

SNAPSHOT NUMBER FIVE  
The Woman Caught in Sin  
John 8:1-11

Key Verse 8:11 "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.'"

TEXT:

- 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 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?"
- 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."

EXPOSITION:

We are considering together Snapshots of the Saviour in the Gospel of John. First of all, we looked at the Snapshot in chapter 2:1-11, where Jesus is at the marriage feast in Cana of Galilee and changes the water into wine. There were three key statements that stood out in that study. In verse 3, "they have no wine;" in verse 5, "whatever he says to you, do it;" in verse 10, "you have kept the good wine until now."

In Snapshot Number Two, we looked together at an interview between a very religious and moral man with the Lord Jesus by the name of Nicodemus. The central theme in the second snapshot was contained in the seventh verse--"Do not begin to wonder that I said to you, you must be born again."

In Snapshot Number Three, we see Jesus with an outcast-immoral woman. And he is promising her living water or complete satisfaction of all of her needs. *INDWELLING Holy Spirit*

In John 6 we looked at Snapshot Number Four and witnessed the Lord teaching his disciples the great lesson that the Lord meets all of our needs, and that a little is alot when the Lord is in it.

In this fifth snapshot, we are going to see Jesus in confrontation with

*Pray TV.  
Shoes of A Fisherman*

*wedding*

*Nicodemus*

*Saw Woman*

*Feeding of 5000*

the religious leaders of the day over the conflict of love and the Law.

*Justice + Forgiveness*

This picture that we have of Jesus Christ here in this section is dated approximately six months away from the cross. His teachings, ministry, and the miracles, which he has performed, have gotten the attention not only of the people but also of the religious leaders. It is the desire of the religious leaders to work out some way whereby they might be able to embarrass Jesus in public or trap him in some way so that they will have a grounds for ultimately accusing him and putting him to death.

It is a tense situation in which we find ourselves in this picture.

Verse One: "And each one proceeded to his home, but Jesus went to the Mount of Olives."

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

In response to this message, there was a divided opinion about Jesus as to who he really was.

The officials and officers of the chief priest and the Pharisees had already gone to apprehend Jesus, but they were so astounded by his ministry that they returned empty handed saying, "Never a man spoke like this man." Now that the officers have come back failing to apprehend Jesus, it is the desire of the Scribes and Pharisees to work out some way that they might be able to catch him in their trap.

John says here that after this ministry and it recorded in John 7, "everyone proceeded to his own home." And then John says, "but Jesus went to the Mount of Olives."

\* Matthew 8:20. "And Jesus saith unto him, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.'"

Jesus retreats to the Mount of Olives so that he might lift up his eyes and look on the fields and experience the burning compassion for people who are lost and dying, fainting without a shepherd.

This time of retreat from the crowds was not only time for rest and relaxation but restoration spiritually through fellowship with the Father.

Verse Two: "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."

\* Mark 6:46. "And when he had sent them away, he departed into a mountain to pray."

\* Mark 1:35. "And in the morning rising up a great while before day, he went out and departed into a solitary place and there prayed."

In the second verse he is coming again into the temple area, and as he comes, all the people began coming to him. When he sat down, he began teaching them.

*6mo. Cross*

*Destroy His Credibility*

*Returned Empty handed!!*

*Just Six Months LEFT!*

we will be  
sitting in  
His Bible  
class!!

Sounds of  
Nature in  
the back  
ground.

Samm.  
woman

What a wonderful experience this must have been for them to have the Lord Jesus teach them. It makes eternity rich with anticipation to know that it will likewise be our experience as his children to have him sit down and teach us the things of God. He will know All the Answers.

Verse Three: "And the Scribes and Pharisees bring a woman who has been caught in the act of adultery and having stood her in the midst,"

Into this early morning quiet Bible class, where words of love and truth are being spoken, the religious leaders of the day introduce noise, clamour, and turmoil as they bring a woman with them who has been caught in the act of adultery. They embarrass her unmercifully by standing her in the midst of the crowd. II Sam. 24:14 "David said to God, I am in deep distress. Let us fall into the hands of the Lord, for his mercy is great. but do not let me fall into the hands of men." Whereas back in our third snapshot, we met the woman at the well who had an ugly past, we now are meeting a woman who has an ugly present. She has been caught in the very act of adultery.

