

CLOSE ENCOUNTERS with Christ

“Seeing the Savior in Action”

Key Verse - 20:31—*“But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through His name.”*

Study Number Five – The Woman Caught in Sin – John 8:1-11

We’re considering the Snapshots of the Savior and we’ve looked at four of them so far in this series of studies. In our second study, when we looked at the Wedding at Cana, we saw three statements:

1. “they have no wine,”
2. “whatever He says to you do it,” and
3. “you’ve saved the best till now.”

And in the second snapshot, where we had the interview with Nicodemus and the Lord Jesus, we had one statement there and that was in verse 7:

“you must be born again.”

In the third snapshot, we had the picture of Christ with the

Samaritan woman. And the thing that really stood out was that Christ promised her that He would satisfy her every need by the “living water,” or His indwelling presence.

In our fourth snapshot we looked at John 6 and the feeding of the five thousand, and we can summarize that by saying:

A little is a lot when the Lord is in it.

He took what they had—five loaves and a couple of fish—and fed the multitude.

Now in this snapshot, there are several things that have happened. Actually the confrontation between Jesus and the religious establishment’s gotten super serious. It’s gotten to the point where they’re not playing games anymore. They’re out to get Him. They don’t want Him around anymore and they’re desirous, not only of apprehending Him and trapping Him, but also killing Him.

In fact, just before this snapshot takes place, they sent a bunch of guys who were the officials of the Scribes and Pharisees to apprehend Him. He happened to be teaching when they got over there and they were so impressed with what He said, they came back empty handed.

It just blew the minds of the rest of the guys because here they came back without Christ and all they could say was, “Never a man spoke like this guy spoke.” They were just astounded by Him.

Since that approach failed, these guys are working on plan B. When plan A fails, go to plan B. And plan B is to put Christ in an impossible situation, embarrass and trap Him, and then they've got Him. At least they'll divide the group and conquer His audience. And in this way, nullify His ministry to at least a degree.

And so that is what they're trying to do in this passage. This is just six months before the cross, so we're coming down the home stretch here before He gives His life.

Actually, in this passage we see a CONFLICT between:

LOVE and JUSTICE or

LOVE and the LAW.

Or the CONFLICT between:

JUSTICE and FORGIVENESS.

Now, with these thoughts in mind, recognize this is a super tense situation that's before us. Let's take the verses one at a time and walk through them.

v. 1 And each one proceeded to his home, but Jesus went to the Mount of Olives.

“And each one proceeded to his home, but Jesus went to the

Mount of Olives.”

Now in John 7 He preached this tremendous sermon:

John 7:37-39

On the last day of the feast, Jesus stood up and cried out saying, “If any man thirst, let him come unto me and drink. He that believes on me as the scripture has said, out of his heart shall flow rivers of living water.”

Now when He completed this message, there was a divided opinion in the audience. It was almost like they were split down the middle. Some were for Him and some were against Him, and the officials had sent these guys to try to apprehend Him and then they’d gone back empty handed.

John says in chapter 7, “everyone proceeded to his own home.”

Then John says, “but Jesus went to the Mount of Olives.”

That’s a very touching thing. Partly because of some of the things that Jesus said earlier.

In Matthew 8:20, when He was separating the men from the boys with regard to those who were going to follow Him and those who weren’t going to follow Him, He said, “You know, foxes have holes and the birds of the air have nests, but the Son of man hath nowhere to lay his head.”

Christ did not have a permanent dwelling place while He was here on earth. So while everybody else went to their homes after the day of teaching at the temple, Jesus went off “to the Mount of Olives.”

Here He is, six months from the cross, catching a lot of flak and opposition from the religious establishment instead of cooperation, and he’s super lonely right now. It’s been a little over thirty-two years since He’s been home in heaven.

Imagine if we could have been there that night, we would have heard Him with tear-filled eyes crying to the Father in compassion over the lost condition of so many people that were resisting the message who should have been responding.

