

In The Beginning Was The Word

John 8:1-11

INTRODUCTION: JESUS FORGIVES AN ADULTEROUS WOMAN

The religious leaders were waiting for an excuse to accuse Jesus before their Law.

They wanted him to slip up so that they could report him to the Roman.

These religious leaders were the Pharisees, the Sadducees, Zealots, and the Essene's.

However the Pharisees were one of the largest of several sects that were active in Judaism in first century Judea.

1. The other main sects were the Sadducees, the Zealots, and the Essene's. Of these sects, the Pharisees and Sadducees were the ruling parties.
2. The most important of the three were the Pharisees because they classed themselves as the spiritual fathers of Judaism.
3. Their main distinguishing characteristic **was a belief** in an Oral Law that God had apparently given to Moses at Sinai along with the Torah.
4. The Torah was also known as the Written Law.

Though the terms "Bible" and "Old Testament" are commonly used by non-Jews to describe Judaism's scriptures, the appropriate term is "Tanach."

The word "Tanach" was an acronym used to describe their belief system. The Tanach is made up of three parts. Torah, Navi, and Ketuvim, and is basically the OT.

Torah - Pentateuch

Navi - Prophets

- Joshua
- Judges
- I Samuel
- II Samuel
- I Kings
- II Kings
- Isaiah
- Jeremiah
- Ezekiel
- Twelve Prophets
 - Hosea
 - Joel
 - Amos
 - Obadiah
 - Jonah
 - Micah
 - Nahum
 - Habakkuk
 - Zephaniah
 - Haggai
 - Zechariah
 - Malachi

Ketuvim - Writings

- Psalms
- Proverbs
- Job
- Song of Songs
- Ruth
- Lamentations
- Ecclesiastes
- Esther
- Daniel
- Ezra
- Nehemiah
- I Chronicles
- II Chronicles

Having seen that in Chapter 7 and in verse 53 after every man that had accused Jesus for whatever reasons mentioned here, and seeing that they were on a losing streak and for fear of getting themselves into some kind of trouble they left the public place to go to their own houses for safety, in apprehension of being dragged into a battle which they could not afford.

- Every man in this case was guilty of that fact, and feared the consequences of their actions in light of the religious leaders, and sought refuge in their own homes.

So we see in verse 53, that they left. ⁵³ **And every man went unto his own house.**

1. Their action of arresting Jesus and having their way would have to wait for another day as they had reckoned.
2. This did not mean that Jesus left to go to His house, because he had none? Jesus had already told his disciples that earlier in his ministry.

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.

3. On the contrary Jesus left to go to the Mount of Olives where he could again preach and teach. There was no time to waste in idle chatter.

Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about **my Father's business**?

As we now look at John Chapter 8 and verses 1-11 this morning to identify His new ministry field.

1. Where else would Jesus be, but doing His Fathers will. Jesus had already told His audiences that he was here for no other reason but to carry out His Fathers will as see that Jesus had told them in John 4:34.
- **John 4:34** ³⁴ Jesus saith unto them, **My meat is to do the will of him that sent me**, and to finish his work.
2. Jesus came not just to start some of God's will, but to finish it ALL, and there would be no one who could stop him or stand in his way that would prevent him from doing so.
3. Many would stand in His way, but it did not prevent him from accomplishing his Fathers will.
4. Sometimes we may think we can thwart (*stop or prevent*) God, but in reality we can't, and they couldn't.
5. So bad has the corrupt world become, that they are even now in the American schools, started to teach children Satanism alongside of Christian bible teaching. A judge ruled in favour of a case this week that because children could be taught the Bible, then other religions should be allowed, and the religion of Satanism has now been introduced with its own curriculum and demon characters posing

as cartoon characters in Children's books to teach them, along with the Pentagrams and Satanic symbols of Satanism.

6. This is nothing short of trying to thwart God at the will of the Father that Jesus has done and finished for us on His Cross of Calvary.

Do not be deceived little children. Satan is roaming around as a roaring lion seeking whom he may devour spiritually. This is not a fairy tale or cartoon. This is reality against God and against Gods people.

The aim of Satan is not to destroy you physically or take away your nice things that you may have. No, it's to take away and destroy you spiritually.

The scriptures warn us of these things to come. (1 Peter 5:8).

