

I. John 8:1-32 – The Light of the World Revealed

A. John 8:1-12 – A woman taken in adultery (A parenthetical event)

1. John 8:1 – *But Jesus went to the Mount of Olives.* In contrast to the members of the Sanhedrin, who went home, Jesus went to the Mount of Olives, likely to **pray** and rest for the night. Luke 5:16; 6:12; 9:28-29, 22:39
 - a. If Jesus needed to **depend** on the Father through prayer, how much more do we need to be in prayer? Ephesians 6:18-20, 1 Timothy 2:1-8
 - b. Jesus needed God the Father’s **direction** and wisdom for the events of the following day. Proverbs 3:5-6
2. John 8:2 – *Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.* Coming from the Mt. of Olives, Jesus would have most likely entered the temple compound at the east gate. From there He would have gone directly into the court of **women**.
3. John 8:3 – *The scribes and the Pharisees brought a woman caught in adultery and having set her in the center of the court ...* These leaders rudely intruded into the Lord’s teaching with a case that should have gone before the **elders**, not Jesus. They wanted to trap Jesus. They needed something that could sway the masses against Him. Then they could execute Him.
4. John 8:4 – *They said to Him, “Teacher, this woman has been caught in adultery, in the very act.”* How could a woman be caught in the act of adultery without the **man** likewise being hauled in? This is a striking omission, to say the very least. This was clearly a snare.
5. John 8:5 – *“Now in the Law Moses commanded us to stone such women; what then do You say?”* Jesus had repeatedly condemned their oral laws, so now they sought to catch Him opposing the **written** Law of Moses. This was an interesting dilemma and one that would take wisdom to resolve. Jesus did not oppose the Law, nor did He lower its requirements.
6. John 8:6 – *They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground .* The religious leaders tried to put Jesus into a **moral** dilemma. What would He do? James 2:13
 - a. If Jesus told them to stone the adulterous woman, He would seem to lack compassion and would even cause Himself trouble with the **Roman** authorities. They were the ones who had the sole rights to administer capital punishment. John 18:31
 - b. If He told them not to **stone** her, He would be encouraging disobedience to the Mosaic Law. This of course was not an acceptable option.
 - c. Jesus knew their **evil** intentions and therefore He simply ignored them by writing on the ground. No one knows why or what He wrote.
7. John 8:7 – *But when they persisted in asking Him, He straightened up, and said to them, “He who is without sin among you, let him be the first to throw a stone at her.”* Contrary to their expectations, Jesus agreed to a **guilty** decree and punishment. Then by ordering the “one” with no sin to be the first to carry out the judgment, He put them into a moral dilemma.
 - a. According to Deuteronomy 17:6, they needed more than one **witness** in order to carry out the execution. Where were the two or more witnesses?
 - b. Also, according to Deuteronomy 17:7, the witnesses who testified were required to cast the first **stones**.
8. John 8:8 – *Again He stooped down and wrote on the ground.* Having left them with a legal knot to untie, Jesus again **ignored** them, leaving them to figure out what should be done.
9. John 8:9 – *When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court.* With the morning **sun** beginning to shine into the temple compound, those who hated the light scurried away. The sinful woman was left standing alone in the court. John 3:19-21
10. John 8:10 – *Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?”* The issue of condemnation was based on the **Law** of Moses. Since no witnesses came forward, no one had thrown a stone and so she was accordingly not condemned. She was nonetheless guilty and so Jesus had sobering words for her.
11. John 8:11 – *She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.”* Jesus, like the others, did not condemn her. He was one who had no **sin**; therefore, He could legitimately have thrown the first stone, but He chose not to. Jesus then commanded her to go her way and stop her adultery.