We would have heard Him praying for people who were like sheep without a shepherd, people who desperately needed a relationship.

This time at the mountain was a time of retreat and relaxation. It was refreshment, rest and restoration. All of these things took place while He was there with the Father.

v. 2 But early in the morning (at dawn), He came again into the temple, and all the people were coming to Him; and having sat down, He was teaching them.

“But early in the morning (that is at dawn), He came again into the temple, and all the people were coming to Him; and having sat down, He was teaching them.”

Let's land on that "early in the morning (at dawn)" for a minute. Some people don't think their heart starts beating until ten o'clock in the morning.

Jesus Christ sets a pattern for us here. We need to realize that He gives us a certain amount of time to live. He gives it to us in segmented days.

And it is His desire for us as His disciples to be disciplined to the point where we'll make the maximum use out of time.

Now some people are late risers and late goers to bed. That's kind of their pattern. The Lord creates people that way. Their adrenaline just doesn't start before nine or ten o'clock in the morning. Maybe that's the case.

In reading the lives of great men who've been used by God and who have lived very productive lives, there's a pattern. One, they get up very early and the first thing they do is meet with the Lord in the Word and in prayer. Two, there is some kind of physical fitness, because physical and spiritual things are the preparation for maximum performance through the day of ministry and work.

The Lord Jesus sets a pattern for us, and it's not just here that He gets up at dawn and goes to the temple. There are a couple of other passages that talk about his prayer time.

Mark 6:46 says, "And when he had sent them away, he

departed into a mountain to pray.”

He made it a practice to get away and to pray.

Mark 1:35 says, “And in the morning rising up a great while before day, He went out and departed into a solitary place and there He prayed.”

We need to ask ourselves the question, Have I spent time with the Lord before I started the day?

If our answer to that is no, how can we presume upon the fact that we’re prepared for a day when the Lord Jesus had to set a pattern for us, and He wouldn’t be prepared for a day until He met with the Father?

And if He needed to meet with the Father, each of us desperately needs time alone with the Lord to meet with Him before we start the day.

Now it says here in the second verse, He is coming “again into the temple” area, and as He comes, all the people begin “coming to Him.”

When He sat down, He began “teaching them.”

Now get the picture. It’s early in the morning, it’s just beginning to dawn, and these people have already gathered. And the Lord Jesus comes and He sits on the steps of the temple, and He begins to teach these people in this Bible

class. They can hear the sounds of nature in the background and it's a crisp, cool morning. He's beginning to share some great truths with them.

They didn't realize the fabulous privilege they had of sitting at His feet and hearing Him teach.

It was almost like the Spirit of God said, "Where you are, just wait a while." And we all are. It's going to really be neat. There's going to be a Bible study in the sky and the Lord Jesus is going to teach us.

It's going to be neat to have a Bible teacher that knows all the answers. He never has to say I don't know or anything. He's got it all straightened out. And when we hit Him with suffering and the sovereignty of God and sin and a ton of other problems, He's going to say, "Well I know the answer to that one and it's this." And He'll explain the whole thing to us and it'll be really cool.

So they don't have any edge on us. But this must have been a rich experience for them.

Here's a quiet Bible class meeting and the Lord Jesus teaching early in the morning.

v. 3 And the scribes and Pharisees bring a woman who has been caught in the act of adultery, and having stood her in the midst,

“And the scribes and Pharisees bring a woman who has been caught in the act of adultery, and having stood her in the midst,”

Alright, here is a Bible class. They’re meeting and the Lord Jesus is giving a dissertation on some great truth and all of a sudden here come the representatives of the religious establishment. And they stir up the back of the crowd and they push through and make a big scene and right into the middle they shove this woman.

This woman is unmercifully embarrassed. She’s probably weeping, and here she is pushed into the middle of the crowd.

Now in snapshot number three we had a woman with an UGLY PAST. But here we’ve got a woman with an UGLY PRESENT. She doesn’t have any way to defend herself. She’s been caught in the act of committing adultery.

