

John 8

God had promised that an anointed one, the Christ, would come, and bring in a physical political kingdom.

They want God's kingdom to come, but only for the benefits to them.
Not because it is the kingdom of God.

They wanted their relationship with the creation restored, but not with their Creator.
But that must come first.

In chapter 7, Jesus went up to the feast of tabernacles.
Some believed that he was the Christ.
But he told them that he wouldn't be with them for ever.
But those that truly believed on him would receive a well of living waters within them.

(He was talking about the Holy Ghost.
But the Spirit was not yet given, because he was not yet glorified.
Why?
Because it is he that would give it.
The Father would do no work apart from Jesus Christ.
All things were committed unto the Son.)

The kingdom wasn't going to come yet. They aren't going to receive the physical benefits.
But those that believe on him will receive the spiritual benefits.

A discussion arose about where he was from, and whether that disqualified him.
Some thought they wouldn't know where Christ was from.
Others thought that he had to come from Bethlehem.
But they knew Jesus was from Galilee.
And so they decided that no prophet can come from there.
Even though in Isaiah 9 it foretold of how a light would spring up in Galilee.
But they refused to hear Jesus out, to give him an opportunity to defend himself.
They weren't interested in what he was offering.

Verse 1

John 8:1 Jesus went unto the mount of Olives.

So the Pharisees wanted to kill him. They sent officers.
But no man laid hands on him. It wasn't his time.

But Jesus is still being cautious, so he hides out in the mount of Olives.

Verse 2

John 8:2 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.

The feast is now over, but many people are still there.
And he continues to teach.

Verses 3-4

John 8:3 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.

The Pharisees still want to discredit Jesus at least.
So they've come up with a scheme.

Verse 5

John 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

Leviticus 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Jesus has been doing things "against the law."
Trying to make the point that he transcends the law. (they don't understand that)

So they say, "The law says one thing, but what do you say?"

Verse 6

John 8:6 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.

They think that they can use this to trap him.
If he contradicts the law, (as I think they expect), that will be a mark against him for many of the people.
And if he says she should be stoned, not only might some of the people disagree with him, but the Romans haven't given them the authority to put anyone to death.
If he is the Christ, shouldn't he be given the orders now, not the Romans?

He can either contradict the law Moses or contradict the powers that be.

But he doesn't pay any attention to them, he just doodles on the ground.

Verse 7

John 8:7 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.

So they keep bugging him until he gives them an answer.
But the answer that he gives them isn't what they expected.

"If you all want to stone her, that's the law, whoever is without sin can cast the first stone."

You see, there is a problem here.

Remember what the law said? "the adulterer and the adulteress shall surely be put to death."

Here is the adulteress, so where is the adulterer?

They have to know who he is, she was caught in the very act.

So who is it? Where is he?

They are ready to stone the guilty parties.

So I guess he must be present.

So Jesus says, I don't know which one of you it is, but whichever one of you isn't guilty, go ahead and start stoning.

So the Pharisees have gotten themselves into a bit of bind here.

They're not following the law, they're apparently trying to protect the adulterer.

(Probably because he is one of them.)

So Jesus says, "I don't know which ones of you are guilty, but whoever is sinless can commence the stoning."

Verse 8

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

Maybe writing out that verse from the law.

Or the names of some women, that these men knew.

Verse 9

John 8:9 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.

So they get convicted, because here they are trying to stone this woman, but they are all sinning by doing it, because they are covering up for the adulterer, and trying to tempt an innocent man.

They tried to put Jesus in a tough spot, but now they are in a tough spot, so they just leave.

Verse 10

John 8:10 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?

“Where’d everybody go? Where are the witnesses? Where are the accusers?”

“We need two or three witnesses to put somebody to death, but the witnesses have left, nobody is willing to come forward and testify.”

“Has nobody condemned you?”

Verse 11

John 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Jesus said, I can’t condemn you, I’m just one witness anyhow. So I can’t condemn you. Go, and sin no more.

So the Pharisees have tried to get Jesus to either condemn someone, or speak against the law. But do you remember what Jesus told Nicodemus? “I came not into the world to condemn the world.”

He could have condemned this woman. Under the law she was worthy of death.

But then, as Jesus also told Nicodemus, all of us are. All of us are under condemnation.

And so Jesus used this situation to make that point. That even those that think they are keeping the law, even the most devout, even the Pharisees are under condemnation.

They are all going to die. And that is justly what all deserve.

But he has come into the world, not to bring that condemnation.

That’s what they wanted him to be.

But he’s come not to condemn the world, but that the world through him might be saved.

