with People and God (vv.7-9)
- a. People:
    - i. These guys treat the woman as if she is a pawn – inhuman
    - ii. The Law's purpose is to reveal sin for the purpose of offering sacrifice for restoration
    - iii. Motive, Attitude and Action are all the same
    - iv. **Matt.5:27-28**, "**27** *You have heard that it was said, 'You shall not commit adultery.'* **28** *But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart."*
  - b. Accusers / judges must be innocent (v.7)
    - i. Whatever He wrote is not the issue
    - ii. The work of Christ was to expose the inner sin of these accusers to show they are no more innocent than this woman
    - iii. They too are sinners
    - iv. **Deut.13:9**, "*But you shall kill him. Your hand shall be first against him to put him to death, and afterward the hand of all the people.*"; **17:7**, "*The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst."*

- v. Cannot be guilty of the sin that they are accusing of

C) **APPLICATION:** In order to have forgiveness we must understand the spirit of the law as well as the letter of the law. Our intent / attitude is just as damning as our action. Do you realize you need forgiveness, or are you looking more harshly at the actions of others? Drop your stones.

### Lord of Grace (vv.10-11)

- A) Man cannot condemn or judge
  - a. Jesus treats the woman as a person, not a pawn
  - b. He is the embodiment of grace and truth (no forgiveness or salvation apart from this)
  - c. **John 1:14**, *“And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”*
- B) Jesus did not come to condemn (yet He is Judge)
  - a. **John 3:17-18**, *“[17](#) For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. [18](#) Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”*
  - b. He has the power to judge and will exact that authority and action one day
  - c. **John 5:22-24**, *“[22](#) The Father judges no one, but has given all judgment to the Son, [23](#) that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. [24](#) Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”*
  - d. **John 8:15**, *“You judge according to the flesh; I judge no one.”*

- C) Grace given is unmerited
  - a. Guilt is presumed
  - b. Extended by the one who will judge
- D) Grace realized leads to purity
  - a. Call to repentance
  - b. We do not know what happened with her, but we know if she obeyed Christ charge, then she shows that forgiveness is hers and salvation is known.
- E) **APPLICATION:** It does not matter what you’ve done or what you think (they are all sin), Jesus can save and saves sinners just like this woman. There is hope for you! However, this grace is free (YOU CANNOT PAY FOR IT) but it is not cheap (IT COST CHRIST HIS LIFE IN YOUR PLACE). This grace is simple (YOU JUST HAVE TO ACCEPT IT), but it is not easy (YOU MUST REPENT IF YOU REALLY HAVE IT).