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August memory verse **John 5:39-40 (NKJV)**

<sup>39</sup> You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

<sup>40</sup> But you are not willing to come to Me that you may have life.

**Commentary on John Chapter 8 verses 1-30, by Chuck Smith 8.5.2020**

Now Jesus went unto the Mount of Olives. And early in the morning he came again to the temple ([Jhn 8:1-2](#)),

Now the feast is over, but Jesus is returning to the temple on the next day.

and all of the people came on to him; and he sat down, and taught them ([Jhn 8:2](#)).

I told you this morning that the rabbi always sat when he talked.

And the scribes and the Pharisees brought unto him a women taken in adultery; and when they sat her in the midst, they said unto him, Master, this woman was taken in adultery, in the very act ([Jhn 8:3-4](#)).

We caught her in the very act.

Now Moses in the law commanded us, that such should be stoned: but what do you say? And this they said, tempting him, that they might have an occasion to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he did not even hear them. So when they continued asking him, he lifted up himself, and he said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the women standing there in the midst ([Jhn 8:5-9](#)).

Now, I have a couple of...well, I have one problem with this, and then a comment. The problem: where was the man? Because they caught them in the very act. And according to the law of Moses they were both to be stoned. Why did they only bring the woman if they were caught in the act? So there was an injustice at the very onset, in their own judgments. They should have brought the man too. The question: what was Jesus

writing there in the sand? Now, of course, the scripture doesn't tell us, so we can guess. My guess is that starting with the oldest of those Pharisees in the crowd, who were really pushing Him and challenging, "Our law says stone her, what do you say?" you know. And here was ole Levi, the old man, pressing the point, and so Jesus probably wrote in the sand the name Levi. And then, "Last Tuesday at two in the afternoon, why were you," and started writing out what Levi was doing the other day at two in the afternoon. And Levi said, "Hmm, I think my wife wanted me to pick up a loaf a bread. I better get home, you know." And he split. It says they were one by one convicted. So Levi's gone, so he writes "Simon". And He begins to write one of Simon's sins of the previous day or so. Simon gets all embarrassed and flustered and he takes off.

And so down the line from the oldest to the youngest, Jesus begins to write their names and write the things they have been doing. Because they were, all of them, convicted one by one in their own conscious. And they went out one by one, beginning from the eldest even to the youngest, until there was no one left but the woman. And when Jesus had stood up again, He just put His head down and just started writing. Finally,

When he stood up again, he saw no one but the woman, he said unto her, Woman, what happen to your accusers? hasn't any man condemned you? And she said, No man, Lord. And Jesus said unto her, Neither do I condemn you: go, and sin no more ([Jhn 8:10-11](#)).

That's an important thing. "Go," but don't forget the last, "and sin no more." It's not just a license. Jesus said, "God did not send Me into the world to condemn the world, but that the world through me might be saved. And he that believeth is not condemned" ([John 3:17-18](#)). So here's a woman caught in the act of a capital sin according to the Mosaic Law, but Jesus is saying to her, "I don't condemn you." Because He didn't come to condemn, He came to save. And there He demonstrated His glorious ministry: seeking and saving that which was lost. She didn't need to be condemned, she needed to be saved. We don't need to be condemned, we need to be saved.

It is true that Christians live under much condemnation. But who is he that condemns? If you as a child of God are living under condemnation, is it because Jesus is condemning you? God help us to be freed from this stereotype picture of God that we have of just waiting for us to do something wrong so He can rub us out. We so often sort of transpose the image of Santa Claus over to God, as though God is a Santa Claus and, you know, all of our prayers are just to get the good gifts from Him. Tell me what you want today. What do you want for Christmas little boy? And so prayers just to get all the things from God that we want. But in carrying that image over, we also see Him making out a list and checking it twice, gonna find out who's naughty and nice. And because we know that we've been naughty and we feel guilty over our sins, we feel that God is condemning. Who is he that condemns? Paul does not declare who condemns. He only declares negatively who isn't condemning. He said, "It is Christ who has died, yea rather is risen again, and is even at the right hand of the Father, making intercession for us" ([Romans 8:34](#)). He's not condemning us. He's interceding for us. And Jesus did not

condemn the sinner. To this woman He said, "Neither do I condemn you. Just go and sin no more."