Because the whole world, even the most strictest sect of their religion, needs to be saved.

Verse 12

John 8:12 Then spake 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.

In other words, they are in death. They are all in condemnation.

Because they are all in darkness.

But those that follow him, they will not walk in darkness.

They will pass from darkness to light. From condemnation to salvation. From death unto life.

(Because they are no longer coming under condemnation. They are no longer worthy of death.)

That woman needed that. She needed to be able to escape condemnation, and be saved from darkness. From sin.

And that is what Jesus told her, “Go thy way and sin no more.”

Because that is what Jesus is offering. He is offering light that brings life.

Remember how in John 1 it said that in the Word was life, and the life was the light of men?
Well, the Word came to earth that we might have that light and life within us.
We all need it.

And it is not about us just getting our sins forgiven. It is about being able to walk in the light. To walk not in death, not in condemnation, not in sin, but in righteousness, in life.
To be not condemned because you are not worthy of condemnation, but instead you sin no more.

They knew the law, and yet were still condemned by it.
This is the word that a man may know, that when he receives, will give him the power to become a son of God. To walk in the light.
Not in darkness, not in condemnation, not in sin, but in righteousness.

You know what that is folks?
That's grace.

We haven't talked a lot about grace since chapter one.
But that is what this book is all about. "The Lord is gracious."

And so you see, what everybody wanted was the grace of God to be poured out into their environment.
But that's not what is going to happen yet.
Instead the grace of God is going to be poured out into them.
Not that the world is going to be filled with light, but that they are going to have the light of life.
Not that the world is going to be filled with water, but that they will have a well of the water of life springing up inside of them.
Not that the world is going to be filled with goodness, but that they are going to be filled with God's righteousness.

You see, fixing the environment won't fix them.
It is inside that they are broken.
They had the law, and yet as he said, none of them kept the law.
What they need is the grace of God to come to their soul.
What they need is the Spirit of God to come to their spirit.
If they want to be a part of God's kingdom, what they need is to become his children.
Not just in name, but in deed.
Not by their own works, if this world was just a better place.
But that the grace of God, his Spirit within them.

Do you see how Jesus is laying the foundation for the NT here?
And this is what it is about. The Grace of God.
Not just about getting your sins forgiven, and escaping damnation, but about being made righteous.
About living in the light and life of God himself, through his Spirit, by his grace.

This right here is the core of the gospel of John.

But a lot of people take out the whole story of the woman taken in adultery.

They leave a big hole right in the middle of John.
And they make it impossible to fully comprehend what Christ is saying in this verse, when he speaks of the darkness and light, and having the light of life.
But that is exactly as Satan would have it.
If he can't stop the message of forgiveness he wants to at least destroy the message of the grace of God.
Of the Spirit of God, the light of God, the life of God, the righteousness of God, in us.
He doesn't want us to understand what that means.
That when God's Spirit comes into us, we receive his grace, and we are made children of God, and right now we can live out and work out that salvation in our lives, living the righteousness of God, walking in the light of the life of God, and not in the darkness of sin and death.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Verse 13

John 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Didn't we already go over this once? Jesus already explained this to them.
He spoke of John, but refused to call any *man* to the witness stand on his behalf.
The only One he would call was his Father, in the scriptures.

And yet here again they are telling him, "thou bearest record of thyself; thy record is not true."

Verse 14

John 8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

This time Jesus doesn't beat around the bush. Just tells them right out that they are wrong.
No effort to talk about others that have borne witness of him, of John, and of his works, that they might believe.
Just contradicts them outright.
Even though he is bearing record of himself, yes his record is true.

Just because he is speaking about himself doesn't mean what he's saying is false.

In fact, there is nobody else who *can* bear record of him.
Because they don't know whence he came and whither he goes.
But he does.

Similar to what he said about the Spirit (the wind bloweth where it listeth).
They are in darkness, and he's come to enlighten them.
And they won't accept his witness, they will only accept the witness of men.
They will only accept a witness from the darkness. But the darkness cannot comprehend.

He's the only one who can bear witness. Yes his record is true.

Verse 15

John 8:15 Ye judge after the flesh; I judge no man.

He said, You're talking as if I am passing judgement, in a court of law.
That I don't come up to spec of what a witness ought to be.
But that's not what I'm doing.
I'm not passing judgment here. I judge no man.

But you are. You are passing judgment.
But you are judging after the flesh.
And I've come from the Spirit of God.
You're passing a fleshly judgement on a spiritual thing. (doesn't work out too well)

You're in darkness, you can't comprehend the light, so don't listen to your own judgment on this.
It isn't valid.

