

THE CONTESTED NATURE OF THE TEXT

- These verses, through 8:11, are often contested by scholars.
 - Dr. James Hamilton of Southern Seminary says John did not write this passage. He says, "Those passages do not belong in the text and should not be preached from pulpits."
- There is a "canonical test" that must be taken seriously, or we give our Bible up to intelligentsia.
 - The Authority Test: Was it written by an Apostle or sanctioned by one.
 - The Divine Test: Does the book claim to be a revelation from God?
 - The Consistency Test: Does the book contradict previous revelation?
 - The Acceptance Test: Was the book accepted by the early church?
- It is safe to include this passage in the text.
- Note Scofield's remark at 7:53.
- Zane Hodges: "The most that could safely be said is that *it is possible* that between a.d. 200 and 400 more manuscripts were written in Egypt without the pericope than were written with it. But even here, as any statistician would know, the inference merits little confidence." *Bibliotheca Sacra*, vol. 136.

THE EXPOSITION OF THE TEXT

- Verse 1-2 – The events would have been the morning after the 8th day of the Feast (see 7:37)..
- Verse 3 – **Scribes** - One reason that intelligentsia removes 7:53-8:11 from the text is because John never uses the term "scribes." This should not be surprising, however, because when the other Gospels use the term, they are always writing about something John doesn't include.
- Verses 3-4 – one must wonder why the man who was **in the very act** was not also arrested.
- Verse 5 –
 - The command: Lev. 20:10, Deut. 22:22
 - The question: **what sayest thou?**
 - A wise person is always on the lookout for agenda-driven questions.
 - Ask yourself, "do they want information, or to accomplish an agenda?" Beware of the agenda-driven question.

- Verses 6-9 -
 - **accuse him** - The Greek word is *katagoreo*, from which we get *category*. Under what category of Law will they be able to accuse Him? Guilt wasn't the issue, but accomplishing their agenda was primary.
 - **with his finger he wrote on the ground** – it is mere speculation to try to determine what He wrote.
 - The statement **he that is without sin** must have been impacted by the writing on the ground, since it is sandwiched in between.
 - Verse 9, only the KJV and NKJV include the words **being convicted by their own conscience**.
- Verses 10-11
 - **condemn** is *katakrino* – the ultimate degree of judgment.
 - Jesus was very clear on the subject of Judgment all through His ministry:
 - Luke 9:56, 12:14. John 3:17, 8:15, 12:47.
 - The judgment of Christ is not at His first coming, but his second.

SOME APPLICATION FROM THE TEXT

- We cannot remove portions of Scripture simply because they offend our sensibilities.
 - Augustine: "Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if He who had said 'sin no more' had granted permission to sin."
- It would be most irresponsible to conclude that Jesus doesn't care about sin in society or in an individual's life. The text shows nothing of the sort.
- The man or woman who sets themselves up as "judge and jury" has built their authority on their personal whims rather than any teaching of Scripture or authority of God.
- While the Kingdom of God may not have allowance for sinful individuals, the lives we live and the church must always find ways to minister to sinners, encouraging them to "go and sin no more."
- If we cannot find ways to give a second chance, then we are most unChristlike.