It’s good for us to notice here that the religious leaders didn’t bring the man who participated in this act and was just as guilty. That ought to tell us that most generally the guys go free and the girls are the one who always catch the rap in this kind of garbage.

In illicit relationships, girls are always the ones who lose the most. They have nothing to gain by this kind of participation. They lose their future, their happiness, their home, and their family. Oftentimes the man goes scot-free.

These guys might have set this thing up. Just like they hired Judas to apprehend Jesus Christ for thirty pieces of silver, they could have hired this guy to set up this situation so they could actually have a legitimate trap. They could, after this act had taken place, grab her and take her and say, “Yep, here she is. She’s guilty of this and we’ve got her and now what are you going to do with her?”

v. 4 they are saying to Him, “Teacher, this woman has been caught in the act of committing adultery.

“they are saying to Him, ‘Teacher, this woman has been caught in the act of committing adultery.’”

The first thing they do is bring to the attention of Jesus the charge they’ve got against her. Here’s a woman with no defense. She’s committed a sinful act and everybody knows it. She’s embarrassed. She’s justifiably condemned for what she’s done.

Now, how are they going to stick it in and break it off?

v. 5 Now in the Law, Moses commanded us to stone such women. What then are you saying?

“Now in the Law, Moses commanded us to stone such women. What then are you saying?”

They were right about the Law of Moses. When we read the Law of Moses in Deuteronomy chapter 22, it reads like this:

Deuteronomy 22:22

If a man be found lying with a woman married to a husband, they shall both of them die. Both the man that lay with the woman and the woman. So shall you put away evil from Israel.

Now it doesn't say anything about stoning on that particular part. But the second part does.

Deuteronomy 22:23

If a damsel who is a virgin be betrothed unto a husband [in other words, this is a girl who's engaged to a guy to be married] and a man finds her in the city and lies with her, they shall bring both of them outside the gate of that city and you shall stone them with stones till they die.

Now that's very specific. We can assume this lady who's been brought into the presence here has never had sexual relations before. She's a virgin before this encounter took place. So it's even doubly tragic as to what's taken place. And if that specific part of the Law applies to her, then she is brokenhearted. She's surrendered her whole life actually in this situation and is being used as a victim by these religious creeps.

Now the key question to the whole study is next. Notice it?

The Law says they're supposed to stone her.

“What then are you saying?”

See what they're doing? They're trying to drive a wedge between the Law of Moses and what Jesus is going to say. They know they're going to fry Him. If He says, “stone her,” then there's going to be an execution right there. He says, “forgive her.”

“Oh! You don't live by the Law of Moses?” They have Him coming and going.

v. 6 But this they were saying, putting Him to the test, in order that they might be having grounds for accusing Him. But Jesus, stooped down, with His finger was writing on the ground.

“But this they were saying, putting Him to the test, in order that they might be having grounds for accusing Him. But Jesus, stooped down, with His finger was writing on the ground.”

They were asking this question:

“What then are you saying?”

“putting Him to the test,”

Remember Jesus put Philip to the test? Now He's being put to

the test by these religious leaders.

It's hard to believe those guys would be so crummy that they'd put Him to the test like this and try to do this.

Well, now don't be too quick, because other passages of scripture say the very same thing.

When we read over in Mark's gospel, when they're having a service in the synagogue one Sunday, there's a guy there who has polio in the left arm. And it says the Scribes and Pharisees are there watching him closely to see whether He would heal him on the Sabbath day in order that they might accuse Him. (see Mark 3:1-2)

Their whole purpose was to catch Him in doing something that would be a violation of the Law so they could drop Him and eventually liquidate this competitor to their cause. They were threatened by the ministry of Jesus Christ and they were really trying to get rid of Him.

And so they're doing the very same thing here. They're setting up this very difficult set of circumstances in order that they might have grounds to accuse Him.

