

Introduction

All of us go through various tests in life. My journey with cancer the past couple of years has been a test that Karen and I have been walking through. There are some that say that as a believer they will not be tested, but Scripture does not support that.

There are different sources of tests, and the goal of those tests greatly vary. In school, we took tests to see how much of the material we had grasped. When I was working as a certified well control instructor, I had to be tested every two years, and we had to make a ninety or higher on all three tests to remain certified. The source of those tests were the certifying organizations, and their goal was to determine competency. Sometimes the source of our tests is God. In Psalm 11:5, God tells us that He tests the righteous and the wicked. In Proverbs 17:3, Solomon wrote that the Lord tests hearts. The goal of God's testing in our lives is not to destroy us or cause us to sin, but to let us know what is in our heart, and to strengthen us.

(Pr 17:3) "The refining pot is for silver and the furnace for gold, but the Lord tests hearts."

(Ps 11:5) "The Lord tests the righteous and the wicked, and the one who loves violence His soul hates."

Some tests come from Satan. Jesus was tested by Satan in the wilderness. The goal of Satan's test was to cause Jesus to stumble and sin. In John 10:10, Jesus said that the thief has come to steal, kill, and destroy, and that is his goal in his tests.

(Jn 10:10) "The thief comes only to steal and kill and destroy; I came that they may have life, and have *it* abundantly."

In Genesis 22, God tested Abraham to see if he loved Him with his whole heart, and would do anything that He asked. Abraham passed the test, and the Lord reappeared to Abraham and said that because he had not withheld his son, his only son, He would greatly bless Abraham and multiply his seed as the stars of the heavens and the sand on the seashore.

(Ge 22:1-18) "Now it came about after these things, that God tested Abraham... {15} Then the angel of the Lord called to Abraham a second time from heaven, {16} and said, "By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son, {17} indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. {18} "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

In James 1, we are exhorted to count it all joy when we encounter various trials, knowing that the testing of our faith produces endurance, and the end result is that we may be perfect and complete, lacking in nothing. God uses tests to strengthen us, give us endurance, and make us more mature. He does not test us to destroy us.

(Jas 1:2-4) "Consider it all joy, my brethren, when you encounter various trials, {3} knowing that the testing of your faith produces endurance. {4} And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing."

In Jesus' ministry, He faced many tests. The religious leaders had determined to destroy Jesus. In Mark 3:6, the Pharisees conspired with the Herodians to see how they could destroy Jesus. In Mark 11, the chief priests and scribes began seeking how to destroy Jesus. The religious leaders were envious of Jesus, and afraid of losing their power, and were trying to find a way to kill Jesus.

(Mk 3:6) "The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him."

(Mk 11:18) "The chief priests and the scribes heard *this*, and *began* seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching."

In Mark 10, they tested Jesus about divorce. They knew that divorce was the reason that Herod had arrested and imprisoned John the Baptist. Jesus was beyond the Jordan, near Herod's palace where John had been put to death, and they used a question about divorce to try and cause Him to say something that would offend Herod, so that he would also arrest Jesus.

(Mk 10:1-2) "Getting up, He went from there to the region of Judea and beyond the Jordan; crowds gathered around Him again, and, according to His custom, He once more *began* to teach them. {2} *Some* Pharisees came up to Jesus, testing Him, and *began* to question Him whether it was lawful for a man to divorce a wife."

In Mark 12:13-17, the Pharisees and Herodians tested Jesus about paying the poll tax. Jesus, "knowing their hypocrisy, said to the, "Why are you testing Me?" Then Jesus told them to bring Him a denarius, and He asked them whose inscription was on it. They told Him, "Caesar's", and then Jesus told them to "Render to Caesar the things that are Caesar's, to God the things that are God's." Jesus avoided the trap that they had set for Him.

(Mk 12:15-17) "Shall we pay or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius to look at." {16} They brought *one*. And He said to them, "Whose likeness and inscription is this?" And they said to Him, "Caesar's." {17} And Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at Him."