Then spake Jesus again unto them, saying, I am the light of the world: and he that followeth me shall not walk in darkness, but shall have the light of life ([Jhn 8:12](#)).

He said, "I am the bread of life." Now He is declaring, "I am the light of the world." He is making radical claims. "If a man follows Me, he will not walk in darkness, but shall have the light of life."

And the Pharisees therefore said unto him, You are bearing record of yourself; and so your record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know from whence I came, and where I'm going; but you cannot tell from whence I've come, or where I'm going. You judge after the flesh; and I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me ([Jhn 8:13-16](#)).

And again pressing the claim, "The Father sent me."

It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me bears witness of me. Then they said unto him, Where is your Father? And Jesus answered, You neither know me, nor my Father: for if you had known me, you would of known my Father also. And these words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and you will seek me, and you will die in your sins: for where I go, you cannot come. Then the Jew said, Is he gonna kill himself? because he says, where I go, you cannot come. And he said unto them, You are from beneath; and I am from above: you are of this world; I am not of this world. I said therefore unto you, that you will die in your sins: for if you believe not that I am, ye shall die in your sins ([Jhn 8:17-24](#)).

Notice again what heavy radical statements Jesus is making. I mean, He's laying things now straight on the line. He's declaring very plainly to them the truth, and what is the truth? If you don't believe in Him you're going to die in your sins. For God has made provision for the forgiveness of our sins, but that provision is believing in Jesus Christ, and if you don't believe in Him then there is no provision and you will die in your sins. And if you die in your sins you are lost.

And so Jesus is just squaring off with these fellows now. He's saying "You're from beneath, I'm from above."

Then they say unto him, Who are you? And Jesus said unto them, The very same one that I told you from the beginning. And I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. And they understood not that he was speaking to them of the Father. And then said Jesus unto them, When you have lifted up the Son ([Jhn 8:25-28](#)),

And, of course, that term *lifted up* is the term that refers to the cross. So He's actually saying, "When you have lifted Me up on the cross, or, when you have crucified the Son of man,"

then shall ye know that I am, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: and the Father has not left me alone; for I do always those things that please him ([Jhn 8:28-29](#)).

What a remarkable statement to be able to make!! Oh, I wish that I could make that statement. After just one day I wish I could make that statement. "I do always those things that please Him."

Now the Father testified that, he said, "This is My beloved Son in whom I am well pleased." Jesus said, "There's no unrighteousness in Me, I do always those things that please Him." And in a little bit He's gonna say, "Which of you can convince Me of sin or show Me a sin that I have done?" "I do always those things that please Him."

Now as He spoke these words, many believed on him. ([Jhn 8:30](#))

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Now as we move on in [Romans 8](#) on Thursday nights, we're soon gonna be getting to that interesting rhetorical question, "Who is he that condemmeth?" It is true that Christians live under much condemnation. But who is he that condemns? If you as a child of God are living under condemnation, is it because Jesus is condemning you? God help us to be freed from this stereotype picture of God that we have of just waiting for us to do something wrong so He can rub us out. We so often sort of transpose the image of Santa Claus over to God, as though God is a Santa Claus and, you know, all of our prayers are just to get the good gifts from Him. Tell me what you want today. What do you want for Christmas little boy? And so prayers just to get all the things from God that we want. But in carrying that image over, we also see Him making out a list and checking it twice, gonna find out who's naughty and nice. And because we know that we've been naughty and we feel guilty over our sins, we feel that God is condemning. Who is he that condemns? Paul does not declare who condemns. He only declares negatively who isn't condemning. He said, "It is Christ who has died, yea rather is risen again, and is even at the right hand of the Father, making intercession for us" ([Romans 8:34](#)). He's not condemning us. He's interceding for us. And Jesus did not condemn the sinner. To this woman He said, "Neither do I condemn you. Just go and sin no more."

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Now as He spoke these words, many believed on him. And then Jesus said to those Jews which believed on him, If you continue in my word, then you are my disciple indeed ([Jhn 8:30-31](#));

Now you believe on Me, now just continue in My Word, and if you do then you are really my disciples.

);

Now you believe on Me, now just continue in My Word, and if you do then you are really my disciples.