B. John 8:12-20 – The testimonies of the Father and of the Son

1. John 8:12 – *Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”* Quite possibly, as the woman went out of the temple toward the eastern gate, walking towards the rising sun, Jesus shouted out another amazing “I am” statement: *“I am the Light of the world .”*
 - a. In scripture, God’s perfect personhood is illustrated by comparison with brilliant light. 1 Timothy 6:16, 1 John 1:5
 - b. As the ultimate revealer of God the Father, Jesus is the Light. John 8:12
 - c. The gospel message is a brilliant light, shining brightly to rescue this dark and dying world. 2 Corinthians 4:3-4
2. John 8:13 – *So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not true.”* The oral traditions of Israel, not the Mosaic Law, prohibited people from vouching for themselves. A light proves itself, simply by shining. In the same way, by being Himself, Jesus’ words and works proved His validity.
3. John 8:14a – *Jesus answered and said to them, “Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going...”* Jesus’ witness about Himself was true. This challenged their artificial rules about evidence, but as a standard for truth, no loftier evidence existed than Christ’s own witness. He firmly knew the truth about Himself.
4. John 8:14b – *“...but you do not know where I come from or where I am going.* Jesus, on the other hand, challenged their trustworthiness as a witness. They could not stand as a witness for or against Him, because they did not know where He was from nor did they know where He was going. They were entirely unreliable as observers or accusers.
5. John 8:15 – *“ You judge according to the flesh; I am not judging anyone.”* Their standard of evaluation was built on fleshly human logic; it was not according to truth. Jesus on the other hand was not even casting judgment. The story of the woman caught in adultery in this passage is a very good example of this fact.
6. John 8:16 – *“ But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me .”* In His incarnation, Jesus did not come to judge but to rescue what was already judged. Nevertheless, when and if He judges anything, His verdict is always perfect and according to the divine standards of Himself and God the Father.
7. John 8:17-18 – Jesus presented testimony from two witnesses, Himself and the Father. Numbers 35:30, 1 John 5:5-12
 - a. John 8:17 – *“ Even in your law it has been written that the testimony of two men is true .”* The Jewish laws, for establishing a fact, are based on the testimonies of two or more people. If two people agree, their testimony can be considered factual and trustworthy. Many countries base their judicial system on this biblical standard.
 - b. John 8:18 – *“ I am He who testifies about Myself, and the Father who sent Me testifies about Me .”* Based on their laws and standards, Jesus now presented two witnesses. He was the first, and the Father was the second. If they accepted the frail testimony of a human, they would surely accept these divine eyewitnesses. John 5:37, 1 John 5:9
8. John 8:19a – *So they were saying to Him, “Where is Your Father?”* The religious leaders may have been implying with this that they considered Him illegitimate, born out of wedlock. Most certainly, they were also casting doubt on His previous statements about the Father testifying on His behalf.
 - a. On the banks of the Jordan river just north of the dead sea, at one of the lowest points on earth (400 meters below sea level), the Father had testified from heaven that Jesus was His beloved Son: *“This is My beloved Son, in whom I am well-pleased (Matthew 3:17).”*
 - b. Later in Matthew 17:1-8, from the top of a very high mountain, likely Mount Hermon (2200 meters above sea level), God the Father again said of Jesus, *“ This is My beloved Son, with whom I am well pleased; listen to Him .”*
 - c. From the highest peak to the lowest valley, God the Father made it known audibly that He loves the Son and is well-pleased with Him in every way. 2 Peter 1:17
9. John 8:19b – *Jesus answered, “You know neither Me nor My Father...”* Even though these people were very religious, Jesus made it known to them that they did not have any sort of a relationship with God or with Him. If they would have, things would have been very different. They were clearly unregenerate nonbelievers. They were devoid of eternal life.
10. John 8:19c – *“...if you knew Me, you would know My Father also.”* If they would acquire a relationship with Jesus Christ, they would also have a relationship with the Father. This is because to know the Son is to know



The Gospel of John

the Father. They knew neither. This was the sad story of their spiritual condition. They should have taken this as an invitation and not an **insult**.

11. John 8:20 – *These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.* This phrase, “*His hour had not yet come,*” is John’s way of emphasizing God’s perfect **timing** in Jesus’ death on the cross. Jesus would be crucified at a definite predetermined moment in history. Galatians 4:4-5

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