As soon as the test by the Pharisees and Herodians did not cause Jesus to stumble, the religious leaders gathered together and came up with another test. This time the Sadducees tested Jesus about the seven brothers who all died in succession without an heir, and so each of them had taken in the woman to raise up offspring for their brother. They wanted to know whose wife she would be in heaven. The Sadducees did not believe in the resurrection of the dead, so it was obvious that this was just a test. All of these tests were meant to cause Jesus to stumble.

Our passage today is about another test that the religious leaders used to try and discredit and destroy Jesus. The scribes and Pharisees brought a woman caught in adultery to Him while He was teaching people in the temple. They said that the Law commands us to stone such women; "what then do You say? They were saying this, testing Him, so that they might have grounds for accusing Him." This morning, we are going to look at the source of the text. Second, we will look at the setting of the story. Third, we will look at the test that the religious leaders used to trap Jesus. Fourth, we will look at Jesus' response to this test. Fifth, we will look at the results of the testing. Finally, we will look at some applications.

Test With the Adulterous Woman

1. Text
2. Setting (Jn 7:53-8:2)
3. Test (Jn 8:3-6a)
4. Response (Jn 8:6b-8)
5. Results (Jn 8:9-11)

[(Jn 7:53–8:11) “Everyone went to his home. {8:1} But Jesus went to the Mount of Olives. {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. {3} The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center *of the court*, {4} they said to Him, “Teacher, this woman has been caught in adultery, in the very act. {5} “Now in the Law Moses commanded us to stone such women; what then do You say?” {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. {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.” {8} Again He stooped down and wrote on the ground. {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*. {10} Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” {11} She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.”]

1. **Text** (Jn 7:53-8:11)

In your Bibles you will have a footnote or bracket with a footnote at verse fifty-three. The closing bracket will be after verse eleven in chapter eight. The reason for those brackets is that this portion of text is not found in the earliest manuscripts. Significant early manuscripts such as Papyrus 66 (AD 200), Papyrus 75 (AD 225-250), Codex Vaticanus (B) (AD 325-350), and Codex Sinaiticus (N) (AD 330-360), do not contain this passage. It does not begin to appear until Codex Bezae (D), dated AD 400 to 450. The Byzantine texts began to include it in the fifth century and by the 9th century, the majority of Byzantine texts included it.

Eusebius, Origen, and Chrysotom were early Bible scholars that wrote commentaries on John. They lived in the 3rd and 4th centuries and none of their commentaries include this passage. This suggests that they did not know of it at that time. Later theologians like Calvin, did not believe it should be included. When I was studying, I look at Lenski’s commentary, and it reads like this: “Since John did not write this section, we give no exposition of it.”

Scholars say that the style of writing, and the choice of words used do not match John’s writing. Therefore, they believe that this text did not come from John, but someone else. Some say that a man named Papias was the source of the story. Papias was the Bishop of Hierapolis, a city in Phrygia (modern day Turkey). He was a writer and one of his works was a five-volume set called Expositions of the Sayings of the Lord. Papias is said to have possibly been a disciple of the Apostle John. A fragment from Eusebius gives an account from Papias about a woman who was accused before the Lord of many sins. Those attributing this account to Papias state that this was most likely the same account.

Some footnotes state that the NU does not support this text. The NU stands for Nestle-Aland and United Bible Societies. The NU refers to the critical text underlying modern translations like the NASB, ESV, and NIV. It uses thousands of Greek manuscripts and reflects what most scholars

believe is the most accurate wording of the original New Testament documents. While the text may not be part of the original texts, and the “inspired word of God,” it does not violate any scriptural principles. It is also thought to be a true account of something that happened; it was probably just not included in John’s gospel account.

2. **Setting** (Jn 7:53-8:2)

Jesus is in Jerusalem for the Feast of Tabernacles. Jesus taught in the midst of the Feast and on the last day, the Great Day of the Feast. Some of the crowd believed Jesus, while others wanted to seize Him, but no one laid hands on Him because His hour had not yet come. The religious leaders had sent officers to arrest Jesus, but they were awed by His teaching and did not arrest Him. The passage ended with Nicodemus telling the chief priests and Pharisees that their Law did not allow them to judge a man unless it first hears from him and knows what he is doing. Then, everyone went to his home.

