

**TIME OF SERVICES**

**Sunday:**  
Bible Classes 10:00 a.m.  
Morning Assembly 11:00 a.m.  
Evening Assembly 6:00 p.m.

**Wednesday:**  
Bible Classes 7:00 p.m.

Office (870) 933-9134

**Elders**

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Scott Stubblefield (870) 351-8420

**Deacons**

Phillip Cassidy (870) 623-5339  
Steve Lands (870) 974-1976  
Travis Moody (870) 650-1649

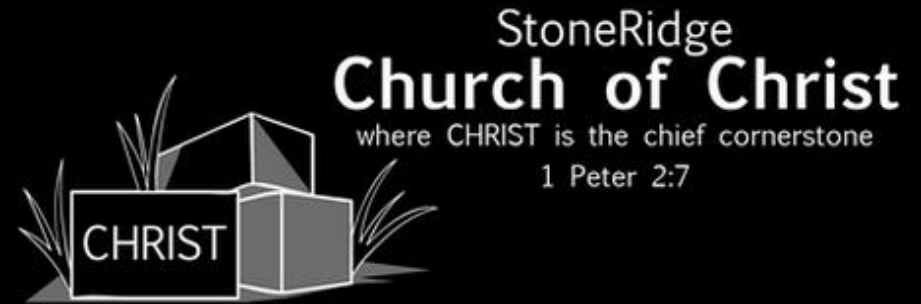
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**THE BIBLE AND THE BIBLE ONLY,  
MAKES CHRISTIANS AND CHRISTIANS  
ONLY. THE CHURCH OF CHRIST IS  
COMPOSED OF CHRISTIANS WHO HAVE  
NOT JOINED A DENOMINATION.**



**Vol. 16, No . 40**

**April 7, 2024**

**Jesus: "Grace for Grace"  
by Kenny Chumbley**

**NOTE:** We have omitted the first paragraph which discusses some translations omitting Jn 7:53-8:11 about the woman overtaken in adultery.

Contextually, it sequentially appears to have occurred the morning after the event of chapter seven (8:1); it take place in the temple, when Jesus taught in chapter seven (7:14); it fits the escalating pattern of hostility against Christ (see 7:32,47)/ and it involves an allusion to a charge Christ made in chapter seven about the Jews' sin (7:19).

Characteristically, what Jesus does here is the kind of thing he did. "Its tenor is wholly in keeping with the character and ministry of Jesus" (Merrill Tenney, *John, The Gospel of Belief* 138). This is the kind of thing that caused John to say Jesus was "full of grace" (1:14). If this isn't a sterling demonstration of the grace that came by Christ)1{14|17), I would paraphrase the question asked in 7:31, "When Christ cometh, will he show more grace than that which this man hath shown?"

Near the end of chapter seven, the Pharisees sent guards to grab Jesus (7:32). Failing in that (7:44ff), they decide to grab an easier target, "a woman taken in adultery" (8:3). Her sin heightens the drama, for adultery is not the equivalent of →

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spiritual jaywalking. Without question, it is an odious, reprehensible matter. Barclay said the Jews lumped it with idolatry and murder as one of the three worst sins one could commit (*The Gospel of John*, Vol. 2, 1). Further, this case didn't turn on circumstantial evidence, but on the fact this woman was caught *flagrante delicto*, "in the very act" (8:4).

The question posed is typical of Pharisaic traps. "Moses in the law commanded us, that such should be stoned: but what sayest thou?" (8:5). They didn't ask this because they were seeking information, or genuinely wanted to deal with immorality, or wanted to redeem the woman; their aim was to eliminate Jesus (8:6), and the woman was but a pawn to that end. The whole scene, however, stinks to high heaven, for the law said male adulterers were also to be brought before the judges. The man's absence *prima facie* exposed the Pharisees for the hypocrites they were.

But give the devil his due; their question was ingenious. If Jesus endorsed Moses, he would undoubtedly lose popular support (especially among the publican and sinners); if he exonerated the woman (which the Jews probably expected him to do), he would be branded a false teacher. Either way, the Jews thought they had him.

Not surprisingly, Jesus said the unexpected. I confess that I don't fully appreciate the full import of the words, "He that is without sin among you, let him cast the first stone at her" (8:7), but in saying this, Christ laid the matter at the door of the Jews' consciences. Not only were his enemies convicted of their sins, but they were convicted to the degree of their guilt: "beginning at the eldest" – for they had more guilt than the others (8:8). In John 7:46, the Lord's words stopped his enemies dead in their tracks, and the same thing happened here. Intending to use a condemned woman to condemn Christ, they instead condemned themselves.

