

Problem:

comparative goodness and comparative badness have nothing to do with law and grace
 Luke 18:9-14 -we don't really believe we deserve God's wrath but they sure do - to separate from sinners is the best we can manage without Christ - but we cannot separate ourselves from our sins

Text:**Context?**

John 7:53 ¶ [[They went each to his own house,

John 8:1 but Jesus went to the Mount of Olives. (mentioned in the synoptics not in john)

Out of Context: the feast 7:52...8:12

- None of the earliest manuscripts include it
- when they do it is with an Asterix
- First century commentaries don't address. except possibly a reference by Eusebius in ecclesiastical History regarding a woman charged in the presence of Jesus with committing "many sins"
- And after it appeared it varied in locations in the text.
 - Sometimes it was found at the end of John, sometimes after 7:36, and also after Luke 21:38 or 24:53.
- Thus it is omitted in nearly all 20th-century versions.

my theory is that this was a floating text looking for a context - it is authentic and likely fits after Luke 21:38. it fits his writing style and his vocabulary and fits best with his emphasis.

why put it in John? my theory is that it being a floating text - it was included to illustrate the controversy pictured in the last section in 7:15 - the Pharisees challenging Jesus about His learning and knowledge of the Law. Based on John's point in 20:30 and 21:25 John seemed a safe place to store this bit of floating Scripture

Justice Sought

John 8:2 Early in the morning (**daybreak** **lk 24:1; acts 5:21**) he came again to **the temple**. All the people came to him, and he sat down and **taught** them.

John 8:3 The scribes and the Pharisees (**synoptic term**) brought **a woman who had been caught in adultery, and placing her in the midst**

John 8:4 they said to him, "Teacher, this woman has been caught **in the act** of adultery.

John 8:5 Now in **the Law Moses** commanded us to stone such women. **So what do you say?"**

John 8:6a This they said **to test him**, that they might have some **charge to bring against him**.

in the act - it was morning likely this was a pre-planned sting - they must have participated in the setting of this up

where was the man? Lev 20:10; Deut 22:22-24 - both parties guilty

Justice Brought

John 8:6b Jesus bent down and **wrote with his finger on the ground**.

John 8:7 And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."

John 8:8 And once more **he bent down and wrote on the ground**.

what did He write?

possible Lev 20:10;

possible Psalm 50:16-18, 22-23;

possible ten commandments - Exodus 31:18; Deut 9:10

why?

To condemn - 1 Tim 1:8-11

Grace Revealed

John 8:9 But when they heard it, they went away one by one, beginning with the older ones, and **Jesus was left alone with the woman standing before him.**

John 8:10 Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 She said, "No one, Lord." And Jesus said, "Neither do I condemn you; **go, and from now on sin no more.**"]]

Implication:

Left alone:

if you are to be sure of anything regarding guilt and grace be sure of this - you are dreadfully like other people, equally condemned, equally in need of grace

if we cannot see this and really believe this we cannot know the gospel

we do not stand above any sinner at the bar of Justice

law is equally condemning

- Romans 2:1-5, 11; 3:9-20; Matt 5:17-20, 48

Neither do I condemn you:

we do not stand above any saint at the foot of the cross

grace is equally saving

Gal 3:10-13; 2 Cor 5:21; Rom 8:1-4

Application:

go and sin no more:

if you are to be sure of anything regarding guilt and grace be sure of this - you are dreadfully like other people, equally condemned, equally in need of grace

if we cannot see this and really believe this we cannot live the gospel

we never outgrow our need for the cross

- Phil 3:1-9

you cannot separate yourself from your sins-only God can do that, and He did 2000 years ago, at a cross, that you will never outgrow

Main Idea:

if you are to be sure of anything regarding guilt and grace be sure of this - you are dreadfully like other people, equally condemned, equally in need of grace

below are notes and articles for further study:

notes on textual criticism of the passage taken from Gerald L. Borchert, in the New American Commentary:

This little pericope is one of the great jewels of Christian Scripture.¹ But as I indicated earlier, I have not set it in my commentary at the usual place where it appears in our English Bibles for several reasons. In the first place, it disrupts the logic of the Johannine Tabernacles argument. In the second place, from all that I can determine, it is hardly Johannine in style or form. In the third place, in the history of the transmission of our New Testament documents, it is from my perspective a text looking for a context.

Rather than continuing to repeat the disruption of the Gospel, I have chosen to discuss this pericope at the end of the Festival Cycle so that it may be identified by the reader clearly as a displaced story. In so doing, I hope that the reader may treat this important story as a single pericope that the church did not want to lose because it has all the marks of an authentic experience in the ministry of Jesus.

For most in the church, Protestants (including the present writer) and Roman Catholics alike, this pericope is regarded as being fully canonical, even though it has been understood by textual scholars for centuries to be out of place.² Our oldest manuscripts of John do not contain this text, and it is conspicuously absent not only from the early eastern Greek texts and versions, such as the Syriac and Coptic, but also no eastern Church Father commenting on John makes any mention of the story during the first nine centuries of the Christian era. In the west during the first three centuries the situation was not much different, though by the fourth and fifth centuries the story found its way into Codex Bezae and into a number of later Greek and old Latin manuscripts. Yet even some of these manuscripts contain sigla indicating the doubtful nature of the pericope's placement. While the earliest western Church Fathers such as Irenaeus and Tertullian do not mention the pericope, it is found in the works of Augustine, Ambrose, and Jerome.

My thesis that this pericope was a text looking for a context is supported by the fact that this story is found not only after John 7:52 but also after Luke 21:38 in a number of later Greek manuscripts as well as in a few texts after John 21:25 and after John 7:36 and John 7:44.³ But in spite of the confusing textual state of this pericope's placement, the style is closer to that of a Synoptic pericope, particularly a Lukan story, than one attributable to John.

There are several reasons why I find this pericope to be more akin to that of Luke than of John. Although the Synoptics are quite similar, the stories of Luke in particular tend to focus on the poor, the dispossessed, the rejects of society, and helpless women. Moreover, a number of clues argue against the story being Johannine. The term "scribes" (grammateis, 8:3) appears nowhere else in John. The same is true of the place designation "the Mount of Olives" (8:1). In addition, the identification of Jesus as "Teacher" (didaskale, 8:4) is not used elsewhere in John except as a definition for the term "rabbi" (cf. John 1:38). Accordingly, the story would be better aligned with one of the Synoptic contexts where Jesus met people regularly in the temple and taught them during the closing days of his ministry, such as in Luke 20–21. It is not surprising to me, therefore, that some manuscript copyists chose to place this story in Luke 21 in a conflictual teaching setting.

Before turning to the meaning of the pericope itself, one more matter of introduction should be mentioned. Although this pericope per se does not seem to be mentioned by early Christian writers, there is an intriguing reference by Eusebius in Ecclesiastical History to a story from Papias about a woman who in the presence of the Lord was charged with committing "many sins." This story was said to be "contained in the Gospel to the Hebrews."⁴ Can this allusion be related in any way to the present pericope? The answer to that question unfortunately is unavailable.

(Borchert, Gerald L. Vol. 25A, *John 1–11*. The New American Commentary. Nashville: Broadman & Holman Publishers, 1996.)

great articles for further study:

<http://www.spurgeon.org/sermons/0037.htm>

<http://www.gotquestions.org/go-and-sin-no-more.html>

<http://www.gotquestions.org/do-not-judge.html>

having read the previous articles point out the flaws in the following dumb argument using the canard - do not judge:

<http://www.patheos.com/blogs/formerlyfundie/why-youre-completely-unable-to-judge-caitlyn-jenner-or-anyone-else/>