(Jn 7:53) “Everyone went to his home.”

Verse one of chapter eight is a continuation from John 7:53. There was not a chapter or verse division in the original manuscripts so that flow would have continued. The religious leaders went to their homes, but Jesus went to the Mount of Olives. Luke records that Jesus frequently went to the Mount of Olives. He met with His disciples there, and He also went there to pray. It was at the Mount of Olives that Jesus was praying right before His arrest. Jesus

(Jn 8:1) “But Jesus went to the Mount of Olives.”

(Lk 22:39) “And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.”

In John 18, John records that Jesus went with His disciples over the ravine of the Kidron, where there was a garden. The Garden of Gethsemane is located on the Mount of Olives, just east of Jerusalem. Since John referred to the Mount of Olives this way, scholars say this is just one of the evidences of the words and style of this account do not match John’s writings.

(Jn 18:1) “When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.”

“Early the next morning Jesus came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.” I believe that Jesus went to the Garden of Gethsemane to pray and meet with the Father. Jesus said His teachings were not His, but were from the One who sent Him. Therefore, Jesus was going to the Father to receive more of what He was going to teach the next day.

(Jn 18:2) “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.”

The people were coming to Him, and early morning was not a problem for them. The Jewish work day started at 6:00 a.m., and they were in the habit of rising early. They came early to hear Him teach. I have had a number of people tell me that 10:00 a.m. is too early for church service. If we had an 11:00 a.m. service, they would consider it. I used to do leadership training and

disciple men in teaching and preaching at 6:00 a.m. and it was not a problem for those men who were hungry and eager to learn.

Jesus sat down and began to teach them. He is in the courtyard of the temple, which is paved. He sat down and began to teach. We think that a teacher should stand up and teach, but this was a normal practice in their culture. Disciples would gather and sit down around a teacher and listen to him teach.

3. **Test** (Jn 8:3-6a)

In verse six, John records that this was a test of Jesus, so that they might have grounds for accusing Him. They wanted to destroy Jesus any way that they could and this was just another malicious plot of theirs to try and discredit, and destroy Jesus.

(Jn 8:6) “They were saying this, testing Him, so that they might have grounds for accusing Him....”

What did they do to test Him? The scribes and Pharisees brought a woman caught in adultery, and set her in the center of the court. This is the temple court, and there are lots of people there. Jesus is seated there with many people listening to Him teach. We do not know how many people stayed over from the Feast of Booths, but the temple was still probably very crowded. These religious leaders have no consideration about interrupting Jesus’ teaching. They want to make Jesus look bad.

(Jn 8:3) “The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center *of the court*,”

They said to Jesus, “Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?” Let’s dive a little deeper into the Law that they have brought up.

(Jn 8:4-5) “they said to Him, “Teacher, this woman has been caught in adultery, in the very act. {5} “Now in the Law Moses commanded us to stone such women; what then do You say?”

In Leviticus 20:10, the Law stated that if a man commits adultery with another man’s wife, the adulterer and the adulteress shall surely be put to death. In Deuteronomy 22:22, the Law again states that if a man is found lying with a married woman, i.e., committing adultery, both of them were to be put to death. In this case, the scribes and Pharisees only brought in the woman, not the man and the woman. If the religious leaders were serious about keeping the Law, they would have brought both parties in.

(Le 20:10) “If *there is* a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer and the adulteress shall surely be put to death.”

(Dt 22:22) “If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.”

The scribes and Pharisees knew that Jesus ate with sinners. He ate with tax collectors, prostitutes, and other sinners. They wanted Jesus to be soft on the woman, so that they could accuse Him of not keeping the Law. If Jesus did not uphold the Law, His credibility as a Teacher could be ruined. If Jesus told the Pharisees to put her to death, they could say that He had no mercy and compassion on sinners, and was not really interested in helping sinners. In either case, they felt that they had set a good trap for Jesus, and would have grounds for accusing Him.