Verse 16

John 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Jesus said he wasn't judging. He didn't come to condemn the world.
They're trying to hold him up to the wrong standard.
But he makes it clear that he's not saying he can't judge.
He certainly can. And his judgment is true.
Because he is not just bearing record of himself, and he is not judging after his flesh.
He is not alone, but he and the Father that sent him.

Verses 17-18

John 8:17 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.

So if they are going to hold him to this standard of not just bearing record of himself,
Then he still comes up to the standard for judgment that Moses laid out in the law.
As he told them before, he has the testimony of two to back him up. His own, and his Father's.

He told them this before.
"Search the scriptures, they testify of me."

Verse 19

John 8:19 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 known my Father also.

They say, "So you say your father bears witness of you? Well where is he?"
"Let him come forward and bear witness, so we can hear it."

Jesus says, You don't know him. Just like you don't know me.
If you had known me, I could have introduced you. But you don't, so there's no point.

Verse 20

John 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

So they were hoping him might say again the God was his Father, which is why they asked him where is Father was.

But he kind of dodged the issue. They knew it was implied, but they didn't lay hands on him.

Verse 21

John 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

"I told you, I am leaving."

"And you're going to keep seeking me. You're going to seek for the Christ and his miracles, but he won't be here."

"And you'll die in your sins."

"You won't receive the light of life. You won't receive the well of the water of life. You won't receive the Spirit of God. You won't become his children."

"You won't receive his grace and walk in righteousness, in the light of life. You'll die in your sins."

"You won't sin no more."

"And so where I go, you cannot come."

"I'm going to the Father, but you'll die in sin, in condemnation, in the darkness of death."

"And so you cannot come to be with me and my Father."

Verse 22

John 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

No, you fools. He doesn't have to. You've already vowed to do the job for him.

Verse 23

John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

So he tells them where he is going. Above. To be with his Father.

That's where's he's from.

But they aren't. They're of this world.

And they like it. They love it. They love it so much they prefer it before God and his Son.
And so they will remain the children of this world. They'll die in sin.

Verse 24

John 8:24 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.

Those of this world are in sin, in condemnation, in death.
And if they believe in him they can pass from death to live, and condemnation to salvation, from darkness to life.
But if they don't they are condemned already.
If they don't they will die in their sins.
They won't be able to escape condemnation.
They won't be able to sin no more.
They won't be able to have the light of life.
They'll remain in the darkness of sin and death.

Verse 25

John 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

"You say that if we believe on you, we won't die in our sins."
"Who are you making yourself? Who are you?"

Jesus says, "The same that I've said all along."

All along Jesus has made no secret that he was the Son of God, that God was his Father.
He's said it again and again.
Isn't that what they keep wanting to stone him for?
And yet it seems they still don't get it.

Verse 26

John 8:26 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.

"I'm not come to be the judge, I'm not come for condemnation."
"I'd like to do that, but that's not why I'm here right now."
"I'm the one that was sent from him that is true, to speak that truth the world."
"If you want to know you I am, that's who it is."
"I'm the one sent to deliver his message, to speak the word, that I've heard of him."

In other words, he is the Prophet. He is the one to be heard and believed. The Word.
The one sent from God, the Son sent by the Father.

Verse 27

John 8:27 They understood not that he spake to them of the Father.

So they still don't understand it.
He's told them again and again and again.
But he tells them again.
He is the one sent of the Father to bring the world a message of truth.

And yet they still don't understand it.
They want him to say, "I'm the Christ, come to bring in the glorious kingdom where all of your needs will be met."
They want him to say, "I'm the Savior, come to deliver you from the Romans."

They don't see a need for a message of truth from God.
How is that going to fix their problems?

They don't see their spiritual needs.
So they can't figure out who in the world he thinks he is, why he thinks this is needed.

He tells them that he has been sent by him that is true, and they still don't see that there is only one person that he could be speaking of.
They don't understand that he is speaking of the Father.

He was absolutely right when he said they don't know the Father.
They don't know that God is true.
They won't set their seal to it.
They can't see that "him that is true" can be none other but the Father himself.
And they can't see any use for the message that his Son is delivering.
They don't want God's grace.

Verse 28

John 8:28 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 hath taught me, I speak these things.

So they can't figure out who it is that sent him to speak these things, even though he has told them again and again.
So he tells them again. It is his Father that sent him. "as my Father hath taught me, I speak these things."

They keep trying to say that he is in this for himself somehow.
He is speaking for himself, bearing record of himself.
But he says, "You're going to lift up the Son of man." As he told Nicodemus.
And when they have done that, they will realize that he isn't in it for himself.
That is where it leads. Nothing good for him.
He's not doing it for himself. He does nothing of himself.

