

*For precept must be upon precept, precept upon precept; line upon line,
line upon line; here a little and there a little.*

Isaiah 28:10

.....
First Love Ministries, Inc.

PRAYER STUDY #196

THE GOSPEL ACCORDING TO JOHN

PART 10: CHAPTER 8

1. The woman taken in adultery
2. The Light that people failed to recognize
3. The central conflict between Jesus and the Pharisees

Part One-Verses 1-11

1. 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, testing 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 Himself up 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 who 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 Himself up 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.**"

This, to me, is one of the greatest stories in all the Bible. It shows the character of God as One who loves and forgives. The sin of adultery to the Jews was one of the big three requiring the death penalty: idolatry, adultery,

or murder. Thus, the Pharisees were totally justified from a purely legal position in demanding death by stoning for this woman.

Of course, they were out to get Jesus and were putting Him in an almost inescapable position. If Jesus said the woman should be stoned, He would lose His reputation among the people as a friend to sinner, full of love and mercy. Perhaps more importantly to the Pharisees, He would be putting Himself in a position to be jailed by the Romans, since the Roman law, which the Jews were under, would not allow the Jews to carry out the death sentence on anyone.

On the other hand, if Jesus said that the woman should be pardoned, He would be teaching people to break the law of Moses and would be said to be condoning and encouraging the people to commit adultery.

Barclay tells us there are four possibilities of why Jesus wrote with his finger on the ground:

1. He was wishing to gain time until He could hear within Himself what the Father wanted Him to do.
2. He might have wanted the Jews to repeat the charges so that they, themselves, could think more about what they were saying and might be convicted by the cruelty that they were operating in.
3. He was probably overcome with emotion by the cruel mob, the curious onlookers, the shame of the woman, and He wish to hid His eyes, the windows of the soul, from the crowd.
4. To me the fourth possibility is the most plausible. An ancient Armenian translation translates a portion of this passage: "He Himself, bowing His head, was writing with His finger on the earth to declare their sins; and they were seeing their several sins on the stones." So, Jesus was writing the very sins of the very ones who were condemning the woman. The normal Greek work to write is *grapher*, but the word used here is *katagrapher*. The prefix *kata* means *against* and is used by Job (Job 13:26), "You write [*katagrapher*] against me." It may be that Jesus was confronting those cruel, self righteous Pharisees with a reminder of their own sins. The word for *without sins* [*anamartetos*] means not only *without sin*, but also *without a sinful desire*.

At any rate, there was silence, and the Pharisees walked away, beginning with the eldest to the youngest, leaving Jesus alone with the woman. Here He says words that should make us rejoice: *Neither do I condemn thee. Go and sin no more.*

This passage teaches us that only those without fault have the right to express judgment on the fault of others. It shows us that Jesus is a God of

the second chance. Jesus somehow is able to see in sinners the potential to become saints. He tells the woman to *go and sin no more*. He was not excusing her sin lightly but telling her that her life story was not finished, and she would one day stand before a holy God and should keep her life clean from then on. This incident had been forgiven, but she must continue to walk out her life without falling back into this sinful pattern.

Part Two-Verses 12-20

12. Then spoke Jesus again unto them saying, **“I am the light of the world; he that followeth Me shall not walk in darkness but shall have the light of life.”**
13. The Pharisees, therefore, said unto Him, “Thou bearest witness of thyself; thy witness is not true.”
14. Jesus answered and said unto them, **“Though I bear witness of Myself, yet My witness is true; for I know from where I came and where I go; but ye cannot tell from where I come and where I go.**
15. **Ye judge after the flesh. I judge no man.**
16. **And yet if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me.**
17. **It is also written in your law that the testimony of two men is true.**
18. **I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.”**
19. Then said they unto Him, “Where is thy father?” Jesus answered, **“Ye neither know Me, nor My Father; if ye had known Me, ye should have know my Father also.”**
20. These words spoke Jesus in the treasury, as He taught in the temple. And no man laid hands on Him ; for His hour was not yet come.

The claim that He was the light of the world was significant. The Jews realized that He was claiming to be the Messiah. The word *light* was associated with God in their minds. Indeed the scriptures are full of reference to God as the Light: *The Lord is my light* (Psalm 27:1). *The Lord will be your everlasting light* (Isaiah 60:19). *By His light I walked through darkness* (Job 29:3). *When I sit in darkness, the Lord will be light to me* (Micah 7:8).

The Jews told Jesus that He could not make such claims because He did not have the proper witnesses. The Jews required at least two and sometimes three witnesses before a thing could be judged. Jesus told them that His own witnesses should be enough. However, He also told them that the second witness was God the Father. He based this on the fact that no man could speak with the wisdom or do the miracles or

change people's lives, like he had done, unless God had given them these abilities.

We here well know the scripture in 1st Corinthians 15:46 that says, "First the natural and then the spiritual." The whole history of Israel was designed by God so that the Jews could recognize the Son of God when He came, but they had been so caught up in their own ideas about religion and old wine skins that they became blind to God.

Part Three-Verses 21-50

21. Then said Jesus again unto them, "I go My way, and ye shall seek Me and shall die in your sins; where I go, ye cannot come."
22. Then said the Jews, "Will he kill himself?" because He saith, "Where I go, ye cannot come."
23. And He said unto them, "Ye are from beneath; I am from above; ye are of this world. I am not of this world.
24. I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins."
25. Then said they unto Him, "Who art thou?" And Jesus saith unto them, "Even the same that I saith unto you from the beginning.
26. I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him."
27. They understood not that He spoke to them of the Father.
28. Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am He and that I do nothing of Myself; but as My Father have taught Me, I speak these things.
29. And He that sent Me is with Me. The Father hath not left Me alone; for I have always these things that please Him."
30. As He spoke these words, many believed on Him.
31. Then said Jesus to those Jews who believed on Him, "If ye continue in My word, then are ye My disciples indeed.
32. And ye shall know the truth, and the truth shall make you free."
33. They answered Him, "We are Abraham's seed and were never in bondage to any man. How sayest Thou, ye shall be made free?"
34. Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35. And the servant abideth not in the house forever; but the Son abideth ever.
36. If the Son, therefore, shall make you free, ye shall be free indeed.
37. I know that ye are Abraham's seed, but ye seek to kill Me, because

My word hath no place in you.