Now it's interesting what Jesus does when they ask this question:

“What then are you saying?”

He stoops down, almost like He avoids them, doesn't He? He begins writing on the ground.

Why does He stoop down?

1. First, He “stooped down” because He would have started weeping with the woman who is the spectacle in the center arena.
2. Secondly, He “stooped down” to control His righteous indignation toward the steel glances of these creeps that have come in to interrupt this quiet Bible study.
3. And thirdly, He “stooped down” but He was really **LOOKING UP** on the inside. He was stooping down on the outside, but He was looking up to the Father on the inside through communion and conversation, to have the message that ought to be given at this particular point.

Now it says He “stooped down” and He began “writing on the ground.”

This is the only place this Greek word “writing,” occurs in the New Testament. They've got a word *graphō*, which was used a jillion times in the Bible about “I write this” and “I write that,” and that's just writing a letter or writing an epistle.

But this word is a different Greek word for writing. And as we study the Greek word, it can mean “make a list” or it can mean to “draw a picture.” So what is Jesus doing on the

ground while He is talking to the Father and He's "stooped down" there writing?

He was probably writing:

JEALOUSY,

HATRED,

BITTERNESS,

ANGER,

ENVY,

WICKED THOUGHTS.

He's omniscient and He knew the heart of that woman at the well. He also knew these guys really well. He's probably writing down the sins or the broken Laws of these guys that are standing there so quick to condemn this woman. He's listing their sins and offenses.

This is the same finger that wrote the Ten Commandments in the first place. This is the same finger that appeared in Daniel's day and wrote on the walls of Belshazzar's palace, which is "God has numbered your kingdom and finished you. You are weighed in the balances and you are found wanting." And now it's writing in the sand.

v. 7 But when they persisted in questioning Him, He straightened up and said to them, “He who is without sin among you, let him be the first to throw the stone at her.”

“But when they persisted in questioning Him, He straightened up and said to them, ‘He who is without sin among you, let him be the first to throw the stone at her.’”

Alright, get the picture? Here are these blood-thirsty creeps, they think they’ve finally got Him.

In this scene we’re going to see a highly motivated bunch of religious guys who finally have Jesus in the corner and they’re punching it out until they can plaster Him, not with just a technical knock-out, but with taking His life.

They are persistent. They’re saying, “Come on man! Give it to us! Tell us what your verdict is! What you’re going to do, hurry up! We’re waiting! And the crowd’s waiting! She’s waiting! Come on, let us hear what you’re going to do.”

We can almost feel the persistence with questions, wanting an answer for this. “What then are you saying?”

He’s avoiding them. That’s so cool. He just straightens up. He’s just so quiet. We would probably be so ticked off, ready to give a knuckle sandwich to about four of them. He doesn’t have those kinds of thoughts so He just straightens up and He quietly says the thing that throws rocks at every one of them:

“He who is without sin among you, let him be the first to throw the stone at her.”

Want that in laymen’s terminology? “He who has never broken a Law will be the one to execute her.” In other words, “Do we have any candidates here? Anybody that hasn’t broken a Law? You pick up a rock and nail her. Go ahead.”

They stopped to think. Jesus is saying that the only guy who has a right to judge somebody else is the one who is not guilty of breaking a Law.

Woah! There’s a lesson for some of us Christians at this particular point, isn’t there? It’s there in Romans 14 and James 4.

Romans 14 says, “But why do you judge your brother, or why does thou set at naught thy brother, for we shall all stand before the judgment seat of Christ. For it is written as I live saith the Lord, every knee shall bow to me and every tongue shall confess. So everyone of us will give account of himself to God.” (ref. Romans 14:10-14)

We don’t have the right as a Christian to criticize our neighbor or our brother in the family of God because we’re going to be held accountable for our broken Law. And we don’t have to worry about His. In other words, we’re to worry about our own.

It's a bad scene, but we're going to be held accountable for that. We are. And we don't have the right to do that. Jesus is reminding these religious guys, "Okay, if we've got one candidate in this crowd that hasn't broken a Law, you throw the rock."

