

John 7:53–8:12

Grace greater than all our Sin

John 7:53–8:12 (NKJV)

⁵³ And everyone went to his *own* house.

8 But Jesus went to the Mount of Olives. ² Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. ³ Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, ⁴ they said to Him, “Teacher, this woman was caught in adultery, in the very act. ⁵ Now Moses, in the law, commanded us that such should be stoned. But what do You say?” ⁶ This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

⁷ So when they continued asking Him, He raised Himself up and said to them, “**He who is without sin among you, let him throw a stone at her first.**” ⁸ And again He stooped down and wrote on the ground. ⁹ Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had raised Himself up and saw no one but the woman, He

said to her, “Woman, where are those accusers of yours? Has no one condemned you?”

¹¹ She said, “No one, Lord.”

And Jesus said to her, “Neither do I condemn you; go and sin no more.”

Introduction

1. As we look at chapter 8 this morning, we need to understand that this section “most likely was not part of the original contents of John”¹ but was inserted into it.
2. Some manuscripts have placed this section “after vv.36, 44, 52, or 21:25.”²
3. One manuscript places it after Luke 21:38.
4. Those few insights “confirm the inauthenticity of the verses.”³

¹ John MacArthur, The MacArthur Study Bible: John 8:1.

² John MacArthur, The MacArthur Study Bible: John 8:1.

³ D. A. Carson, The Gospel According to John, 333.

5. James White says, “Such moving about by a body of text is plain evidence of its later origin and the attempt on the part of the scribes to find a place where it ‘fits.’”⁴
6. It is significant to note that “no Greek church father comments on the passage until the twelfth century.”⁵
7. But some like D A Carson see its significance as historical and believe it was “a piece of oral tradition that circulated in parts of the Western church.”⁶
8. The vocabulary and style of the story offers further evidence that John did not write it.⁷
9. About 9% of the words do not occur elsewhere in John. This is quite a high percentage for John, where the vocabulary tends to be repetitious and limited. Of the 15 non-Johannine words, four are not found elsewhere in

⁴ James R. White, *The King James Controversy*, 262.

⁵ John MacArthur, *The MacArthur Study Bible: John 8:1*.

⁶ John MacArthur, *The MacArthur Study Bible: John 8:1*.

⁷ D.A. Carson, *John*, 334; Leon Morris, *The Gospel According to John*, 883, B.F. Wescott, *The Gospel According to John*, 142, John MacArthur, *John*, 322.

the New Testament.⁸

10. Stylistically, leaving out this section does no damage to the flow of the text.
11. If we read from the end of 7:52 and go immediately to 8:12, it merely seems that Jesus is continuing his public discussions during the Feast of Tabernacles.
12. A more subjective side to this is that the style seems somewhat unlike John, and more like that of the Synoptic Gospel authors.⁹
13. Some other things we see that bring question to the authenticity of this text is the scribes and Pharisees (8:3), paired so frequently in the Synoptic Gospels (Matt. 5:20; 12:38; 15:1; 23:2, 13–15, 23, 25, 27, 29; Mark 2:16; 7:1, 5; Luke 5:21, 30; 6:7; 11:53; 15:2) do not appear together anywhere else in John's gospel.
14. The passage also suggests that Jesus spent the night on the Mount of Olives (8:1–2). Yet the Synoptic Gospels record that happening only during Passion Week (Luke 21:37; cf. 22:39), which was still about six

⁸Beauford H. Bryant and Mark S. Krause, *John*, The College Press NIV commentary (Joplin, Mo.: College Press Pub. Co., 1998). Jn 7:53.

⁹Beauford H. Bryant and Mark S. Krause, *John*, The College Press NIV commentary (Joplin, Mo.: College Press Pub. Co., 1998). Jn 7:53.

months away.

- 15.(It is, of course, possible that Jesus spent nights on the Mount of Olives during earlier visits to Jerusalem and the Synoptic Gospels did not record it.)
- 16.And though the Synoptic Gospels refer to the Mount of Olives (Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29, 37; 21:37; 22:39), John does not (outside of this passage).
- 17.The external evidence also casts doubt on the authenticity of these verses.
- 18.The earliest and most reliable manuscripts, from a variety of textual traditions, omit it.
- 19.Others that do include it mark it to indicate that there were questions regarding its authenticity.
- 20.Many of the most significant early versions (translations of the Scriptures into other languages) also omit this section.¹⁰
- 21.With that said, some therefore address it in their commentaries while others omit it altogether.

