

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries
5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

The Book of John Lesson 19 stooped down

Return pages 7 & 8 only

Read John 7:22-53

Read John 8:1-11

Chapter 8

Verse 1. *Jesus went unto the mount of Olives. 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. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?* Now the obvious intent here is not to get help for this woman or to dispose of this woman according to the law. The obvious intent is to try and establish contradiction between the teachings of Jesus Christ and the law of Moses. If these men are in authority in Israel as religious leaders and they have rejected the authority of Jesus Christ as the King and as the Messiah, then what is the point in bringing this woman to Jesus? If you caught her in the very act of adultery, then it should be their responsibility to take her out and stone her. It is pointless to create this whole scene and affair here in the temple. They are not concerned with the law or with the woman. They are concerned with as you see in verse 5, creating this contradiction.

Verse 6. *This they said, tempting him, that they might have to accuse him.* Now that speaks loudly; it is obvious from those words that they had not been able to come up with any grounds upon which to accuse him, so they are going to have to create something. There is nothing in His character, His testimony, or His life, that they can point to, to bring accusation against Him, so they have come up with this great scheme.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. That is the Lord's privilege. He can ignore you if He wants to. In this case He chooses to ignore them. *...as though he heard them not.* He is also ignoring the woman. He is not handling her case at this point at all. He is just acting as though nothing's happened.

Verse 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.* This is one of those Bible verses that all lost people know. *"Well, who are you? Jesus said, he who is without sin let him cast the first stone..."*

Verse 8. *And again he stooped down, and wrote on the ground. 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. 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? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.* Now, there's so much here.

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First of all, Jesus Christ did not overlook her adultery if indeed she had committed adultery. He told her to *go and sin no more*. If she had been taken in the very act of adultery, then it was sin. If she had not been taken in the act of adultery, she was still a sinner. The Lord's word to that woman was do not sin anymore – notice that instruction, that command follows the statement, *neither do I condemn thee*. Thank the Lord, according to Romans 8:1, if you are saved and born again, you are not under condemnation. That is great news, but the fact that you are not under condemnation does not mean that Jesus' promise is an excuse to sin. He says when you leave here uncondemned, sin no more. The purpose of justification is not just to pardon our sins but to enable us to live above sin from that time forward. We may not always succeed, but the Lord wants us to try.

How can Jesus let this woman walk out without condemning her if she has committed adultery? Look at verse 10. *When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?* Jesus had no evidence. Those who said, we took this woman, we caught this woman in the very act of adultery, they are not present, they have left. Jesus cannot at this point; deal with this woman as an adulteress because there are not two or three witnesses present to verify the fact of the matter.

Let us back up earlier in the passage and find out what these Pharisees were trying to do. The Bible says in verse 3, *they brought unto him a woman taken in adultery*. This is the charge of the Pharisees. *they had set her in the midst*, in the midst of what? Look at verse 2. Jesus is in the Temple. He is sitting in the Temple amongst this multitude of people around about Him and they come rushing in with this woman, she was taken in the very act of adultery, here is this woman thrown into this multitude with some sort of a garment or blanket wrapped about her as the are Pharisees saying, "Jesus, this woman was taken in the very act of adultery..." It is a horrific scene. Shocking to the decent people in the Temple. Offensive to the Lord who is Hbly, knowing what these men are up to, shameful on the part of the Pharisees.

Think about what they are doing. Supposedly they are the men who are responsible for keeping the nation holy and pure. Well, if they found a woman taken in adultery, they should deal with her privately. Do not drag her into the middle of a teaching session in the temple. These Pharisees were perverted and this is awful. And yet, God has a purpose in this, as we will see in a minute.

They bring in this woman, set her in the middle of a teaching session.... *they say unto him, Master, this woman was taken in adultery, in the very act*. Question? If this woman is taken in the very act of adultery, where is the man? He would also have to have been taken in the very act of adultery. Either the whole thing was preplanned in order to set up Jesus; not sure, or if the Pharisees knew of a situation they could use to their advantage. *Jesus stooped down, and with his finger wrote on the ground, as though he heard them not*. Now the key word in the passage is in the middle of verse 5. The word is **such**. *Now Moses in the law commanded us, that SUCH should be stoned*: Okay – keep your finger there and come to Deuteronomy 22 verse 22. *If a man be found lying with a woman married to an husband, (That is adultery.) then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel*. Where's the man?

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Verse 23. *If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.*

The Lord says, if you have sexual relations outside the bonds of marriage, you both die; both parties involved. There is nothing in the passage about bringing the person into the Temple. You bring the person outside the gate of the city. Why bring this into a holy place? It is an unholy situation. It was to be taken outside the gate of the city. Perform the death sentence out there, to the man and the woman. Rid the land of evil in this fashion.

What does Jesus do when the Pharisees tempt Him asking Him to call for the stoning of a woman taken in adultery without the man being present? Jesus stoops down and writes on the ground. No matter how many commentators commentate, no matter how many preachers give their favorite notion or suggestion, it is not important what Jesus wrote. If it mattered, it would be in the Bible.