I think it is good for us to notice here the fact that the religious leaders did not bring the man who participated in this act and was just as guilty. It is always the girl who takes the rap in things like this and usually the fellow gets to go scot free.

Girls in intimate love relationships have everything to lose and nothing to gain. Their future, their happiness, their home, their family. Whereas often, the man goes free.

It might have been possible that the Scribes and Pharisees set up this situation so they could have this opportunity for trying to trap Jesus by hiring a young man to participate in this act and thereby provide for them a case in point. They certainly did this in paying Judas to lead them to Jesus Christ for the ultimate apprehension which led to his crucifixion.

Hired  
Guns were  
Sure A part of  
our last elect

Verse Four: "They are saying to Him, 'Teacher this woman has been caught in the act of committing adultery.'"

The first thing that they bring to the attention of Jesus is the charge which they have against this woman.

With the overcrowded conditions in the city of Jerusalem during the time of feast it would not have been very difficult for this to have happened.

Here is a woman who has no defense. She is sinful and has committed an act of sin and everybody knows it. I'm sure she was terribly embarrassed and probably weeping. And the thing that she needed most right then was for someone to understand, for someone to care, because the whole world was against her, and there she stood justifiably condemned for what she had done.

Verse Five: "Now in the Law, Moses commanded us to stone such women. What then are you saying?"

The Scribes and Pharisees point out the fact that the Law of Moses commanded them to stone such women. These men were correct in that they were aware of the Law recorded back in Deuteronomy 22:22-24 which said, "If a man be found lying with a woman married to a husband, then they shall both of them die. Both the man that lay with the woman and the

woman. So shalt thou put away evil from Israel. If a <sup>g the</sup> damsel who is a virgin be betrothed unto a husband and a man finds her in city and lie with her, then you shall bring them both out unto the gate of that city and you shall stone them with stones that they die. The damsel because she cried not being in the city, and the man because he has humbled his neighbor's wife. So thou shalt put away evil from among you."

If the heart of the Law that applies here to stoning in particular, we would say that this woman is a virgin who has been betrothed to a husband, but has not yet consummated the relationship. If this is the case, then the Law reads that "both the man and the woman should be stoned to death."

The key question upon which all of the passage hinges and the real thing that the Scribes and Pharisees are trying to get at is in the question recorded in the latter part of verse 5, what then are you saying? How are you going to handle a broken law. If Moses said this, what do you say.

Verse Six: "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."

John inserts the reason for this question, what then are you saying. The reason they are doing this is they want to put him to the test. It was back in our previous snapshot that Jesus asked Philip the question where shall we purchase bread in order that these may eat? Now this he was saying testing him, for he himself knew what he was about to be doing. And now we are finding that these religious leaders are putting Jesus in a very difficult set of circumstances. The purpose that is given for the question is seen in the next phrase "in order that they might be having grounds for accusing him."

Mark records in Mark 3:1,2 "And he entered again into the synagogue and there was a man there who had a paralyzed hand. And they watched him whether he would heal him on the Sabbath day that they might accuse him."

They were watching what he was doing and they were listening to what he was saying for the express purpose of getting grounds of accusation that would make it possible for them to liquidate this competitor to their cause. Doing surveillance work to build a case!

The reaction of Jesus to this question, "What then are you saying," is that Jesus stooped down and with his finger was writing on the ground.

I am sure he stooped down to avoid the steeled glances of the Pharisees and the Scribes as their faces filled with hatred and a desire for justice to be done and to avoid the tear-stained face of the one who was condemned and also to avoid the glances of the crowd who had been terribly disturbed by what had just happened.

He probably stooped down to commit to the Father the things which he was going to be saying.

It says that he is writing with his finger on the ground. The word for writing in the greek language is not used anywhere else in the New Testament. It could refer to drawing figures or just writing on the ground. There have been many who have wondered what it was the Jesus was writing.

But I say...  
Sermon on  
the Mount  
\*\*\*

Lawyer putting  
x to the test  
Testing Philip

Pressure to Act  
will Not be  
Avoid  
Prevailed upon

Pray  
Nehemiah

## Our God is Awesome — Tony Evans

How does God's presence bear on your temptations? Paul says that "your body is a temple of the Holy Spirit" (1 Corinthians 6:19). Wherever you go, God goes; whatever you do, God does; you can go no place where He is not. That's why He can provide a way of escape. He knows what door you need to run through. He's with you when you are being tempted.