¹⁰John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 322.

22. We will consider the story this morning seeing nothing here to contradict the character of Scripture or the character of Jesus.

23. The story is not about the woman caught in adultery but about the scribes and Pharisees who were “testing Him, so that they might have grounds for accusing Him” (v.6).

24. They used her just as they would use anyone else to trap Jesus.

25. John MacArthur notes, “Ironically, those who came to put Jesus to shame left ashamed; those who came to condemn the woman went away condemned. Unfortunately, their indictment and sense of guilt did not lead them to repentance and faith in Christ. Like many who hear and feel the convicting truth of the law, they hardened their hearts and turned away from Him, not even open to gospel forgiveness.”¹¹

26. As we look at this text this morning, we see that *Jesus Confronts Hypocrisy* in the scribes and Pharisees.

¹¹John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 329.

27. But before we look at the heart of this passage, notice in 7:53-8:1 *the humiliation of Jesus*.

Lesson

I. The Place of Jesus

II. The Priority of Jesus

III. The Plot against Jesus

IV The Passion of Jesus

I. The Place of Jesus (7:53-8:1)

John 7:53–8:1 (NKJV)

⁵³ And everyone went to his *own* house.

8 But Jesus went to the Mount of Olives.

Notice that...

A. Everyone Had a Home But Jesus

The text doesn't say that Jesus went to His home but that He "went to the Mount of Olives."

In **Matthew 8:20 (NASB)** Jesus said to him, "The foxes have holes and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head."

The Mount of Olives is nowhere mentioned by name in John's Gospel. It is mentioned several times in each of the other Gospels in connection with the last scenes of the Life of the Lord.¹²

¹²*The Gospel According to St. John Introduction and Notes on the Authorized Version*, ed. Brooke Foss Westcott and Arthur Westcott (London: J. Murray, 1908). 126.

The Mount of Olives was a hill east of Jerusalem, named for its extensive olive groves, and separated from the city by the deep Kidron Valley.¹³

Whether Jesus slept on the mountainside or stayed at the home of Mary, Martha, and Lazarus in Bethany, which is on the Eastern slope of the Mount of Olives two miles from the city, is unknown.

What we see here is...

B. The Condescension of the Incarnation

1. The incarnation is Jesus becoming flesh (Jn.1:1, 14)
2. The condescension of the incarnation is Jesus emptying Himself

Philippians 2:7-8 (NASB) but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. ⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

3. That's what we see in Luke 2:7 at His birth

Luke 2:7 (NASB) And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in

¹³Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Gospel of John*, Helps for translators; UBS handbook series (New York: United Bible Societies, 1993], c1980). 257.

a manger, because there was no room for them in the inn.

John continues in verse 2 with...

II. The Priority of Jesus (v.2)

John 8:2 (NKJV)

² Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

A. Jesus' Priority was the Kingdom of God

He was sent to “seek and to save that which was lost” (Lk.19:10).

He did that by healings, miracles, and teaching:

Matthew 4:23 (NASB) Jesus was going throughout all Galilee, *teaching* in their synagogues and *proclaiming the gospel of the kingdom*, and healing every kind of disease and every kind of sickness among the people.

Matthew 5:2 (NASB) He opened His mouth and *began to teach* them, saying.

Matthew 9:35 (NASB) Jesus was going through all the cities and villages, *teaching* in their synagogues and

proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

Matthew 11:1 (NASB) When Jesus had finished giving instructions to His twelve disciples, He departed from there to **teach and preach** in their cities.

Matthew 13:54 (NASB) He came to His hometown and *began* **teaching** them in their synagogue, so that they were astonished, and said, "Where *did* this man *get* this wisdom and *these* miraculous powers?"

Matthew 21:23 (NASB) When He entered the temple, the chief priests and the elders of the people came to Him **while He was teaching**, and said, "By what authority are You doing these things, and who gave You this authority?"

John 8:2 tells us **Early in the morning**, the Lord Jesus walked down the side of Olivet, crossed the Kidron Valley, and climbed back up into the city, where **the temple** was located. **All the people came to Him, and He sat down and taught them.**¹⁴

The imperfect verb of taught indicates that he had already begun teaching them before he was interrupted by the Pharisees

¹⁴William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Jn 8:2.