(Jn 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.”

Jesus knew the Law better than the scribes and Pharisees, who prided themselves in knowing and keeping the Law. If we go back to the Law, we find that for someone to be put to death, (or any other form of punishment), it had to be on the evidence of two or three witnesses. The hand of the witnesses would be the first against the person to put them to death. They would lay their hands on the guilty person, and then throw the first stones. Then the others would join in.

(Dt 17:6–7) “On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. {7} “The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.”

(Le 24:14) “Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.”

Jesus was not a witness of the woman who had committed adultery. He could not be the one who declared her guilty. He could not be the one who stoned her. The scribes and Pharisees who caught her in the act would have to bring the man and the woman there. They would have to lay hands on them and declare them guilty of adultery. They would have to begin stoning them to death, and the congregation or those around could join in after they initiated the stoning. Let's look at how Jesus responds to their test.

4. **Response** (Jn 8:6b-8)

Jesus' first response was to stoop down and with His finger write on the ground. The floor of the temple courtyard was stone. If Jesus was going to write on the ground, He would have been writing on the dust on the ground, which is a likely scenario. Another way to look at this is how the Law was given to Moses. The Lord took tablets of stone and wrote on them the Ten Commandments. The Law was given on stone. In one sense, it is a picture of God writing the Law on stone.

(Jn 8:6b) “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.”

Scholars have debated about what He wrote on the ground. Some say that He wrote “Mene, Mene, Tekel, Upharsin,” which comes out of Daniel 5:25-29. The interpretation of the message is God has numbered your kingdom and put an end to it. You have been weighed on the scales and found deficient. They say that Jesus is telling them that their own lives have been found deficient of keeping the Law.

(Da 5:25–28) “Now this is the inscription that was written out: ‘MENĒ, MENĒ, TEKĒL, UPHARSIN.’ {26} “This is the interpretation of the message: ‘MENĒ’—God has numbered your kingdom and put an end to it. {27} “ ‘TEKĒL’—you have been weighed on the scales and found deficient. {28} “ ‘PERĒS’—your kingdom has been divided and given over to the Medes and Persians.”

Some scholars say that Jesus stooped down and began to write to show that He was busy and was not to be bothered with this matter. Other scholars say that Jesus began to write down the names of the scribes and Pharisees and their sins. The truth is that John did not record what Jesus began to write, so we have no idea of what He wrote.

When Jesus stooped over and began to write, the religious leaders persisted in asking Jesus, so 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.” Then He stooped down and wrote on the ground. Jesus was telling them how they were to correctly carry out the Law. He did not claim legal authority to condemn the woman. He did not act as a judge in the matter. He simply gave them the correct application of the Law, and what they had to do to carry it out, with one huge exception.

(Jn 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.” {8} Again He stooped down and wrote on the ground.”

The exception that He gave was the one who is without sin among them should be the first to throw a stone at her. It was very common for the Pharisees at that time to divorce their wives. They could divorce their wives for almost any reason, including just cooking one tasteless meal. Jesus had stated that anyone who divorced his wife and remarried had committed adultery, unless the divorce was because of adultery. Jesus had taught that anyone that looked upon a woman with lust had already committed adultery in his heart. Jesus did not limit his statement to adultery; He said, “He who is without sin among you, let him be the first to throw a stone at her.” None of them met that condition. They were all sinners. Jesus was the only one there that was sinless, and could have cast the stone. However, Jesus was not a witness of the woman committing adultery, and there had to be a second witness also. Someone could not be put to death on the basis of one witness.

Then, Jesus stooped down and wrote on the ground. Again, we do not know what Jesus was writing, but whatever He was writing, combined with what He told them, produced results. I have always leaned on the speculation that He was writing down the names of the accusers and their sins, and He began with the oldest accusers first. When they saw their names and their sins written down, they were being publicly exposed.