But this is also a call to holiness because it means that God stays with you when you fail, when you sin. In the context of the verse I just quoted, Paul is talking about the sin of sexual immorality. He says that when you engage in a sexual relationship outside of marriage, you have engaged God in the affair. It's not a private matter done in a secret room, in other words. Why? Because "you are not your own" (v. 19).

Now you haven't contaminated God, anymore than the sun can be contaminated by shining on cow dung. But His presence is associated with us when we sin. We've got to understand that when we sin, it's as if we were doing it in God's throne room. He watches us do what we're doing, think what we're thinking, say what we're saying, act like we're acting. He asks us, "How could you do that with me standing here?"

pp. 152-3  
(40-56)

- ① Jealousy
- ② Hatred
- ③ Bitterness
- ④ Anger
- ⑤ Envy
- ⑥ wicked thoughts.

Perhaps a cross on which he himself was going to pay the penalty of the broken law.

Perhaps it was a listing of the sins and offences which these religious men were guilty of and which certainly he knew because of the capacity of omniscience in revealing to the woman at the well her sinful past.

It is the same finger that wrote upon the tablets the law in the beginning. And it is the same finger that wrote on the walls at the feast of Belshazzar in Daniel 5. "Mene mene tekel upharsin," which being interpreted, "God has numbered thy kingdom and finished it. You are weighed in the balances and are found wanting."

Verse Seven: "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."

The scene described here is one of persistent questioning and Jesus is not being rushed or hurried into an answer. The smell of blood intensifies the Request!!

After he has taken time for careful deliberation and communion with the Father, he straightens up and says the thing which was totally unexpected by the Scribes and Pharisees. And the one thing that turned the whole argument back upon them. He is prepared to hand them their heads on a platter!

The statement is very simple and direct and also very clear and communicates effectively with the hearers. "He who is without sin among you, let him be the first to throw the stone at her." He who has never broken a law execute her.

There is only one who has the right to judge and that is the one who is without sin among you. There is only one who can execute the justice of the law and that is one who has not broken the law at any point.

Romans 14:10-14, "But why doest thou judge thy brother, or why doest thou set at nought thy brother, for we shall 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 to God. So then everyone of us shall give account of himself to God." Scanning your print outs guys None of you qualifies.

Standing in this crowd of people is only one who is without sin. There is only one who could justifiably before the father throw the stone and the rest of the passage will tell us what he did.

Jesus is not into throwing rocks, He's going to take her for her on the cross. I believe the rest of this passage ought to hush forever the voices of those who will say in the midst of difficult circumstances that "God is trying to get even with them." - Love unconditional

Verse Eight: "And again having stooped down, he was writing on the ground."

What conviction must have begun to blush into the reddened faces of these accusers of the woman? And as he continues to write upon the ground having said the one thing that precipitates action on their part we get what begins to happen in the next verse.

Verse Nine: "And they having heard it, began going out and he was left alone and the woman, where she had been in the midst." Beginning w/ older their list of incidents was longer!

They having heard it that is "he who is without sin among you let him be first to throw a stone at her" they began to make an exit one by one. And John records that it began with the older one. The longer we live, the easier it is for us to see that God's analysis of us is correct and that

Had Scribe #1's The Jeru salem Hilton!

① Careful Deliberation w/ Father  
② Communion

Jesus only Qualifies

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Older had longer & knew they were condemned

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is that: all have sinned and come short of the glory of God.

And finally he was left alone with the woman in the center of the arena. This does not mean that the crowd disbursed, because I believe that there was still a great host of people, who wanted to see and to hear with great interest how the Lord Jesus was going to handle this woman.

She is still standing there in the center as the spectacle of attention.

The question that comes to our mind at this point is, "Does Jesus really care for her? Does he understand? Will he take the whip and beat her for what she has done or pick up a stone and take her life in full execution of the Mosaic Law?"

*NO! NO! NO! Repentance is written All over her Face*

No, he won't because he sees her heart is broken. He sees that she is sick of herself and her sin and weeping she stands condemned. It was Jesus who said, "I came not to call the righteous, but sinners to repentance."

The whip is for the religious pretenders, those who are fakes. His love and his tenderness for those who are broken before him, and for those who are willing to walk in fellowship as his children.