One commentator says, "John does not give the words of teaching for the reason, as I believe, that as soon as the Savior had taken his place as a teacher and the throngs were gathered, an interruption took place. The Scribes and Pharisees were awaiting his coming and at once obtruded upon him."¹⁵

John says...

B. Jesus Came Early in the Morning into the Temple (v.2)

A.W. Pink gives some practical application to this phrase.

He says, "And early in the morning he came again into the temple." This word also conveys an important practical lesson for us, inasmuch as Christ here leaves an example that we should follow His steps. In the first sermon of our Lord's recorded in the New Testament we find that He said, "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33), and He ever practiced what he preached. The lesson which our Redeemer here exemplified is, that we need to begin the day by seeking the face and blessing of God! The Divine promise is, "They that seek me early shall find

¹⁵B.W. Johnson, *John : The New Testament Commentary, Vol. III* (Oak Harbor, WA: Logos Research Systems, Inc., 1999). 133.

me" (Prov. 8:17). How different would be our lives if we really began each day with God! Thus only can we obtain that fresh supply of grace which will give the needed strength for the duties and conflicts of the hours that follow."¹⁶

C. The Psalmist said He Sought God in the Morning

Psalms 5:3 (NASB) *In the morning*, O Lord, You will hear my voice; In the morning I will order *my prayer* to You and *eagerly* watch.

Psalms 59:16 (NASB) But as for me, I shall sing of Your strength; Yes, I shall joyfully sing of Your lovingkindness ***in the morning***, For You have been my stronghold And a refuge in the day of my distress.

Psalms 88:13 (NASB) But I, O Lord, have cried out to You for help, And ***in the morning*** my prayer comes before You.

D. The Psalmist Also Sought God Throughout the Day

Psalms 55:17 (NASB) *Evening and morning and at noon*, I will complain and murmur, And He will hear my voice.

¹⁶ A.W. Pink, The Gospel of John: John 8:2.

So the text begins with us seeing the **Place of Jesus** as well as **The priority of Jesus** to teach and proclaim the gospel of the kingdom. Now beginning in verse 3, John records...

III. The Plot against Jesus (vv.3-7)

John 8:3 (NKJV)

³ Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

The “scribes and Pharisees” are never mentioned together in John’s gospel except here. They are only mentioned together in the Synoptics.

The scribes were men who “copied and taught the Law” (MacDonald). They were the recognized students and expositors of the law of Moses.¹⁷

The obvious question when you read verse 3 is “Where is the man?” “Why did they only bring the woman?”

¹⁷D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 334.

D.A. Carson says, “Either he was {faster} of foot than she, and escaped, leaving her to face hostile accusers on her own; or the accusers themselves were sufficiently chauvinistic to focus exclusively on the woman.¹⁸

Or I would add it could have been one of the Pharisees
Verses 4-6 record their...

A. The Statement (vv.4-6a)

“They said to Him, ‘Teacher, this woman has been caught in the adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?’”

John MacArthur says, “Bringing with them **a woman caught in adultery**, the scribes and Pharisees barged into the crowd of people listening to Jesus and **set her in the center of the court**. Addressing Him with mock politeness as “**Teacher**” (or “**Rabbi**”) they exclaimed, “**This woman has been caught in adultery, in the very act.**” Then they demanded a ruling from Him:

¹⁸D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 334.

“Now in the Law Moses commanded us to stone such women; what then do You say?” The last clause is emphatic in the Greek, and could be translated “You ... what do you say?” or “What’s your opinion on this?”¹⁹

Regardless of how they approached Him, They were right! The seventh commandment forbids adultery (Ex. 20:14; Deut.5:18).

Even **Leviticus 20:10 (NASB)** prescribes the death penalty for those who commit it:

'If *there is* a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.

William Barclay commenting on this verse says, “There the method of death is not specified. Deuteronomy 22:13–24 lays down the penalty in the case of a girl who is already betrothed. In a case like that she and the

¹⁹John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 326.

man who seduced her are to be brought outside the city gates, “and you shall stone them to death with stones.”