Turn to Numbers chapter 5 and let us look at verse 11. You know you are going to have a hard time tricking the one who wrote the Law. You might catch a student of the Law; but you are not going to catch the author of the Law. Verse 11. *And the LORD spake unto Moses, saying, (You know the finger that is writing on the ground in John 8 is the same one that wrote on the tables of stone in Exodus 20.) Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, (That is adultery. It is not a second marriage. She is not re-marrying; she is committing adultery.) and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; (She is not pregnant.) And the spirit of jealousy come upon him, (He did not catch her, but he suspects something. He is suspicious. He is curious.) and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:*

Numbers 5:15. *Then shall the man bring his wife unto the priest...* What is the procedure? You bring the woman into the Temple. They have a woman. They do not have the man. Therefore it is not a case of a man and a woman taken in adultery, it is a case now of a woman suspected of or accused of adultery. Her, you bring into the Temple. The Pharisees knew that. When they set this thing up, What they were thinking was that Jesus did not know it. They want Jesus to act according to Deuteronomy 22 instead of according to Numbers 5. If He does that, then they can accuse Him of violating the Law. He would have had a woman stoned that had no right to have been stoned. You did not have the man. She is in the Temple. She is supposed to be outside the gates. They are trying to trap Jesus on a legal technicality.

Numbers 5:16. *And the priest shall bring her near, and set her before the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the*

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tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

Here is what we have; this woman had to drink this bitter water out of an earthen vessel. The bitter water in the earthen vessel is mixed with the dust on the floor of the Temple. Look what Jesus does, the Pharisees throw this woman down in the midst of the crowd. They say to Jesus, "This woman was taken in the very act of adultery. In the law, Moses commanded, she should be stoned. What sayest thou?" Jesus knows which passage is applicable so He stoops down and takes His finger and points to the dust of the floor of the Temple. He does not have to say a word, because they know Numbers 5 they just thought He did not. The Pharisees perfect plan was just thwarted, and they are embarrassed ashamed of themselves.

There is an Israelite picture here and there is a New Testament picture here. Lets look at the New Testament picture first. The matter of salvation, This woman is guilty of sin. The Law can declare her a sinner; but it can only kill her, it cannot give her life. What can the law do for this woman? It can reveal her guilt, but having revealed her guilt, all it can do is kill her. What is the benefit of this killing law? It brought her to Jesus. The Pharisees intent was to kill her according to the Law. As the result of their actions, she finds herself at the feet of Jesus. The Bible says the Law is good and right if a man use it lawfully. 1Timothy 1:8.

1. She is guilty.
2. She is condemned to die.
3. The Law brings her to Christ.
4. Jesus stooped down. Had He not left the glory of heaven and come down here to earth, we would have been left to die condemned by the Law. Philippians 2. He humbled Himself and became man.
5. Verse 7. *He lifted up Himself*. Had He come to earth for us but had not been lifted up on that cross (John 12:32) for us, we would have had an example of someone to had kept and fulfilled the Law, but that would not save us.
6. Verse 8. Again, *He stooped down* – dying on the cross. They took Him down off the cross and laid Him in the tomb. (I Corinthians 15:4)
7. Verse 10. *When Jesus had lifted up himself*, He rose from the dead.

Now look at the picture of salvation here. The end of verse 9 says, ***and Jesus was left alone, and the woman standing in the midst***. What a remarkable statement. Look

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back at verse 3. ...*and when they had set her in the midst*, in the midst of what? This woman is still standing in the midst of this multitude of people. The Bible says that there is nobody there but her and Jesus. The day you get saved is a day – there is nobody else in the whole wide world, you are just standing there, it is you and Jesus. In order to be saved, you have to get to the place where it does not matter what the crowds are doing, thinking, saying, believing or how they are reacting, it is just Jesus and me.

Jesus *said unto her, Woman, where are those thine accusers? hath no man condemned thee? ...When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?...* Now look at verse 11. *She said, No man, Lord... Lord. (For whosoever shall all call upon the name of the Lord shall be saved.)* He does not say, *neither do I condemn thee* until she calls Him Lord. When she owns Him as her Lord then He pronounces her pardon. *Neither do I condemn thee.* The final point is such a great salvation should produce in you a desire to live above sin. Such is commanded by the Lord.*go and sin no more.*

Notes

JV

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Lesson 19

Name _____

Read John 7:22-53

Read John 8:1-11

Chapter 7

1. What difference did the people draw between the Prophet and the Christ?
2. What does a comparison of verse 27 and 42 reveal about human nature?
3. How have you found verse 46 to be true in your own life?
4. How did the speakers of verse 49 condemn themselves?

Chapter 8

5. What contrast do verses 2 & 3 present between Jesus' attitude toward people and the attitude of the Pharisees?
6. Name two acts of hypocrisy in the Pharisees words and the deeds of verse 4.
7. Why had they brought this woman to Jesus?
8. What does this tell us about their real relationship to the law?
9. The key word in their application was SUCH, whom did the law say was to be stoned?
10. Explain the law that actually applied to such a case.
11. What does verse 9 teach us about the conscience of man and the free will of man?

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12. Explain the following terms:
- adultery

 - being convicted
13. Is there a difference between being forgiven and not being condemned?
14. Much time has been wasted in speculating about what the Lord wrote on the ground. In light of Numbers 5, what was the intended significance of His action?

True/false

- It is important what Jesus wrote on the ground when He stooped down.
- Jesus was saying that He condoned the act of adultery, when He said "neither do I condemn you".
- When Jesus stooped down the first time, this was a picture of Him humbling Himself and becoming man.



Scripture Memorization; (write these on the back on the sheet, Must be in KJV)
Galatians 3:24; Matthew 5:17; Romans 10:9