1 Peter 5:8

Be sober, be vigilant; because your adversary **the devil, as a roaring lion, walketh about, seeking whom he may devour:**

- So let's focus on the Lords continued ministry here in John 8.

John 8:1-11

1 Jesus went unto the mount of Olives.

1. From the scripture we know that this is where Jesus went to after his run in with those religious leaders in John 7.

2. We have to maybe ask ourselves at this point in time why he would have chosen to go to the Mount of Olives of all places?

3. Remember that this was to the East of the city of Jerusalem outside of the Golden Gate of the Temple mount. From the temple mount Golden gate it led to Gethsemane, which then led up to the Mount of Olives.

- What is so significant about the mount of Olives?

The Mount of Olives or Mount Olivet is a mountain ridge east of and adjacent to the Jerusalem's Old City. It is named for the olive groves that once covered its slopes. The southern part of the Mount was the cemetery of the ancient Judean kingdom. The Mount has been used as a Jewish cemetery for over 3,000 years, and holds approximately 150,000 graves, making it central in the tradition of Jewish cemeteries.

The Jewish Cemetery on the Mount of Olives is the most ancient and most important cemetery in Jerusalem. Burial on the Mount of Olives started some 3,000 years ago in the First Temple Period, and continues to this day. The cemetery contains about 70,000 tombs from various periods, including the tombs of famous figures in Jewish history.

- According to the Hebrew Bible (the Tanach), **Solomon's Temple**, also known as the **First Temple**, was the Holy Temple in ancient Jerusalem, on the Temple

Mount (also known as Mount Zion), before its destruction by Nebuchadnezzar II after the Siege of Jerusalem of 587 BC.

- Several key events in the life of Jesus as related in the Gospels took place on the Mount of Olives, and in the Book of Acts it is described as the place from which Jesus ascended to heaven.

4. Jesus made many visits to the Mount of Olives (Luke 21:37). In fact, it was “usual” for Him to go there when in the vicinity of Jerusalem (Luke 22:39). The Bible records two visits to the Mount of Olives, both in the last week of Jesus’ life, in which something of significance happened.

5. **The first visit** was to deliver what has come to be known as the Olivet Discourse, recorded in Matthew 24:1—25:46. Parallel passages are found in Mark 13:1–37 and Luke 21:5–36.

6. **The second visit** was on the night He was betrayed. That evening began with the Last Supper and ended in the Garden of Gethsemane on the Mount of Olives.

The content of the Olivet Discourse is Jesus’ response to His disciples’ question “Tell us, when will these things be, and **what will be the sign of your coming and of the close of the age?**” (Matthew 24:3). The content of what Jesus taught in Matthew 24–25 primarily refers to the future tribulation period and the second coming of Christ at the end of the tribulation. The Discourse includes parables about those who wait for the Master’s coming—the wise and faithful servant (Matthew 24:45-51), the five wise virgins (Matthew 25:1-13), and the good servant who uses his “talents” wisely as he waits for the Master’s return (Matthew 25:14-30).

Jesus’ second visit to the Mount of Olives followed His last Passover meal with His disciples, in which He established the New Covenant and then revealed Judas as the one who would betray His master (John 13:1-30). At the conclusion of the meal, Jesus instituted the Lord’s Supper (Matthew 26:26-29; 1 Corinthians 11:23-26).

After the meal, He took His disciples to the Garden of Gethsemane, literally “oil-press,” located on a slope of the Mount of Olives just across the Kidron Valley from Jerusalem. There Jesus prayed in agony as He contemplated the day to come. It was there that God sent an angel from heaven to strengthen Him before the crucifixion the next day. (Luke 22:43).

The Mount of Olives is also mentioned in the Book of Zechariah. In a prophecy related to the end times, the Prophet Zechariah declared, "On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south" (Zechariah 14:4).

Zechariah 14:4

⁴ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

This prophecy, relates to the triumphant coming of the Messiah, it associates both the above Mount of Olives passages. It associates with the Olivet Discourse in that both passages refer to the end times. It also associates with the Garden of Gethsemane in that the very location where Jesus was betrayed and rejected will be the same location where Jesus returns triumphantly.