The *Mishnah*, that is, the Jewish codified law, states that the penalty for adultery is strangulation, and even the method of strangulation is laid down. “The man is to be enclosed in dung up to his knees, and a soft towel set within a rough towel is to be placed around his neck (in order that no mark may be made, for the punishment is God’s punishment). Then one man draws in one direction and another in the other direction, until he be dead.”

The *Mishnah* reiterates that death by stoning is the penalty for a girl who is betrothed and who then commits adultery.²⁰

If you read the gospels you will quickly see that Jesus Himself upheld the Old Testament condemnation of adultery (Matt. 5:27; 19:18). He made the prohibition stronger, condemning not only the physical act, but also the lustful attitude that conceives it (Matt. 5:28).²¹

²⁰*The Gospel of John : Volume 2*, ed. William Barclay, lecturer in the University of Glasgow, The Daily study Bible series, Rev. ed. (Philadelphia: The Westminster Press, 2000, c1975). 2.

²¹John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 326.

He said in **Matthew 5:27-28 (NASB)** "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 lust for her has already committed adultery with her in his heart.

In **Matthew 19:18 (NASB)** the rich-young ruler responded to Jesus' statement regarding keeping the commandments. He said to Him, "Which ones?" And Jesus said, "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness.

John 8:6 records their true motives. They were not concerned with what the Law said. If that were so, they would have never let the man go, since they were caught "in the very act" (v.4).

John 8:5–6 (NKJV)

⁵ Now Moses, in the law, commanded us that such should be stoned. But what do You say?" ⁶ This they said, testing Him, that they might have *something* of which to accuse Him.

This was their whole point!

William Hendriksen says, “Their purpose clearly was this: to cause Jesus to give an answer which would be in violation of the law of Moses; next, to place this as an official charge against him; then on the basis of this charge, to have him condemned by the Sanhedrin at an official session; and finally, by branding him as a transgressor, to destroy his influence with the people.”²²

What does Jesus do?

Notice...

B. The Silence (v.6b)

John 8:6b (NKJV)

... But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

²²William Hendriksen and Simon J. Kistemaker, *New Testament Commentary : Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001). 2:37.

Why did He do that? What did He write? Many people are quite confident that they know, but the simple fact of the matter is that the Bible does not tell us.²³

William Barclay says, “By far the most interesting suggestion emerges from certain of the later manuscripts. The Armenian (1053 CE) translates the passage this way: “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.”

The suggestion is that Jesus was writing in the dust the sins of the very men who were accusing the woman. There may be something in that. The normal Greek word for *to write* is *graphein*; but here the word used is *katagraphein*, which can mean *to write down a record against someone*. (One of the meanings of *Kata* is *against*). So in Job 13:26 Job says: “Thou *writest* (*katagraphein*) bitter things against me.” It may be that Jesus was confronting those self-confident sadists with the record of their own sins.”²⁴

²³William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Jn 8:6.

²⁴*The Gospel of John : Volume 2*, ed. William Barclay, lecturer in the University of Glasgow, The Daily study Bible series, Rev. ed. (Philadelphia: The Westminster Press, 2000, c1975). 3.

C.The Sentence (vv.7-8)

John 8:7 (NKJV)

⁷ So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.”

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

This directly refers to Deut. 13:9; 17:7, where the witnesses of a crime are to start the execution. Only those who were not guilty of the same sin could participate.²⁵

So Jesus ends His silence and says, “You’re right! The Law of Moses must be carried out but it must be done by those who had not committed the same sin.”

“Again He stooped down and wrote on the ground” (v. 8).

²⁵John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Jn 8:7.

John MacArthur says, “The Lord’s reply was simple, yet profound. It upheld the Law, since He did not deny the woman’s guilt, and broadened the Law’s power by exposing the sins of the accusers. It also avoided the charge of instigating an execution in violation of Roman authority, since the Lord put the responsibility back on the accusers. And it mercifully spared the woman from being stoned for her sin.

Jesus knew that according to the Law, the witnesses to a capital offense were to be the first to throw stones at the guilty person (Deut. 13:9; 17:7). Obviously, they could not have been participants in the crime, or they too would have been executed. Jesus was not making sinless perfection a requirement for carrying out the Law (or else no one could have done so). It may be, then, that the woman’s accusers were themselves guilty of adultery (if not the physical act, certainly the lust of the heart [Matt. 5:28]).²⁶

²⁶John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 328.

In verse 9 we see...