5. Results (Jn 8:9-11)

What was the result of the test and Jesus’ responses? When these religious leaders heard what Jesus said, they began to go out one by one, beginning with the older ones, and He was left alone with the woman, where she was, in the center of the court. The religious leaders had brought this woman to Jesus to test Him, and to accuse Him of not being a person who upholds the Law. They left there being convicted of their own sins. Jesus called both the accusers to repent of their own sins.

The significance of this is according to the Law, since there were no accusers, the case was dismissed. Jesus was not a witness, there was nothing more that He could do. The same is true in our courts today. If nobody appears in court to accuse you, the judge will dismiss the case.

(Jn 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*.”

Jesus had been stooped over writing, and now He straightened up and said to the woman, “Where are they? Did no one condemn you?” And she answered Him, “No one Lord.” And Jesus said to her, “I do not condemn you, either. Go. From now on sin no more.”

(Jn 8:10-11) “Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” {11} She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.”

Some people think that Jesus forgave her of her sins and she was pardoned and cleansed from her sins. Jesus did not forgive her; He just did not condemn her for being an adulteress. What He did do is call her to repentance. He said to her, “Go. From now on sin no more.” Repentance means to do an about-face. It means to be going one direction, and then to turn around and go the other way. The Greek word, *metaneo* (Strong’s G3340) means to change your mind or to think differently. True repentance is accompanied with a godly sorrow for what you have done. In 2 Corinthians 7, made a distinction between worldly sorrow and godly sorrow. The sorrow of the world is sorry about getting caught, not that you have done wrong, and it produces death. “The sorrow that is according to the will of God produces a repentance without regret, leading to salvation. Jesus called this woman to repent and stop sinning and living an adulterous life.

(2 Co 7:10) “For the sorrow that is according to *the will of God* produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death.”

When Jesus came the first time, it was not to judge and condemn people; it was to save them. Notice what John wrote in John 3:17. “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

(Jn 3:17) “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

When Jesus returns, He is coming to judge the world. He will separate the sheep from the goats, the wheat from the chaff, the righteous from the unrighteous. It will not be a call to repent; it will be gathering. He will gather the righteous to inherit the kingdom prepared for them. He will also gather the accursed ones to depart from Him into the eternal fire which has been prepared for the devil and His angels, and they will go away into eternal punishment.

(Mt 25:31–46) “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. {32} “All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; {33} and He will put the sheep on His right, and the goats on the left. {34} “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world....{41} “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been

prepared for the devil and his angels....{46} “These will go away into eternal punishment, but the righteous into eternal life.”

There is some indication that this woman has repented and believed in Jesus. Jesus has just spared her of capital punishment. He has turned her accusers away so that she has been legally freed from her wrongful actions. And she calls Jesus, “Lord.” The Greek word for Lord is *kyrios* (Strong’s G2962), which means lord, master, owner, or sir. It could be that she addressed Him with great respect, but it very likely means that she is acknowledging Jesus as Lord, the Messiah.

Conclusion and Applications

Even though this passage was probably not part of the gospel that John wrote, it conveys a story that most likely happened and was included in the oral church traditions. It was just one of the many tests that Jesus was given by the various religious leaders who were trying to trap Him so that they could accuse Him.

The scribes and Pharisees brought a woman who had been caught in adultery to Jesus, and asked Him about the Law where Moses commanded them to stone such women. They should have brought the adulterous man also, and both of them should have been stoned. The first stones were to be cast by the two witnesses who had witnessed the sin. Jesus told them that he who is without sin should cast the first stone, and all of them proceeded to leave, beginning with the older ones. Finally, there was nobody there but Jesus and the woman. Jesus told her that He did not condemn her either, and that she should go and sin no more.

Jesus called for the accusers to repent of their sins. Jesus called for the woman who was caught to repent and sin no more. He preached repentance to everyone. He did not bring condemnation, but preached righteousness and repentance. Our first application is to preach the gospel, which is good news. Like Jesus, we should not preach condemnation, but for people to repent and turn to Christ for forgiveness of their sins.