\* \* Psalm 51:17, "The sacrifices of God are a broken spirit, a broken and a contrite heart, Oh God, thou wilt not despise."

Verse Ten: "And Jesus having raised himself up said to her, "Woman, where are they? Did not one condemn you?"

Whereas in verse 7 he spoke with justice and judgment, in verse ten he speaks with love and tenderness.

It is interesting to note in this 10th verse that he speaks and addresses this woman in the same way he did his own mother back in chapter 2:4, "And Jesus is saying to her, What is it to me and to you, woman, my hour has not yet come."

He raises two questions in this 10th verse, "Woman where are they?" and secondly "Did not one condemn you?"

The words which he has spoken have gone home to the hearts of these accusers, and they have all melted away in the crowd. Romans 3:10, "As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh 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 whatever things the law saith, saith to them who are under the law that every mouth may be stopped and all the world may become guilty before God. For all have sinned and come short of the glory of God."

Did not one condemn you?

Verse Eleven: "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 her, not even the voice of the one who participated in the act with her.

The response of Jesus in verse 11 is threefold. ① First "Neither do I condemn you." ② Secondly, "Go your way." ③ And third, "From now on, no longer go on sinning."

In these three statements I see ① forgiveness, ② freedom, and ③ a future.

In the statement, "Neither do I condemn you," I see the Lord Jesus acting in grace, forgiving this woman for what she has done.

Acts 13:38,39, "Be it known unto you therefore men and brethren, that through this man that has preached unto you the forgiveness of sins and by him all that believed are justified from all things from which you could not be justified by the Law of Moses."

Jesus is the only one who has the right to throw the stone to execute the just demands of the law, but in the faith of the woman and in the repentance of her heart, he sees the fact that she is reaching out to him as her only source of hope and in her broken submission and dependence she experiences the words of forgiveness, "Neither do I condemn you."

~~Neither do I condemn you.~~ Father, forgive... "Today you will be"; --  
I see freedom in the statement "Go your way." Get on with living. Don't look back... Lot's wife

John says in John 8:32, "And you shall know the truth and the truth shall make you free."

Prodigal; Peter.

Isaiah 1:18 "Come now 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."

The third thing that I note in verse 11 is that the last statement of the Lord makes points to the future "From now on, no longer go on sinning."

It is beautiful in all of the relationships with Jesus Christ that once a man comes to a recognition of the responsibility for his past he then is pointed to the future. This being true of Peter in John 21 "The Lord Jesus says feed my sheep." The Apostle Paul says in Philippians 3 "Forgetting those things which are behind, I press for those things which are in front." The past is forgiven and forgotten. There is a new freedom and now in the future let's press on for the glory of God.

Shall we sin up a storm because we have a gracious God. God forbid. Our sin put Him on the cross.

I John 2:1,2 "My little children these things write I unto you that you sin not. If any man sin we have an advocate with the father, Jesus Christ the righteous and he is the satisfaction for our sins. Not for ours only but also for the sins of the whole world."

CONCLUSION: "I even I, am He who blots out your transgressions for my own sake, and remembers your sins no more. ISA 43:25"

Perhaps in this snapshot of the Saviour today you have been blessed by his ability to handle graciously a very difficult set of circumstances. Perhaps you are in the class today with circumstances that to you seem just as unbearable. Could you not come in deep contrition and repentance to the Lord Jesus and experience the forgiveness of your sin? The freedom as you go your way to live life in fellowship with him and to concentrate on the future that is ahead that it might prove to be a time of great blessing in your life because you are walking with the Lord.

TOPIC	REF #	TEXT
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Forgiveness

075-22

It is not often that a poet can capture the essence of Scripture, but I think this one did:

Forgive our sins as we forgive  
You taught us, Lord, to pray  
But You alone can grant us grace  
To live the words we say.  
How can Your pardon reach and bless  
The unforgiving heart  
That broods on wrongs and will not let  
Old bitterness depart?  
In blazing light, Your cross reveals  
The truth we dimly knew:  
How small the debts men owe to us;  
How great our debt to You.  
Lord, cleanse the depths within our souls.  
And bid resentment cease.  
Then reconciled to God and man,  
Our lives will spread Your peace.<sup>9</sup>

9. Quoted by J.I Packer, *I Want To Be A Christian* (Wheaton, IL: Tyndale House Publishers, Inc., 1977), 214-5.

p. 149

Temptation

075-23

Ever heard the story about the minister who parked his car in a no-parking zone in a large city? He was short on time and couldn't find an open space with a meter, so he put a note under his windshield wiper that said, "I have circled the block ten times. If I don't park here, I'll miss my appointment. 'Forgive us our trespasses.'"