D.The Shame (v.9)

John 8:9 (NKJV)

⁹ Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

Those who accused the woman were **convicted by their conscience**. They had nothing else to say. They began to go away, **one by one**. They were all guilty, from **the oldest** to the youngest. **Jesus was left alone**, with **the woman standing** nearby.²⁷

That the accusers exited **beginning with the older ones** provides an interesting insight into human nature.

It may be that they were the first to realize that they had suffered a humiliating defeat, and that it was pointless to continue.

²⁷William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Jn 8:9.

But they may also have been more keenly aware of their sins and the impossibility of meeting Jesus' challenge. The older ones also had more sin to remember.²⁸

John Calvin says, "Here we perceive how great is the power of an evil conscience. Though those wicked hypocrites intended to entrap Christ by their cavils, yet as soon as he pierces their consciences by a single word, shame puts them to flight. This is the hammer with which we must break the pride of hypocrites. They must be summoned to the judgment-seat of God. Though it is possible that the shame, with which they were struck before men, had greater influence over them than the fear of God, still it is a great matter that, of their own accord, they acknowledge themselves to be guilty, when they thus fly away as if they were confounded."²⁹

²⁸John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 329.

²⁹John Calvin, *Calvin's Commentaries: John*, electronic ed., Logos Library System; Calvin's Commentaries (Albany, OR: Ages Software, 1998). Jn 8:9.

The text ends with...

IV. The Passion of Jesus (vv.10-11)

John 8:10–11 (NKJV)

¹⁰ When Jesus had raised Himself up and saw no one but the woman, He said to her, “**Woman, where are those accusers of yours? Has no one condemned you?**”

¹¹ She said, “No one, Lord.”

And Jesus said to her, “**Neither do I condemn you; go and sin no more.**”

John 3:17–18 (NKJV)

¹⁷ **For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

¹⁸ **“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.**

John 5:24 (NKJV)

²⁴ **“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.**

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Romans 8:31–39 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Proverbs 28:13 (NKJV)

¹³ He who covers his sins will not prosper,
 But whoever confesses and forsakes *them* will have
 mercy.

Romans 5:20 (NKJV)

²⁰ Moreover the law entered that the offense might
 abound. But where sin abounded, grace abounded much
 more,

Forgiveness does not imply license to sin. Jesus did not condemn her, but He did command her to abandon her sinful lifestyle. Gerald L. Borchert writes,

Jesus' verdict, "neither do I condemn," however, was not rendered as a simple acquittal or a non condemnation. The verdict was in fact a strict charge for her to live from this point on (*apo tou nun*) very differently —to sin no more (*mēketi hamartane*). The liberating work of Jesus did not mean the excusing of sin. Encountering Jesus always has demanded the transformation of life, the turning away from

sin.... Sin was not treated lightly by Jesus, but sinners were offered the opportunity to start life anew. (*John 1–11*, The New American Commentary [Nashville: Broadman & Holman, 2002], 376).³⁰

D.A. Carson says, “The proper response to mercy received on account of past sins is purity in the future. *niv’s leave your life of sin* establishes the point directly, even if the expression almost paints the woman as an habitual whore (though the Greek bears no such overtones).”³¹

Isaiah 1:16–18 (NKJV)

- ¹⁶ “Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
¹⁷ Learn to do good;
Seek justice,
Rebuke the oppressor;
Defend the fatherless,
Plead for the widow.

¹⁸ “Come now, and let us reason together,”
Says the Lord,

³⁰John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 330.

NIV New International Version.

³¹D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: InterVarsity Press; W.B. Eerdmans, 1991). 337.

“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.

CONCLUSION

1. Let me ask you this morning, “Have you been forgiven of all your sin?”
2. If you were brought like this woman before Jesus, caught in the very act of sin, would you be guilty or innocent?
3. The woman never claimed innocence, nor did Jesus say she was innocent.
4. That’s what the Law does to everyone of us.

5. It condemns us.

6. But Jesus, who died according to the Law for sin, forgives us because He has satisfied the just demands of the law.

7. But the Bible says in order to be forgiven and given the new birth, you have to surrender and repent.

8. If you have never repented and surrendered your life to Jesus Christ, will you do so right now?

9. To repent means to hate your sin and turn from it and turn to the only One who can forgive you of it--Jesus!

10. Let's pray.