(Jn 3:17) “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

Our second application is that God does not want us to have condemnation in lives. In Romans 8, Paul wrote that there is therefore now no condemnation for those who are in Christ Jesus. The law of the Spirit of life in Christ Jesus has set us free from the Law of sin and death. If anyone tries to bring condemnation on us, we need to brush it off. We need to remind ourselves that Jesus has forgiven us, and justified us, meaning He has declared us innocent, not guilty.

(Ro 8:1–2) “Therefore there is now no condemnation for those who are in Christ Jesus. {2} For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.”

Our third application is that we need to know the word of God. The Pharisees and scribes brought a portion of the Law to Jesus, but not the whole Law. They did not bring the man, only the woman. Jesus knew the whole truth, and that the man should have also been brought. Jesus knew that the witnesses who caught the woman in the act of adultery were to be the first to cast stones. We need to know the whole truth so that we are not deceived

Our fourth application is that in times of testing, we need to seek God's wisdom. James wrote about considering it all joy when we are tested for our faith, and then he said, if we lack wisdom, we should ask God who gives generously and without reproach. In our times of testing, we should seek God and seek His counsel and wisdom about what to do.

(Jas 1:2–5) “Consider it all joy, my brethren, when you encounter various trials, {3} knowing that the testing of your faith produces endurance. {4} And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing. {5} But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.”

Closing Prayer

Father, may we be like Jesus, not bringing judgment and condemnation, but forgiveness, freedom, and hope. Help us to preach righteousness and repentance, and also the good news that Jesus died for our sins so that we could be forgiven and live uncondemned. Help us to rely on Your wisdom in the tests that we go through. We pray this in Jesus' name. Amen.

Discussion Questions

- What difference does it make to us whether this text was part of the original text inspired by God? Should we be like Lenski, and not teach or comment on it? Or, should we teach it, but let people know that it was probably not part of the original canon of Scripture?
- Why do you think the man that had committed adultery with the woman was not brought to Jesus?
- What do you think that Jesus was writing on the ground when He stooped over?
- Why do you think that all of the accusers left when Jesus said, “He who is without sin among you, let him be the first to throw a stone at her.”
- Why do you think that the older religious leaders were the first to leave?
- Did Jesus, as the Son of God, know that this woman had committed adultery? By telling her that He does not condemn her, does He sweep it under the rug and ignore it, or is He only dealing with the present judgment and sentence to be carried out in this life?
- Jesus said, “I do not condemn you, either.” Does that mean that He declared her innocent and forgiven, or does that mean that from a legal judgment, He was not bringing a guilty verdict against her?
- What can we learn from the way that Jesus responded to the test that the religious leaders used to test Him?
- Do you think that Jesus' spending the night before at the Mount of Olives has any significance in the story today? What is something that He tells all of us to do in our prayer times? (Mt 6:13, Lk 11:4)

- In Matthew 7:1-5, what does Jesus tell us to do before we judge someone else? Does this line up with what He told the religious leaders?
- If Jesus came to save, not judge, and Paul tells us to have the same attitude that Jesus had, what attitude should we have towards sinners who do not know Christ?

Test with the Adulterous Woman (Jn 7:53-8:11)

Introduction (Pr 17:3, Ps 11:5, Jn 10:10, Ge 22:1-18, Jas 1:2–4, Mk 3:6, Mk 11:18, 10:1-2, 12:15-17, Jn 7:53-8:11)

1. **Text** (Jn 7:53-8:11)
2. **Setting** (Jn 7:53-8:2, Lk 22:39, Jn 18:1-2)
3. **Test** (Jn 8:3-6a, Le 20:10, Dt 22:22, Dt 17:6–7, Le 24:14)
4. **Response** (Jn 8:6b-8, Da 5:25–28)
5. **Results** (Jn 8:9-11, 2 Co 7:10, Jn 3:17, Mt 25:31-46)

Conclusion and Applications (Jn 7:53-8:11, Ro 8:1-2, Jas 1:2-5)

- 1.
- 2.
- 3.
- 4.