We know there's only one candidate in this crowd that can throw the rock, and that's Jesus Christ. Jesus Christ lived a perfect life. He never broke a Law. He never committed a sin. And He's the only one who has the right to stone this woman.

Just because this woman is guilty of adultery doesn't mean that the Lord Jesus is going to pick up a rock and get even.

v. 8 And again having stooped down, He was writing on the ground.

"And again having stooped down, He was writing on the ground."

Alright, what's He writing this time? Maybe He's drawing a cross because it's going to be on that cross that He's going to pay the penalty for the broken offenses and the broken Law.

Why does He stoop down? Possibly because He doesn't want to see the embarrassment in the faces of the religious leaders for what He's had to say.

Now if that'd been one of us, we would have been looking right at them.

Not the Lord. In love, He stoops down and He begins to write on the ground again.

v. 9 And they having heard it, began going out one by one, beginning with the older ones, and He was left alone, and the woman, where she had been in the midst.

“And they having heard it, began going out”—the oldest of course first and then the younger—“one by one, beginning with the older ones, and He was left alone, and the woman, where she had been standing in the midst.”

Why did the older ones go out first and then the younger ones? The older a person gets, the less difficulty one has of being convinced that we’re sinful.

Young bucks can justify themselves and pass the buck off on everybody else. But the older a person gets, we are still living with some of those problems that we’ve been passing, pretty soon we begin to realize that we must be part of the problem. And that we’re responsible for it.

And with our track record, it doesn’t take the oldest guys very long to measure up and say, “Yep, I’ve broken it a million times. See you later.”

And as they begin to leave, the young guys finally get the message. “Well, maybe just maybe I broke one in there

somewhere,” and they follow in the train.

And it says that only “the woman” was standing “in the midst.”

Now the Bible class is still there. What Bible class would leave at a time like this? They want to get to the end of this soap opera for sure.

And here she is, standing “in the midst,” and Jesus is left there alone with her, and the crowd standing around, to see what’s going to happen to this spectacle of attention.

Now the question that comes to mind at this point is, what’s Jesus going to do? Does He really care for her?

There are thoughts going through her mind as well. Does He understand? Will He take the whip and beat me? Will He pick up a stone and execute me like He has a right to do?

We can say no. And the reason being, is her heart is broken. She’s sick of herself. The fact that she’s weeping, she stands condemned. And He came not to call the righteous, but sinners to repentance.

The whip is for religious pretenders that are going to make a marketplace out of the temple. His love and tenderness are for those with broken and contrite hearts that come before Him.

One thing that is disturbing is when people who are so guilty

of sin are cold and self-justified by it.

In so many counseling situations there are husbands who have sinned against their wives by having an affair. But when he comes back to his wife he does not come back in repentance and brokenness. He comes back saying, “Well, if you’d have done your thing everything would have been alright and this never would have happened.” He never owns up in brokenness and a contrite spirit for what’s happened in the situation. He sort of justifies it.

That tells us that’s a guy with a hardened heart toward sin and the consequences of what he’s done. He’s not recognizing the fact before God that God is near to a broken and contrite heart

Psalm 51:17 says: “The sacrifices of God are a broken spirit, a broken and a contrite heart, O God thou wilt not despise.”

And when we’ve sinned or broken the Law, God expects from us repentance. He expects from us a brokenness, an acknowledgment of the fact that we’ve done this, that we’ve hurt people, and to take the responsibility upon ourselves for this broken Law.

Then God is ready to bring healing. And a lot of people don’t experience that healing in their lives. They live with the guilt and the garbage of the situation, because they’ve justified themselves and slipped in and out of a situation without accepting any responsibility and blaming it on everybody else.

But not this lady.

v. 10 And Jesus, having raised himself up, said to her, “Woman, where are they? Did not one condemn you?”

