

AD-2099101 [27] Woman Taken in Adultery

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Theme:	Woman Taken in Adultery
Text:	Loved Much because Forgiven much John 8:1
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"Moses commanded us to stone this kind of a case. What do you say about it?" Of course they had an judgmental, condemning if you like, orthodox but lifeless to the core. Can this kind of religious authority ever redeem? Has it got power to put the pieces together? Don't you see that the authority of the scribes and Pharisees is absolutely helpless when it comes to putting the broken life together,

So she stood there. the book. And they simply stated their case basing it on the authority of Scripture. It was written in Scripture - they took it not from their heads. They used guilt. You didn't have to preach about it. It. Don't make a mistake about it, she knew she was Law of Moses she should be stoned." And she knew "Here we have a case, Master. According to the There she stood. Then the case:

woman, frozen; ening to the teaching all fixed their eyes on the teacher, the lesson stops. And those who were listening to the teaching all fixed their eyes on the beings the woman, the woman stands there. For the a human being. So religion has authority. Authority They presented a case to the Lord Jesus - she was not a human being, she was simply a case. But of course, the religious authorities this human being being dealt with like that? logically she was all broken up. Can you imagine a was in pieces socially, morally, in every way, psycho- the pieces into the presence of Jesus Christ, for she They dragged this miserable human being - dragged to Him.

teaching, and there was a crowd of people listening The Lord Jesus was in the temple in the morning However, they look-her and walked her to the temple. ing, how they managed to do that no one knows exactly. John 8:1 -- They took this woman early in the morn

John 8:1
 woman taken in adultery
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they simply did not have means by which to do it. They had means by which to condemn.; They had means by which to arrest, but means by which to put the broken pieces together they did not have. And waiting for the Master, of course He never looked up. (I don't like to theologize about these things - why he looked down. Many people have suggested all sorts of things. I would like to suggest a much simpler reason. Knowing Him, if you follow Him in the N.T. you can't miss it - that) He simply wanted to save the broken hearted woman more embarrassed. She was already broken up, and he did not like to add to the burden. In order to save her more shame, he stooped down and began to write. What a wonderful Saviour! You see, he never makes the guilty more guilty. Because that doesn't help. And He intends to save the woman not to ruin her life, so he looked down and they pressed him, "Please give the answer! Please give the answer to ... " Then he raises himself gently as he used to do - it was his custom. With that gentleness of the Redeemer, with the firmness of the one who can restore, and He looks at them and says, "Well, gentlemen, if anyone among you has never been guilty of that sin or of the desire to commit that sin, (-- it's not a question of the external act, and that was the point of morality - they put the whole burden on the act, instead of realizing that it was deeper than the act.) If any man among you has never been guilty of the same thing, or of the desire to do the same thing, please be the first one to throw your stone. You've got a right to do it."

He did it a second time. Exactly as he saved the woman from more embarrassment, he saved the Pharisees and scribes the embarrassment - he turns away. This time not for the sake of the woman, but for their sakes. And He looks down and writes again. No more words. Not a strong judgement. A very very touching reality.

From Difference

John 8:12

And one after another, from the presence of the burning light, they walked out and went away. (I suppose only the group that was listening to him remained and the woman. The accusers went out.

So here is the Lord now beginning to deal with the case of the fallen woman. He has now taken it from the hands of those who were breaking it, and He is going to handle the case, because He can. He has got the authority, not to condemn but to forgive. He has the authority, not to break but to build, not to ruin but to restore. And listen how beautifully He deals with the case.

Raising himself again, he looks around and he sees the woman standing in front of him. Can you imagine it? You see, you want to see the presence of the purity there. And you want to see the human being absolutely steeped in mud and filth. You can never produce more opposite two. Here are the greatest opposites ever: The Son of God and the broken-hearted guilty woman.

And Jesus deals with her like this. For the first time He addresses her. Up to this moment, this woman had not been addressed as a person. She was not a person yet. You see sin has a way of ruining personality. You remain simply a wreck of guilt, shame, despising, hating yourself. Supposing you came and said to the woman,

"Don't worry, my dear lady, all you need is just to accept yourself." You know this talk about accepting yourself. What do I accept about myself? I'm finished! All I can do is to hate myself. I am a ruin of my sin, I am guilty, I simply don't know where to look. Put something on me and then help me to accept myself, please.

So the Master turns around. He is dealing with fallen humanity here. And we are all involved in the case of this dear lady, unless we want to be "pharisaic" in our attitude.