7. It is also the place from where Jesus ascended to heaven.

Acts 1:9-12

⁹ And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

¹² Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

John 8:2 (now back to our text)

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.**

1. It appears that from the previous verses in John 7:53 when the people went to their houses it was already getting late.
2. Jesus having nowhere to go, chose to go to the Mount of Olives where he had spent so much of His previous times, where he would go to get away from the crowds so that he could pray and talk to His Father.
3. It was a place where it was literally "dead quiet". Many of the prophets had been buried here as it being the largest of all the burial places of the Jews. There are an estimated 150,000 graves on the Mount, including tombs traditionally associated with Zechariah and Absalom. On the upper slope, the traditional Tomb of the Prophets Haggai, Zechariah and Malachi is situated. Notable rabbis buried on the mount include Chaim ibn Attar and others from the 15th-century to present.
4. So this was a place of interest besides anything else to the Lord. It was here that many of the faithful prophets of the Lord, had been true and faithful to him, and I am sure that is why the Lord, for one reason alone could come here and be at peace with this marked place of his servants.
5. Having spent possible the night there in prayer, the Lord returned in the early morning to the Temple mount. There he as in verse 2. **sat down, and taught them.**
6. **As Jesus got to the temple early, the people came unto him and he 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,

1. Again we see the treachery of the scribes and Pharisees from the day before meeting up again with the Lord.
2. Only this time they came to the temple where he was teaching to try and deceive him.
3. They wanted to catch him out in some kind of error in his teaching. So they brought a woman to him **taken in adultery; and when they had set her in the midst,**
4. They were waiting to see what Jesus would say about this situation.

⁴ They say unto him, Master, this woman was taken in adultery, in the very act.

1. By calling him Master, they were being treacherous in themselves because they really did not think he was even a Master. A Master was a title that they had ascribed to a Master of the scriptures as a Rabbi in the Jewish tradition.
2. They had made sure of the charge that they were laying against this woman, by repeating that that she was taken **in the very act** of adultery, in this sense making sure that Jesus could not answer them in any other way as if they were not sure or if it was just hearsay evidence that they were proposing.
3. The reason being they wanted a sure answer to their accusation and chre against her.
4. Notice here that it is only the woman that is brought before them and not the man. In Leviticus 20:10 and Deuteronomy 22:22 it required that both the man and the woman were to be stoned. But here we only see the woman present.

⁵ Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

1. They were quoting Moses writing here in Leviticus 20:10 and Deuteronomy 22:22.
2. But now they wanted to hear if Jesus agreed with Moses. This was a trick question from them.
3. The leaders were using the woman as a trap so they could trick Jesus.

⁶ This they said, tempting 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.

1. If Jesus said that the woman should be stoned, they would accuse him of violating Moses Law.
2. If he urged them to execute her, they would report him to the Romans who did not permit the Jews to carry out their own executions.
3. But they had already violated Moses Law because they did not bring the man.
4. Lies are NOT worth listening to.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

1. We find in these very that they repeated themselves at least twice to get a reaction from Jesus in order to accuse him.
2. But what they found instead was something that they had least expected.
3. Jesus bent down twice in these moments of continued asking and wrote with his finger on two different occasions on the ground.

8 And again he stooped down, and wrote on the ground.

1. They could not accuse Jesus of violating the law or the Roman law.
2. What did Jesus write on the ground?

9 And they which 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.

1. Perhaps he was writing their names on the ground?
2. Perhaps he was listing each of their sins?
3. Whatever it was it brought home their own conviction. **being convicted by their own conscience.**
4. The revealed truth on their conscience, caused them not only to leave, but they also left in an order of seniority, having respect for their elders and allowing them to leave first. From the first to the last they left.
5. It was only then that the Lord spoke again, as he turned to the woman in solitary with no one else around and spoke to her about her sin. Just as he did with the woman at the well in John 4.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

1. This statement was to show to the woman that it was not just her in sin but also all those that left were in sin.
2. They had left because Jesus pointed out their sin.
3. They accusers themselves were not in a state to condemn the woman or lay a charge because they were just as guilty.
4. How can a guilty person condemn a guilty person is what they Lord was asking the woman. She had not been condemned by those accusers because they too had sinned.

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

1. As the opportunity now presented itself Jesus said to the woman.
2. **Neither do I condemn thee: go, and sin no more.**
3. The Lord does not want to condemn us he wants us to stop sinning.
4. The Lord wants us to turn to him and to ask for forgiveness from him.

PRAYER.....CLOSE