When he returned he found a citation from a police officer along with this note: "I've circled this block for ten years. If I don't give you a ticket, I'll lose my job. 'Lead us not into temptation.'"

p. 153



Perhaps you are here and you have been indulging in criticism and judgment of others realizing the fact that we must not perform this function, which is left alone to the Lord Jesus, and it is your responsibility to deal with this disobedience and ask the Lord to forgive and to cleanse so that you might walk in close fellowship with him. The more we walk in fellowship with him, the more critical we are of ourselves and the less critical we are of others.

## JOHN 8

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 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.

TOPIC	REF #	TEXT
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Sin	581-01	When you do what you want, and I do what I want, and no one gives a lick as to what God wants, humanity implodes. The infection of the person leads to the corruption of the populace. As the Puritan clergyman Joseph Alleine wrote: "O miserable man, what a deformed monster has sin made you! God made you 'little lower than the angels'; sin has made you little better than the devils." <sup>1</sup> Extract God; expect earthly chaos and, many times worse, expect eternal misery.
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1. I.D.E. Thomas, comp., *The Golden Treasury of Puritan Quotations* (Chicago: Moody Press, 1975), 266, quoted in Bruce A. Demarest, *The Cross and Salvation: The Doctrine of Salvation* (Wheaton, IL: Crossway Books, 1997), 29.

p. 21

Grace	581-02	Over a hundred years ago, a group of fishermen were relaxing in the dining room of a Scottish seaside inn, trading fish stories. One of the men gestured widely, depicting the size of a fish that got away. His arm struck the serving maid's tea tray, sending the teapot flying into the whitewashed wall, where its contents left an irregular brown splotch.
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The innkeeper surveyed the damage and sighed, "The whole wall will have to be repainted."

"Perhaps not," offered a stranger. "Let me work with it."

Having nothing to lose, the proprietor consented. The man pulled pencils, brushes, some jars of linseed oil, and pigment out of an art box. He sketched lines around the stains and dabbed shades and colors throughout the splashes of tea. In time, an image began to emerge: a stag with a great rack of antlers. The man inscribed his signature at the bottom, paid for his meal, and left. His name: Sir Edwin Landseer, famous painter of wildlife

In his hands, a mistake became a masterpiece.<sup>2</sup>

God's hands do the same, over and over. He draws together the disjointed blotches in our life and renders them an expression of his love. We become pictures: "examples of the incredible wealth of his favor and kindness toward us" (Eph. 2:7).

2. Ron Lee Davis with James D. Denny, *Mistreated* (Portland, OR: Multnomah Press, 1989), 147-48.

pp. 36-37

June's 80<sup>th</sup> Birthday!

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck) Grand Rapids, MI: Kregel. Copyright - Kregel Publications, 1990. 397 pp.

Charles Weigle's song, "No One Ever Cared For Me Like Jesus," was the product of one of the darkest periods of his life. Weigle spent most of his life as an itinerant evangelist and gospel songwriter. One day after returning home from an evangelistic crusade, he found a note left by his wife of many years. The note said she had had enough of an evangelist's life. She was leaving him. Weigle later said that he became so despondent during the next several years that there were even times when he contemplated suicide. There was the terrible despair that no one really cared for him anymore. Gradually his spiritual faith was restored, and he once again became active in the Christian ministry. Soon he felt compelled to write a song that would be a summary of his past tragic experience. From a heart that had been broken came these choice words that God gave to Charles Weigle:

I would love to tell you what I think of Jesus since I found in Him a friend so strong and true; I would tell you how He chang'd my life completely--He did something that no other friend could do.

All my life was full of sin when Jesus found me; all my heart was full of misery and woe; Jesus placed His strong and loving arms around me, and He led me in the way I ought to go.

Ev'ry day HE comes to me with new assurance, more and more I understand His words of love; but I'll never know just why He came to save me, till some day I see His blessed face above.

**Chorus:** No one ever cared for me like Jesus; there's no other friend so kind as He; no one else could take the sin and darkness from me--O how much He cared for me!

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(99-E-35)