

# THE THUD OF FALLING STONES

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SHEPHERD  
CHURCH

## THE RELIGIOUS LEADERS AND THE WOMAN:

1. The religious leaders **caught** her in the act of adultery.  
*John 8:3 (NIV84)* <sup>3</sup>The teachers of the law and the Pharisees brought in a woman caught in adultery . . .
  - A. Greek word for caught (moicheia) means to lay hold of, take eagerly or to seize.
2. The religious leaders did not **care** about the woman, only the law.
  - A. They made her private sin a public **spectacle**.  
*John 8:3-4 (NIV84)* <sup>3</sup> . . . They made her stand before the group <sup>4</sup> and said to Jesus, "Teacher, this woman was caught in the act of adultery.
3. The religious leaders were using the woman to push their own **agenda**.  
*John 8:5-6* <sup>5</sup>In the Law Moses commanded us to stone such women. Now what do you say?" <sup>6</sup>They were using this question as a trap, in order to have a basis for accusing him . . .
  - A. It's never OK to exploit a person in need to promote your own agenda.

## THE AWKWARD SILENCE & THE THUD OF FALLING STONES:

1. Jesus turned the attention from the woman back to the accusers by **writing** in the dust.  
*John 8:6 (NIV84)* <sup>6</sup> . . . But Jesus bent down and started to write on the ground with his finger.
  - A. The Greek word John used was "katagraphein," which means to write down a record **against** someone.
    - Let me just insert here how gracious and compassionate this was for the woman:
  - B. The religious leaders foolishly **pressed** Jesus for an answer.  
*John 8:7 (NIV84)* <sup>7</sup>When they kept on questioning him . . .
  - C. Jesus gave them permission to stone her with a **caveat**.  
*John 8:7-8 (NIV84)* <sup>7</sup> . . . he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." <sup>8</sup>Again he stooped down and wrote on the ground.<sup>9</sup>At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.
    - The phrase "without sin" (*anamartētos*) could also be translated without a sinful **desire**.

## JESUS AND THE WOMAN . . .

1. Notice what Jesus did NOT do:  
*John 8:3 (NLT)* . . . a woman who had been caught in the act of adultery . . .
  - A. Jesus did not **approve** of her sin.
  - B. Jesus did not make an **excuse** for her sin.
  - C. Jesus did not **dispute** the law that sentenced her to death.  
*John 8:7 (NLT)* They kept demanding an answer, so he stood up again and said, "All right, **but** let the one who has never sinned throw the first stone!"
  - D. Jesus did not **condemn** her despite her guilt.  
*John 8:10-11 (NIV84)* <sup>10</sup>Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"  
<sup>11</sup>"No one, sir," she said. "Then neither do I condemn you," . . .

2. Notice what Jesus DID do!

A. Jesus gave her a **second** chance.

*John 8:11 (NIV84)<sup>11</sup> . . . "Go now and leave your life of sin."*

B. Jesus challenged her to live a **sinless** life.

*John 8:11 (NIV84)<sup>11</sup> . . . "Go now and leave your life of sin."*

C. Jesus allowed her to make a **choice** after she had been caught.

*John 8:11 (NIV84)<sup>11</sup> . . . "Go now and leave your life of sin."*

- One choice was to allow His forgiveness to **change** her and for her live a different kind of life now.
- To ignore this command, would only mean that consequences were only **delayed**.

D. Jesus was more concerned with her **future** than with her past.

- Jesus is more interested in **your** future than in your past!

**A Few Takeaways:**

1. We should never elevate our **agenda** over any person by using or devaluing them.
2. It is not ours to condemn or judge another unless we've lived a **sinless** life.
3. Extending **second chances** and hoping and praying for God's best for a person is to live as Jesus lived.