Here, I must lodge a protest against a common interpretation of verse eleven, which concludes Jesus let the woman off on a technicality. The argument goes like this: since capital cases under the law required the testimony of two or three witnesses (Deut 17:6), and since no witnesses to the adultery remained, Christ had no choice but to let her go.

I'm sorry, but I just can't buy this explanation. He who "knew what was in man" (2:25) didn't need witnesses to inform him of this woman's sin; he knew better than anyone what she had done! I cannot believe this 

*News/Notes/Quotes.*

**THE SICK.** Rhea Vines is now home from the hospital and is improving.....  
...Almon Williams is recovering from having a tooth cut out last week... Karleen Sheets had a heart cath and they found no blockages... Freddie Horton is still having a tough time and is undergoing tests..... Lynissa Davis has been diagnosed with Lyme Disease and will undergo treatment... Pat Spencer continues cancer treatment .....Karen Livesay is still dealing with migraines...  
**Shut-ins:** Rhea Vines (at Roger's house)... Gail Brooks 423 Lawrence Hall, Walnut Ridge... Rita Kieffer, St. Bernard Village, ... Shirley Coots, Lawrence County Nursing (hospice care)... Karen Livesay at home... Joyce Riley at St. Elizabeth's Place... Jean Evans at home... Betty Shrable at Ridgecrest, room 304... Pray for these!

**GOSPEL MEETINGS**

April 19-21 – Mountain Home (Hwy. 5) – Wayne Fancher

April 21-26 – Paragould (Village Creek) – David McPherson

April 27 – Melton Ave. (Trumann) **Singing** at 10:30

**June 22 – Ladies' Bible Study (three speakers) – 9a.m. -12 noon**

**WE WELCOME KENNY "TACK" CHUMBLEY.** We've been happily anticipating this meeting. Our brother is a thorough student of the word and very capable proclaimer of it, as well as a writer, as you can see from the article here. He is also a writer of children's books and received an award in 2017 for the best children's book of the year in America and then received world recognition as the best .

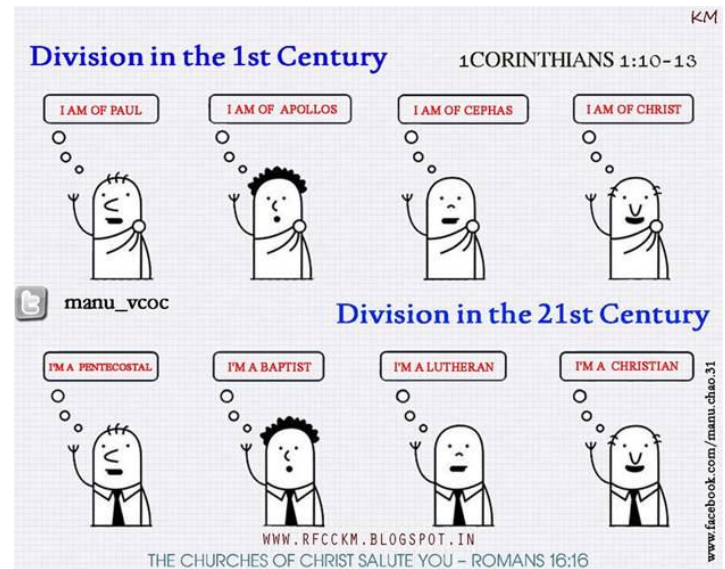
Don't miss any of his lessons!.

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story was included in John's Gospel to illustrate how Christ was a stickler for the letter of the law. Instead, I believe, as noted above, that this story illustrated the themes set forth in the prologue (1:1-18), by showing how he who was full of grace and truth dealt with sin. It was grace, not a legal loophole, that refused to condemn this woman! This woman received sympathy rather than stoning because the Lord dealt with her graciously (8:11).

Amazing Grace! It favors us when we are unfavorable, loves us when we are not lovable accepts us when we are not acceptable, and redeems us when by all the rules of the book we are not redeemable. If all the material in the gospels were lost, and all we had were these eleven verses, we'd still have the gospel! For no scene is more typical of what Jesus was about, what he did, why he came into the world, and what he expects of those he encounters. +++

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