

The Word Made Flesh

The Woman Caught in Adultery

John 8:1-20

[[They went each to his own house, but Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, “Teacher, this woman has been caught in the act of adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?” This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” And once more he bent down and wrote on the ground. But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”]]

I. Setting the Scene (John 7–8)

- This event takes place during the Feast of Tabernacles, a celebration of God’s provision of food, water, and guiding light in Israel’s wilderness journey.
- The feast lasted seven days, with parades, water-pouring ceremonies (“wells of salvation”), and torch processions.
- On the seventh day Jesus declared the fulfillment of the water ceremony: *“If anyone thirsts, let him come to Me.”*
- A traditional eighth day followed — a quiet day of lingering, closeness, and relational joy, symbolizing:
 - New beginnings (as in Jewish weddings)
 - The “day after creation,” when true life begins
 - A picture of the future age when Christ makes all things new
- On this peaceful eighth day, meant for joy and intimacy, Jesus sits with those He loves — until the Pharisees interrupt.

II. The Pharisees Strike Again (vv. 3–6)

- Instead of celebrating God's faithfulness, the Pharisees create chaos by dragging in a woman "caught in adultery."
- They use her as a pawn, caring nothing for justice — the man is noticeably absent, violating the Law they claim to defend (Leviticus 20:10).
- Their behavior exposes the danger of becoming:
 - Bitter when others rejoice
 - Unable to celebrate good
 - People who ruin peace for themselves and everyone around them
- Pharisees see people as tools, relationships as leverage, and spirituality as a stage for manipulation.

III. Their Trap for Jesus (v. 6)

- They present Jesus with a no-win scenario:
 - If He says "stone her" → He violates Roman law (no execution without trial).
 - If He says "let her go" → He violates the Torah.
- They break the Law in order to accuse Jesus of breaking the Law.
- This moment reveals a neglected Christian virtue: self-awareness.
 - They see her sin clearly but are blind to their own.
 - They drag her sin into the light but hide their own in darkness.
 - They quote Scripture yet ignore their own hearts.

IV. Jesus Writes in the Dust (v. 6)

Two primary views:

1. Jeremiah 17:13 Reference
 - Those who forsake the Lord are "written in the earth."
 - Fits the context: Jesus just claimed to be the fountain of living water.
 - Writing in dirt symbolizes exposure and judgment of hypocrisy.
2. Writing Their Sins



A Christmas Sacrifice

- Jesus may be exposing their hidden transgressions one by one.

Either way, Jesus slows the moment down, diffuses tension, and exposes the heart.

V. “Let Him Who Is Without Sin” (v. 7)

- Jesus calls them to obey the whole Law — including the requirement that the witnesses cast the first stone.
- The implication: *Which of you actually witnessed this? Who is willing to take responsibility if this is false?*
- One by one, from older to younger, the accusers leave — the older being more aware of their own sinfulness.
- Jesus alone remains, the only one qualified to condemn.

VI. “No One, Lord” — A Converted Heart (vv. 10–11)

- The woman confesses Jesus as Lord, acknowledging His authority and her surrender.
- She does not justify her sin, blame others, or turn her pain into accusation.
- Her confession is both theological and personal:
 - *You are God; I am not.*
Your word matters; mine does not.
Your authority rules; my desires do not.

VII. The Two Parts of the Gospel (v. 11)

1. “Neither do I condemn you.”

- This is grace — full, free, undeserved forgiveness.
- Jesus absorbs condemnation so that we may go free.



A Christmas Sacrifice

2. “Go, and from now on sin no more.”

- This is transformation — freedom from slavery to sin.
- The same power that raised Jesus now empowers obedience.
- The Christian life is both pardon and pursuit.

The woman receives her eighth day — a fresh start, a new beginning.

VIII. Lessons We Learn from This Story

- Don’t be the Pharisee — bitterness and suspicion ruin joy for everyone.
- People are not pawns — love people; do not leverage them.
- Self-awareness matters — see your own sin before focusing on someone else’s.
- You cannot throw the stone — only Jesus is sinless.
- Salvation means transformation — grace frees us *from* sin, not only *from guilt*.
- Confessing Jesus as Lord is surrender — “I am not in charge anymore.”
- Grace gives a future — Jesus erases the past and opens a new beginning.
- Live for God’s approval, not man’s — His voice is the one that matters.
- Every believer gets an eighth-day moment — the day condemnation ends and new life begins.

IX. Jesus the Light of the World (v. 12–20)

- Jesus declares, “*I am the light of the world.*”
- Those who follow Him walk out of darkness and into the light of life.
- The Pharisees challenge His authority again, revealing their blindness — but Jesus knows exactly who He is, where He came from, and where He is going.
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