“Jesus, having raised himself up again, and said to her, ‘Woman, where are they? Did no one condemn you?’”

There are TWO QUESTIONS that He asks her here:

1. “Woman, where are they?” and
2. “Did not one condemn you?”

The words that He’d spoken went home to the hearts of the guys that listened. And the analysis is true in Romans 3: “As it is written there is none righteous, no not one. There is none that understands, there is none that seeks after God. They are all gone out of the way, they are together become unprofitable. There is none that doeth good, no not one. Now we know that what things so ever the law saith, that saith to them that are under the law that every mouth may be stopped and all the world may become guilty before God.” (ref. Romans 3:10-12, 19)

These guys were all guilty and He said, “Did no one condemn you?”

In verse 11 she gives her answer.

v. 11 And she said, “No one, Sir.” And Jesus said, “Neither do I condemn you. Go your way; from now on no longer go on sinning.”

“And she said, ‘No one, Sir.’ And Jesus said, ‘Neither do I condemn you. Go your way; from now on no longer go on sinning.’”

The woman’s response is, “No one, Sir.”

“No voices have been raised against me. Not even the voice of the guy that participated in the act. Nope, nobody.”

The response of Jesus is **THREE-FOLD** here. This is the whole crux of the message in this eleventh verse. This is what He’s saying, “What then are you saying?” Here it is:

1. “Neither do I condemn you.”
2. “Go your way,” and
3. “no longer go on sinning.”

We see **THREE F’S** there, that God waits to offer us when we’re willing to accept the responsibility for our broken Law:

1. the F of **FORGIVENESS**.

2. the F of FREEDOM, and
3. the F of a FUTURE.

Let's look at those just for a moment if we can and meditate on them in conclusion.

1. "Neither do I condemn you."

This is Jesus Christ acting in GRACE toward this woman. He has the right to throw the rock, but He's forgiving this woman for what she's done.

Jesus Christ had an amazing capacity to forgive. We have to be reminded that His capacity to forgive is UNLIMITED.

Remember when Peter came into the presence of the Lord Jesus in Matthew 12? He says, "Lord, if my brother offends me, how many times shall I forgive him? Should I forgive him seven times?" (ref. Matthew 18:21)

Peter thought he'd climbed the pinnacle of forgiveness when he said that. So what Peter did was take the going rate and multiply it by two and add one and expected to get, "Blessed art thou Simon Bar-Jona, flesh and blood has not revealed it unto you." (ref. Matthew 16:17)

The Lord says, "No, seventy times seven." In other words, there's no arithmetic when it comes to the matter of forgiveness.

The apostles probably never got over it, because in Acts 13, as they begin preaching some of their first sermons, this is what they announced to the people:

Acts 13:38, 39

Be it known unto you men and brethren, that through this man has been preached unto you the forgiveness of sins and by him all that believe are justified from all things from which they could not be justified by the Law of Moses.

In other words, there's forgiveness that's full and free in a relationship to Jesus Christ.

Jesus Christ, because of her brokenness and her repentance, forgives her past.

Jesus Christ, when they were pinning His flesh to the cross, prayed, "Father, forgive them for they don't know what they do." (ref. Luke 23:34)

He forgives the very guys who were taking His life. Isn't it strange that while He's hanging there on the cross, with one thief on one side, asking him about a future, that the Lord Jesus can instantaneously forgive him and say, "Today you will be with Me in the paradise" (ref. Luke 23:43)?

It's fantastic to realize the capacity of the Lord Jesus to forgive, when we come in brokenness and repentance and

acknowledge our responsibility. How totally unlimited is His ability to forgive.

We call the second statement **FREEDOM**:

2. “Go your way;”

What’s He saying to her? He’s saying, “Get on with living gal! You have a future now! Don’t be looking back and wondering if I forgave you. Don’t be gripped in guilt. Don’t be living here in this situation and thinking, ‘Oh, if that only hadn’t happened!’”