He has many things to say and judge, but he is on the mission the Father sent him on. And so he speaks to the world the things that he's heard of him. Not in his own words, to his own glory. But as he said before, the Father's words, to the Father's glory.

Verse 29

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

And he can speak to the world the things he's heard of him, because he is with him.

The Father hasn't left him alone. Though he's left them alone.

They may be in darkness, but he is the light.

The Father hasn't left him alone, because he does always those things that please him.

The Father has left them and they are in darkness and death because their deeds are evil.

But he is in the light, because he does always those things that please the Father.

(And those that have the light of life will do likewise. They will sin no more.)

Verse 30

John 8:30 As he spake these words, many believed on him.

Finally we see some people believing because of the right thing.

Verse 31

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

But he doesn't fully commit to them.

He gives them a warning. "If ye continue in my word, then are ye my disciples indeed."

As he said before, he is going away, but they will receive something that will come.

The full truth has not been revealed yet.

He said they will know once they have lifted up the Son of man.

So if they are just believing for the now, for the Christ that is anti-establishment and does cool miracles, and might deliver them from their oppressors, then they aren't his disciples indeed.

If they just believe the word that he is speaking today, and tomorrow don't follow through when the rest of it is declared, then they won't be profited.

Only if they continue in his word are they truly his disciples.

Verse 32

John 8:32 And ye shall know the truth, and the truth shall make you free.

Then, when his word is completed, they will know the truth, the whole truth, and it will make them free.

The truth they've believed on so far will not make them free. The word he's spoken so far will not make them free.

But if they continue in it, they will know the truth, and it will make them free.

What does he mean by that (being made free)?

They don't understand it, so he is going to explain it.

Verse 33

John 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Under the law no Israelite was allowed to be brought into bondage. (Leviticus 25:39-42)
So they said, "We're all free men, we've never been enslaved. Can't you see we're all Jews?"

Verse 34

John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Do you see what this whole chapter has been about?

Escaping sin by the grace of God.

Not just getting your sin forgiven, but becoming righteous.

Coming out of darkness where you serve sin, and into the grace of God, into the light, where you serve God in righteousness.

Escaping condemnation, and sinning no more.

8th chapter, about new life.

Because that is what is needed to come into God's kingdom.

No sinners can be there.

This is why it is so necessary that the grace of God come unto their spirit.

They are in bondage.

Some people sin because they want to.

Some people sin even though they don't want to. (everyone)

Everybody sins whether they want to or not.

You can't escape it, you're in bondage.

Jesus gave the woman taken in adultery an impossible command.

"Sin no more."

She might not commit adultery, but.

I doubt she left when he said, "Go thy way, sin no more."

I'm sure despite the embarrassment she stayed around to try to find out how.

Same thing he told the man at the pool of Bethesda. Sin no more, lest a worse thing come unto thee.

He's giving this command, and yet how can it be fulfilled?

Being healed, being saved from stoning, doesn't save from death.

That kind of physical deliverance is insufficient.

This is why they cannot enter into the kingdom of God.

This is why they must be born again.

There can be no sin in the kingdom of God.

And they are sinners. Not just guilty, but walking in darkness.

If they are going to receive eternal life in the kingdom of God, then they need to be eternally righteous.

The law can never fulfill this.

All the law did was provide condemnation. Punishment for sin. That's its whole point.

And that is why a new Prophet needed to come, with a new message.

Not a message of condemnation, but of righteousness, of the grace of God.

"Whosoever committeth sin is the servant of sin."

Verses 35-36

John 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

So as we said, if they are serving sin, they can't abide in the house for ever.

They can't enter into God's eternal kingdom, dwelling always within his house.

But here is the Son. The Son of Father.

And he abideth ever.

He is the heir, he will remain forever in the house of God.

And so as the Son, he has the authority to free them, and let them into the house to abide forever as well.

They asked him who he was, and so he is again making it clear. He is the Son.

And if they continue in his word, then are they his disciples indeed. Then they will know the truth, and the truth will set them free.

As the Son, he can set the free. They are the servants of sin, but they need to hear the truth of how to be made free from sin.

And those that will continue in his word will understand that.

And out of their belly will flow rivers of living water. The Spirit will be given, and through it the grace of God will come unto every one of them.

And so just as Jesus also gave that man at the pool another command that was impossible for him to fulfill, "Rise, take up your bed, and walk," and through the word, through the Spirit, he

was given the power to fulfill that command, so he can also receive the power to fulfill this other impossible command, "Sin no more". Through the Spirit, through the word.