"Lady!" or "Woman!" but it is the same as "Lady"

"Lady!" What a shock. Can you imagine it? The word the "lady" that the Lord Jesus used is exactly the same as used for his mother in John 2 at Cana in Galilee. Exactly the same word. He addresses this woman, this poor character with exactly the same word as he used to address his mother, Mary. Can you imagine that? This is where redemption begins. She is no longer a case, she is a precious human being. Redemption is beginning. She begins to feel, "What? Can He speak to me as though I were a human being?" Then He goes on and says, "Where are they? No one condemns you?" And for the first time she answers back beautifully, "Redemption is tremendous. She is given courage to answer, because love has authority to restore. Morality can kill. Orthodoxy can simply freeze, but love warms up. She is beginning to warm up. Feelings are coming up. She is beginning to accept herself as a person. Accepted in the beloved, Ephesians - then we accept ourselves. We are given courage to look at ourselves in repentance. Do you realize that repentance begins simply because you are accepted. Christian repentance does not begin because you are condemned. Condemnation leads to despair. Love leads to repentance. And now, what does she say? "No one, Lord." What a confession: No one, and then adds that beautiful word, Lord. Do you see that this is a testimony: Lord, which means ^{the} Lord of my life. I am a client to mercy, a candidate of grace. I stand here complete simply because you took up my case. You are my Lord. Then He waits a little bit so she could see the eyes of redeeming love. "No, neither do I condemn you." What tremendous words! Neither do I condemn you. Because you see condemnation is despair, it cannot release. It cannot restore. It cannot put the broken pieces together. "No, neither do I condemn you, you go . . ."

Beautiful word. Released now. She came never expecting to go. She came expecting to die. And

now she is given permission to go. Freedom!
And then another word, 'I don't just only go,
"Go, and I give you permission not to sin again."
Isn't that tremendous! Can you imagine this good
news in the ears of this woman? Vibrations of life
are beginning to come. She is being permeated by
complete release - from guilt, from shame, --
She goes out of the room I don't know how -
jumping, rejoicing. She simply can't put herself
together. She's going to tell the story whether
you like it or not. It's not going to be a question
of "I'll train you to give your testimony," it is
flowing x out. You meet her at the door, the first
word is, "What a Saviour!" What do you mean? You
are a wreck! "Of course, I was a wreck when I
entered, but I'm going out complete." Complete
in what? "Why, complete in Christ Jesus." There
is some good news in that room, you come and see it!
You simply couldn't stop the enthusiasm of released
life. She has to love Jesus, she can't help it.
She loves much because she has been forgiven much.
That is how Christ deals with fallen humanity.
May I add a word. This bishop in front of you was
exactly this case -- I still am, in a sense, though
forgiven. The Lord Jesus picked me up on the road
of life in Uganda through a young African who had
only been a Christian three hours before he met me.

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with God. It depended on human nature, on man. Once it depends on man it is a failure. Many say that Christianity is just ~~an~~ a means by which people are made guilty or miserable. They the wrong idea that God is sitting there with the ten commandments and He says to you, "Keep them or you are sunk." And you try to keep them and they simply make you more miserable. That is the NT. . . it is not Good News for me. But the NT is really good news because it offers a God who comes to rescue you. Rules and instructions are irrelevant and they are not what I

between every other religion and Christianity is not that Christianity teaches a better morality. Many religions have longer and better worked moral codes. Christianity never offered any of that. It is different because it comes with a living person. Someone who comes and jumps into the river of life, without a word of rebuke. We have misunderstood it. He was unique because ~~whenever~~ wherever He went people who were broken up were put back together again.

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Why Jesus is unique: 'Jesus bent down and wrote with his finger on the ground'. He would never embarrass her and this writing on the ground was what saved her further embarrassment. She is already guilty and He is not going to add another ounce of guilt to her. Secondly, He wouldn't embarrass the accusers. He loved them both. vs. 10 -- this is the first moment up to that time that someone had addressed the woman -- word used here is 'woman' and Greek can mean 'lady' . . . he used the same word for his mother -- imagine the shock! She begins to feel that she is a person. Do you know society kills people before they die with words and acts? Here, he is bringing the person back into a personality again. She answers him as 'Lord' which was used for the emperor in Greek. This is what people call accepting the Lord Jesus. He gives her His power. The centrality of the book is that someone loves you not because of what you are, but in spite of what you are.

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