“Go your way;”

“and you shall know the truth and the truth shall make you free.” (ref. John 8:32)

His forgiveness is totally unlimited and is designed to set us free. To set us free from this horrible past and to put us on a path toward the future.

Isaiah 1:18

Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.

He wants to deal in forgiveness and also in freedom to let us go our way.

And then the third thing is in that last statement:

3. “from now on no longer go on sinning.”

He’s saying to her, “Let sin in your life from now on be an accident. Be aware of how painful it is where you are right now, and don’t forget it. Now in case you do sin, confess it and deal with it.”

First John teaches us we have an advocate with the Father. As a Christian, just because He’s going to forgive doesn’t mean we have the right to go out and start sinning up a storm, because it’s that broken Law that put Him on the cross in the first place. And as a Christian in a relationship with the Lord Jesus, we don’t have a sloppy attitude about sin.

This truth sure sets a lot of people in motion for serving the Lord when they’ve had a lousy first lap or second lap. And that is, once a person accepts the responsibility for his past, the Lord immediately points that person toward the future.

For instance, the Prodigal Son. Here he comes, God’s an old man running to get His arms around him. Does he talk about the past? “Kill a fatted calf and let’s have a feast and let’s get on with you being my son.”

What about Peter? We’re going to see him here in one of our studies on the shore of Galilea in that very tender scene when the Lord Jesus meets him and He says, “You know Peter, if

you love Me, it's not you're a dirty, rotten guy. You flaked out on Me there and denied Me." It's just, "Peter, do you love Me? Then feed My sheep. There's a ministry ahead for you." That's the future.

Here's the Apostle Paul, he has a big track record to forget. He was the arch-persecutor of the church. He wanted to liquidate the Christian cause in a hurry. He's the one at whose feet they threw the coats while the guys picked up rocks to kill Stephen, the first Christian martyr.

He has a lot to forget. He says, "I'm the chief of sinners." But what's he say in Philippians 3? He says, "I'm forgetting those things which are behind and I'm pressing toward those things which are in front." (ref. Philippians 3:13)

"I can't do a thing about what I've done in the past, but I do know I've still got a future left. And the Lord Jesus can still use me and I can still fulfill His will." And he's pointed to a future.

And that's what the Lord does with this woman. He forgives her, frees her, and sets her on a track in being fruitful in a future, fulfilling His will.

That's what He's saying to each of us. Maybe we feel like a reject. Maybe we feel like a person who can't be forgiven for our past. Maybe we feel like a person that's wallowing in guilt. We've accepted the forgiveness but we can't believe it. We're not free. We're entangled with it.

Remember that freedom is totally and completely an act of grace and He wants to free each of us of that past, and He wants us to put it on the path for the future. Just like He did these other experiences that we've talked about in the Word.

Here are the lessons that come out of our passage.

Lesson #1: Time with the Lord on a daily basis is top priority.

Lesson #2: It is the girl who pays the greatest price in immoral activity.

Lesson #3: The Lord loves us unconditionally.

Lesson #4: Forgiveness, freedom, future—they are yours for the asking.

Lesson #5: The closer we get to the Lord, the more critical we are of ourselves and the less critical of others.

In this snapshot we've been blessed by the fact that Jesus Christ is able to enter into a very difficult set of circumstances and to meet a need.

The Lord Jesus waits to meet the needs of our difficult circumstances.

Perhaps it seems unbearable. Can we in contrition and repentance come and say, "Lord, will You forgive? I

acknowledge my responsibility.” We can then experience the forgiveness that she experienced.

The freedom to go our way and live a life in fellowship with Him? And be pointed in the direction of a future which is ahead? And enter into that future with a fabulous blessing in our life, because now we’re performing the will of God?

Perhaps we’ve been indulging in criticism and judgment of others, realizing the fact that we must not perform this function which is left to the Lord Jesus alone. It’s our responsibility to deal with that problem as sin in our life. It’s disobedience. We need to come to the Lord and accept the responsibility for it and ask His forgiveness so that we can walk in close fellowship with Him.