38. I speak that which I have seen with My Father, and ye do that which ye have seen with your father.”
39. They answered and said unto Him, “Abraham is our father.” Jesus saith unto them, “If you were Abraham’s children, ye would do the works of Abraham.
40. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God; this did not Abraham.
41. Ye do the deeds of your father.” Then said they to Him, “We are not born of fornication; we have one Father, even God.”
42. Jesus said unto them, “If God were your Father, ye would love Me; for I preceded forth and came from God; neither came I of Myself, but He sent Me.
43. Why do ye not understand My speech? Even because ye cannot hear My word.
44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is not truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.
45. And because I tell you the truth, ye believe Me not.
46. Which of you convicteth Me of sin? And if I say the truth, why do ye not believe Me?
47. He that is of God heareth God’s words; ye, therefore, hear them not, because ye are not of God.”
48. Then answered the Jews and said unto Him, “Say we not well that thou are a Samaritan and hast a demon?”
49. Jesus answered, “I have not a demon, but I honor my Father, and ye do dishonor Me.
50. And I seek not mine own glory; there is one that seeketh and judgeth.
51. Verily, verily, I say unto you. If a man keep my saying, he shall never see death.”
52. Then said the Jews unto Him, “Now we know that thou hast a demon. Abraham is dead and the prophets, and thou sayest, ‘If a man keep my saying, he shall never taste of death.’
53. Art thou greater than our father, Abraham, who is dead? And the prophets are dead. Whom makest Thou Thyself?”
54. Jesus answered, “If I honor Myself, My honor is nothing. It is My Father that honoreth Me, of Whom ye say, that He is your God.

55. Yet ye have not known Him; but I know Him. And if I should say, 'I know Him not,' I shall be a liar like unto you; but I know Him and keep His saying.

56. Your father, Abraham, rejoice to see My day, and he saw it and was glad."

57. Then said the Jews unto Him, "Thou are not yet fifty years old , and hast Thou seen Abraham?"

58. Jesus said unto them, "Verily, verily, I say unto you, 'Before Abraham was, I am.'"

59. Then took they up stones to cast at Him, but Jesus hid Himself and went out of the temple, going through the midst of them and so passed by.

The Jews believed, incorrectly I believe, that the worst of Hell was reserved by those who took their own lives. Their thinking in this passage is that maybe Jesus was going to kill Himself and go to Hell, and thus He was going where they could not go because they were religious, pious church members.

Jesus, however, was warning them that they would die in their own sins. The word for sin is *hamartia*, which originally had to do with shooting, and meant *a missing of the target* or *to miss the mark*. Jesus goes on to tell the Jews that He is not of this world. They are from the world or *kosmos* and live in opposition to the divine nature. Those who accept Christ have part of the divine nature in them. Therefore, the world becomes hostile to true believers, and they will suffer tribulations and even persecution in this world. God created the world, loves the world, and sent His son to redeem it, but sin has separated man from the Son, and only by coming into relationship with Jesus can we do away with this separation.

To the Jews Abraham was the greatest figure in all religious history, and they believed that, since they were his descendants, they were safe and secure in the favor of God. A prominent Jewish leader, Trypho, said in the 2nd Century: "The eternal kingdom will be given to those who are the seed of Abraham according to the flesh, even though they be sinners and unbelievers and disobedient to God."

Prior to Jesus, John the Baptist had bluntly told the Jews that the day of judgment was coming, and it would not matter if they were descendants of Abraham if they were not living like Abraham lived. He said that the Lord could raise descendants of Abraham from stones. Jesus repeated this theme by telling the Jews that by their life and conduct and their reaction to Him, they had made it clear that they were no real children of

Abraham, even if they were descendants, but instead children of the devil. Unless the Spirit of God is in people's hearts, they cannot recognize God's truth when they see it.

NEITHER DO I CONDEMN THEE
Carol and Jimmy Snow
(Copyrighted in 1962)

CHORUS

“Neither do I condemn thee,”
Precious words divine,
From the lips of mercy,
Like the sweetest chimes,
Wonderful words of Jesus,
Sing them o'er and o'er;
“Neither do I condemn thee,
Go and sin no more.

By the crowd of worshipers,
Sorry for their sins,
Was a poor wanderer,
Rudely brought in,
Scribes came and Pharisees,
Anxious to see,
What the meek Nazarene's
Verdict would be.

They told of her wanderings,
Making each flaw,
Spoke of her punishment,
Quoting the law,

Writing upon the ground,
 Sadly and slow,
But said He unheedingly,
 Head bending low:

Still cried the Pharisees,
 “Pray, Master, Pray,
What shall we do with her?
 What doth Thou say?”
Then said He rebukingly,
 “Let the first stone
Come from the sinless hands,
 Hence and alone.”

Cheeks flushing with the shame,
 Turning about,
And from His presence,
 Walking slowly out.
Then saw we standing there,
 Head bending low,
He Who the world despised
 Bade her sin no more.

Spoke He most tenderly,
 “Pray, woman, pray.
Hast Thou no accusers?”
 “Nay, Master, Nay.”
“Neither do I condemn thee,
 Soul, sick and sore;
Go forth, I pardon thee;
 Go and sin no more.”