

## Episode #1-32 - The Woman Caught in Adultery

I. The purpose of the gospel of John is to produce believers in the fact that Jesus is the Christ, the One anointed by God to be the Savior of the world, and that Jesus is the Son of God, God represented in human form.

II. The issue of belief or lack of belief continues. The Lord is at the feast of booths. On the last day of the feast, He stood up in the temple and taught. The Pharisees had sent officers to arrest Him, but they could not because of His words. The Pharisees do not believe in the power of His words, so they mock their own officers for their claim that this is why they could not arrest Him.

III. The other Pharisees and Nicodemus. John 7:50-53.

- A. V.50. Nicodemus speaks up. Was he leaning toward faith? John 19:39, yes.
- B. V.51. Of course not! No just law would. So the other Pharisees acting unrighteously.
- C. V.52. They cannot answer this charge, so they resort to insult. But their insult was wrong! Jonah and Hosea, perhaps Elijah, Elisha, and Amos were all from Galilee.
- D. V.53. All go home after the feast, but the Lord stays in Jerusalem for a time.

IV. The Lord and the woman caught in adultery. John 8:1-11.

- A. V.1. The Mount of Olives is within easy walking distance of Jerusalem. The Lord has not gone home yet from the feast.
- B. V.2. His ministry in Jerusalem continues after the feast in the temple.
- C. V.3. In spite of some claims against this portion, this passage fits. This was an attempt by the leaders to trap the Lord following the failure of their officers.
- D. V.4. They are hypocrites because they only brought the woman. Where was the man? A double standard. They had no concern for the law, just catching the Lord in a trap.
- E. V.5. This is not what Moses commanded! Lev. 20:10. No proof or justice without the man who was committing adultery being there as well.
- F. V.6. What was the trap? Stoning would contradict His Own teaching. Luke 9:56. Not stoning would seek to overturn Moses' law. The Lord starts to write on the ground.
- G. V.7. This stopped them in their tracks. Now they cannot act without appearing hypocrites! Without the man to prove it, this woman could only be suspected of adultery, so they should follow Num. 5, which leaves the judgment in hands of the LORD! This passage is not supporting non-judgmentalism.
- H. V.8. What did He write? We don't know, but the important part is that He wrote on the ground. See Jer. 17:13. These leaders departed from the Lord.
- I. V.9. The respected elders were the first to admit their own sinfulness, then the others. Jesus and the woman were not left alone, but alone in the center of the crowd.
- J. V.10. He must now deal with the woman Himself. This is still a public matter, so these words are meant to teach the crowd as much as to help the woman.
- K. V.11. The Lord did not condemn anyone at His first coming. But II Thess. 1:8 shows this will not be the case at His second coming. This is not saying sexual sins are not condemnable. John 5:27-29, she will stand before the Lord again. Rev. 21:8. If she did not listen to His command, the lake of fire and brimstone will be her end.

V. Conclusion: The Pharisees did not believe in spite of the evidence. The reasons they gave were not accurate and showed their hypocrisy. They sought only to trap the Lord, not caring how. Do we believe the truth about the Lord? Or do we desire to pick apart His words and condemn Him? Remember the point of John, and let us all believe!