People who are walking in close fellowship with the Lord, the less critical they are of others. The more critical they are of themselves.

That’s just the law of life. The more we walk hand-in-hand with the Lord Jesus and lock-step in fellowship with Him, the more critical we become of ourselves and we become less critical of others around us.

Why is that true? Because out of that fellowship is a love that’s coming, which is automatic as a result of it. And our concern for our brother is a concern of the Spirit of God who’s manifesting that love for the person around us instead of criticizing him.

If God is speaking to us along that line, as a Christian, that's a broken Law just as much as adultery is a broken Law.

We have a tendency to grade sin. We put the biggies up here and we put the little ones down here. We put the black ones over here and the white ones over here. God doesn't.

Sin is sin in His eyes. And while we're indulging in any form of it, we're guilty of disobedience. And as a Christian it affects our fellowship and our walk with Him.

Perhaps that might be the reason that our Christian experience is not all that it should be, just by this very practical problem we've looked at.

Let's pray together.

Our heavenly Father, if there is someone who has never experienced initial forgiveness because they've never been willing to accept the responsibility of their broken Law, may they realize that Your forgiveness hinges on that. And when they come accepting that responsibility, they come in contrition and in helpless need, may You Lord, respond with the forgiveness which You've promised. And with that also, an accompanying freedom. A freedom to go on and to live life without looking back, being pointed effectively toward the future that You have in store for them. Lord, we pray that Your Word might be relevant in many of these other areas to meet needs. In Jesus' name we pray. Amen.

CLOSE ENCOUNTERS with Christ

“Seeing the Savior in Action”

Key Verse - 20:31—*“But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through His name.”*

Study Number Five – The Woman Caught in Sin – John 8:1-11

Key Verse 8:11

v. 1 And each one proceeded to his home, but Jesus went to the Mount of Olives.

v. 2 But early in the morning (at dawn), He came again into the temple, and all the people were coming to Him; and having sat down, He was teaching them.

v. 3 And the scribes and Pharisees bring a woman who has been caught in the act of adultery, and having stood her in the midst,

v. 4 they are saying to Him, “Teacher, this woman has been caught in the act of committing adultery.

v. 5 Now in the Law, Moses commanded us to stone such women. What then are you saying?

v. 6 But this they were saying, putting Him to the test, in order that they might be having grounds for accusing Him. But Jesus, stooped down, with His finger was writing on the ground.

v. 7 But when they persisted in questioning Him, He straightened up and said to them, “He who is without sin among you, let him be the first to throw the stone at her.”

v. 8 And again having stooped down, He was writing on the ground.

v. 9 And they having heard it, began going out one by one, beginning with the older ones, and He was left alone, and the woman, where she had been in the midst.

v. 10 And Jesus, having raised himself up, said to her, “Woman, where are they? Did not one condemn you?”

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v. 11 And she said, “No one, Sir.” And Jesus said, “Neither do I condemn you. Go your way; from now on no longer go on sinning.”

QUESTIONS:

1. Read John 8:1-11 and in your own words pull out the main thought of this passage.

2. What can we gather about the personal schedule of Jesus, according to verse 2?

3. Why are the scribes and Pharisees bringing this woman to Jesus?

4. What is the significance of the question in verse 5, “What then are you saying?”

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5. What are their motives, according to verse 6?

6. How does Jesus respond to their persistent questioning in verse 7?

7. What happened to the woman's accusers, according to verse 9?

8. What instructions did Jesus give to the woman in verse 11?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: Time with the Lord on a daily basis is top priority.

LESSON #2: It is the girl who pays the greatest price in immoral activity.

LESSON #3: The Lord loves us unconditionally.

LESSON #4: Forgiveness, freedom, future — they are yours for the asking.

LESSON #5: The closer we get to the Lord, the more critical we are of ourselves and the less critical of others.

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ADDITIONAL NOTES:
