

John 7:53-8:11; "Condoning, Condemning, or Convicting" – September 13, 2026

I. Welcome

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather to worship our Lord and Savior through song and now through the study of His Word.

1. *Welcome any visitors and those streaming online.*

B. Before we continue any further in our service, let's go ahead and dismiss our elementary aged children to their Sunday School Classrooms.

1. Last week, I made an announcement regarding our needs for more volunteers in our children's ministry and asked for you guys to pray for us and our children's ministry; that God would provide and lead and guide us in the direction He would have us to go.
2. We had a few people respond which we are very grateful for and we are excited to see how God will work in and through them. But we could still use some extra help.
3. As I mentioned last week, to cover all the classes we would like to facilitate we need 18 people each Sunday and if we only have 18 people that means everyone would have to serve every single Sunday.
4. That is not our desire, nor is it our expectation. We'd love to be able to share the load and give many people opportunities to serve, and to grow, and to be used by the Lord. So, please continue to pray and consider how the Lord may lead you in helping to love on our kids and provide an age-appropriate class for learning and discipleship.
5. Again, we trust and believe that God is at work, and He will continue to provide for the ministry here at Calvary. We're just trying to discern what His will is for us as it relates to our kids and the ministry He would have us offer to them. We are looking forward to what the Lord is going to do.

C. And with that, let's go ahead and turn our attention towards our study of God's Word this morning.

1. Last week, we finished off chapter 7 of the gospel of John and this morning we will actually look at the final verse of chapter 7 again, along with the first 11 verses of John chapter 8 in a study I've entitled, **"Condoning, Condemning, or Convicting"**.
2. Hopefully you have your Bible with you this morning, if so, will you please open it up to John chapter 8? If you don't have a Bible with you this morning, feel free to reach down and borrow one of the Bibles situated underneath some of the chairs around you. We do think it is important to read for yourselves the Word of God as we make our way through it this morning.
3. Once you are there in John chapter 8, I'd like to invite you all to rise to your feet in honor of God and His Holy Word.
4. I'm going to read through the entirety of our text this morning and then we'll pray and ask God to help us understand and apply His Word.

5. John's gospel states the following in ch. 7 vs. 53... (R & P)

II. Intro; Test Types: Alexandrian and Byzantine

A. So, this morning we're going to do something a little bit different. We will get into our verse-by-verse study of our text, but before we do so, I'd like to take some time to try and explain a few things regarding our Bibles and where they came from.

B. Our text this morning, John 7:53-8:11 is a highly criticized and debated portion of Scripture. In fact, some of your Bibles, probably have some sort of footnote or notation stating something to the effect that this text is not found in the original manuscript or that it is not included in the earliest or most reliable manuscripts.

1. And I'd like to take a few minutes to address that sentiment and try to explain where it comes from. I hope not to bore you all, but I do think it is very important and worth the time to pause here in our study.

C. You may have heard me from time to time say something to the effect that your Bible may read a little different from my bible because of different source texts and I usually just leave it at that.

1. But this morning, I'd like to try and explain the different source texts, so that you can have a better understanding of what I mean and what the footnotes and annotations in your Bible actually mean.
2. Now, this is a topic and study that people have long debated and volumes of books have been written about, so I don't intend to give you an exhaustive understanding here in just the time we have today.
3. What I'd like to do is give the basic differences of the texts and try to explain some of my personal beliefs and opinions upon things that I find to be intellectually dishonest when it comes to the different sides here.

D. So, when I say there is a difference of source text material, what I am basically alluding to is the fact that some Bible translators base their translations upon certain manuscripts while others base their translations upon a different set of manuscripts.

1. Bible scholars have divided surviving manuscripts into two major groups. There are a couple others, but they are not considered to be very reliable sources and so they don't get as much attention.
2. The **two major groups of texts** are referred to as the "Alexandrian Text" and the "Byzantine Text".
 - a. The names come from the locations where these specific text types **developed from**; either Alexandria, Egypt or from the Byzantine Empire or modern day Turkey (Türkiye) and Greece.
3. Historians have found that most surviving manuscripts can be traced to one of these two text types.
4. When I say text types, what I am talking about are groups of manuscripts that share the same distinct wording, variations, phrasings, and in most cases the same geographical origins.

- a. Most of the manuscripts in the Alexandrian text are from Egypt and they are considered to be the oldest known manuscripts. The dry climate in Egypt allowed for better preservation of the papyrus that the manuscripts were written upon. These manuscripts are dated usually between the 2nd and 4th century; about 100~300 years after the original manuscript was penned
 - b. The manuscripts in the Byzantine Text are a little newer, the oldest surviving manuscripts are dated from the 4th century on up to the 15th century, with a majority of them coming from the 9th-15th century.
 - c. The Byzantine texts represent about **85%-90%** of the surviving Greek manuscripts we have today, while the Alexandrian texts are estimated between 5%-10%.
5. Now, the major divide when it comes to these two different texts is based upon two different schools of thought.
- a. One school of thought that is adopted by those who prefer the Alexandrian text is that the oldest manuscripts must be the best and most reliable manuscripts since they were closer to the original in regard to time.
 - b. The other school of thought, by those who prefer the Byzantine text, is based primarily upon sheer numbers. There are thousands of manuscripts that all seem to agree and since there are so many of them they should be considered the more reliable source.
6. Some people try to explain this nuance through the popular telephone game. Where people line up in a large group and pass a message from one person to the next and then try to see if the person at the end of the line was able to correctly discern the message that was started by the first person in the line.
- a. Let's say we set up a game of telephone with say 50 people in it. If each person in the line represents a copy of the original manuscript that was passed from one scribe to the next, those from the Alexandrian school of thought would say that the person closest to the original is more likely to have the most accurate manuscript since there was less opportunity for mistakes to be made or things to be added to or taken away from the original. That make sense and we can understand that logic.
 - b. But what if the game started with a single line of 50 and then split into a hundred other lines each leading to a separate room that had another 50 people in it. And then you interviewed the person at the end of each of those hundred lines and found that 87 of them said the same exact thing, while 8 of them said something else and another 5 were just all over the place. You would feel safe thinking that the 87 people got it right, while the others probably got something wrong along the way. That is the thought with the Byzantine text.
- c. The Byzantine text accumulated over centuries of time all say the same thing and represent between 85-90% of the Greek manuscripts we have today. The Alexandrian texts represent 5-10% while the other text types make up the rest that aren't seriously considered as reliable texts.
7. And so, it isn't necessarily a matter of right or wrong texts, it is a matter of what school of thought you think is best. We've been given a set of information and the question becomes "what is the best way to interpret that information?"
8. If you think oldest is best, then you're more likely to prefer the Alexandrian text. If you think overwhelming consistency and numbers are most important, then you're more likely to prefer the Byzantine text.
- E. Now, here is where I would like to share my thoughts and opinions when it comes to how this information is shared within your Bibles.
1. I really don't like when the footnotes and notations in the Bible say things like "this is not found in the original text", or "this is not found in the earliest texts".
 2. Both of these statements are, in my opinion, intellectually dishonest.
 3. To say something wasn't in the original text is simply someone making their own biased conclusions. The fact is, we do not have any original manuscripts. Of the thousands of manuscripts we have none are considered the originals penned by the authors of the Bible. Not a single one of them. So, to say it wasn't in the original when we don't have the original is presumptuous and I feel intellectually dishonest.
 4. And to say that the earliest manuscripts do not contain a certain text is also misleading and disingenuous. The better way to say it is that "the earliest surviving manuscripts", or "the earliest manuscripts available to us", do not contain this text or say something different.
 5. To write that the earliest manuscripts do not contain something supposes that something was added later on to the text. But that isn't necessarily the only possibility. It could be that a particular manuscript had something omitted from it. Or that earlier manuscripts did have it, but that they simply didn't survive through time.
- F. This brings me to the text we are at this morning and how it has been perceived by many throughout history.
1. If you look in your Bible, you will probably see some sort of notation or footnote about this text.
 - a. If you are reading from the NKJV which is based upon the Byzantine family of text, it may say something to the effect of how NU (which stands for the Nestle-Aland and United Bible Society; shorted to NU) text brackets this text symbolizing that it was not in the original but that there are over 900 manuscripts that do contain this text.

- b. If you are reading from a more modern translation, like the NIV, ESV, or NASB which are based upon the Alexandrian text, it will probably say something like, “the earliest manuscripts do not include these verses, or that these verses were added to the gospel after the fact”.
2. So, was this section of verses originally from John or was it added in later on after the fact? I’ll start by saying I cannot answer that question for you. It is something you must consider for yourself. But I can share with you what I was able to find in my own research.
- a. The claim that the earliest manuscripts did not contain this text is not true. When scholars refer to the earliest manuscripts, they are referring to the Alexandrian text which is primarily dated between the 2nd and 4th century. The major manuscripts from the Alexandrian text are the codex Vaticanus and Sinaiticus which each come from the 4th century.
 - b. But, we know there were manuscripts that predate these manuscripts that did in fact contain this text. We know this from the testimony of a Christian priest and monk named Jerome who translated the Bible from Greek into Latin creating what is known as the Latin Vulgate.
 - i. Jerome was commissioned to this work in the late 4th century, the same century as the Vaticanus and Sinaiticus codex, and he used as his sources several earlier Greek manuscripts and many portions of the Old Latin Bible that came from the late first century and early second century; more than a hundred years before the Vaticanus and Sinaiticus.
 - ii. In his notes about his putting together the Latin Vulgate, Jerome mentioned how some of the texts he referenced had this portion, while others did not. And based upon what information he had available to him at that time, he decided to include the text, believing the inclusion was best supported by the manuscripts he had available to him.
 - c. So, there is historical evidence from the testimony of Jerome that there were earlier manuscripts that contained this text, but those manuscripts have not been found. Presumably they were worn out and subsequently replaced by newer copies.
3. Based upon historical evidence it would seem that even as early as the late first century and early second century there were a number of manuscripts that differed from one another.
- a. In fact, one of the other text types, the Western Text type is probably the third most popular text type other than the Alexandrian and Byzantine text types. The Western text type dates itself in the early second century but it was known for being wildly loose in its translation and using a lot of paraphrasing, focusing upon getting the gist of the teachings across, but not so much focusing upon a strict translation process.

- b. So early on, there were variations. Jerome mentions it, and scholars even have an entire grouping of texts for many of these variations.
 - c. So, to say that the earliest manuscripts didn’t have this text is categorically false. Many of the manuscripts did in fact have this text in it, but the earliest surviving manuscripts do not.
4. So, this leads to the thought of why someone would either add this text in after the fact, or omit this text even though it was from the original, and this is where things get interesting.
- a. There are historical records of church fathers that mention the idea of early church scribes not liking this portion of Scripture because they felt it condoned sin and they feared that it would be received as a license to sin, and specifically that people would be more inclined towards sexual sin based upon the outcome of this text.
 - b. Augustine of Hippo writes about how and I quote, “Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord’s act of forgiveness toward the adulteress, as if He who had said, ‘Sin no more,’ had granted permission to sin.” (*De Adulterinis Conjugiis*, Book II, Sections 6–7)
 - c. Augustine wrote this report between the years 419 & 420.
 - d. And so, there is a theory to suggest the omission of the text that is supported historically.
 - e. On the other hand, I could not find any sort of reasonable explanation as to why someone would insert this text other than those who propose it was a well-loved story about Jesus that someone wanted to make sure was included somewhere in John’s writing and so this person simply decided to insert it here in John 8.
 - f. Through the years the text is found in different locations in different manuscripts, but the majority of them, as I mentioned already, over 900 of them do have this text in this same spot.
- G. So, what are we to do with this text? I am going to teach through it and treat it just like I would any other portion of Scripture.
- 1. Biblical scholars are divided on whether or not this was part of the original writings of John, but both sides agree to the veracity of this account. Neither group believes nor supports the idea that this account didn’t happen; they all agree it did happen, that it is an historically accurate account of Jesus’ earthly ministry.
 - 2. But some disagree on whether it was something penned by John or not.
 - 3. The thing we have to consider from this account is that it does not contain any major doctrinal positions that are incongruent with the rest of Scripture.
 - 4. The account of the women caught in adultery is ancient, beloved, and true to the character of Jesus, it does not contradict any other portion of

Scripture or majorly impact how we view sin, how Jesus responded to sin, or how we view Jesus and His compassion for the lost. It is a valuable account that we can all learn from.

5. I believe that it is part of the original text. I can't prove it, nor am I dogmatic about it. It could be that it was inserted later on.
6. What I don't appreciate is when footnotes and notations state unequivocally that it wasn't in the earliest manuscripts or that it was a later addition to the text. It just seems intellectually dishonest.
7. I also hold to and believe with all my heart in God's ability to preserve His Word through the ages. I do believe that the God who spoke this world into existence through His Word, has the power and ability to preserve His Word to His church.
8. I trust that what we have today is God's recorded and inspired Word preserved for His church throughout history.
9. This portion of Scripture was considered as part of the inspired Word of God for nearly 1,400 years and it was only after the late 19th century that it's acceptance was challenged. From around 400AD through to the mid to late 1800's this text was universally accepted by the church as the inspired Word of God penned by John the beloved disciple.

H. So, we're going to dive into it and see what God has in store for us. Let's take a look at our opening verses once again from 7:53 to 8:2.

III. John 7:53-8:2; **Sermon Title**

- A. Our text last week ended with verse 53 and everyone going home, but verse 1 of chapter 8 is clearly connected to the end of chapter 7.
1. After the events of the final day of the Feast of Tabernacle everyone went to his own home, but Jesus went to the Mount of Olives.
 2. Jesus didn't have a home of His own there in Jerusalem. The Mount of Olives was a place that Jesus frequently turned to and spent time upon.
 - a. We also know that He did have some friends who lived in Bethany which was situated upon the slopes of the Mt. of Olives. It could be that He went and stayed with Mary, Martha, and their brother Lazarus during this time.
 - b. If the final day of the feast represented the 7th day, then it is more than likely that Jesus slept there under the stars upon the Mount of Olives in order to stay within range of traveling to Jerusalem for the holy convocation that followed the end of the Feast of Tabernacles
 - c. People were only permitted to travel a certain length of distance on the Sabbath before violating it. So, in order to stay close it is more than likely that Jesus simply slept within the Olive groves opposite the Temple Mount.
- B. We are told that early in the morning Jesus once again entered into the temple.

1. The word "early" is the word that is used to describe the breaking of dawn, when the sun was just beginning to rise, Jesus made His way to the temple.

C. And our text tells us that all the people who were up early that morning and had gathered at the temple came to Jesus and so He sat down in the midst of them and began to teach them.

1. So, here is the scene. It's the day after the Feast of Tabernacles has concluded. Jesus, on the day prior, had invited all who were thirsty to come to Him and drink. And here they are, many have come and gathered around Him and are ready to receive from Him, when all of a sudden the scribes and Pharisees show up.
2. Let's read verses 3 through the first part of verse 6 to see what they did and what their intentions were behind their actions. Follow along in your text as I read from mine.

IV. John 8:3-6a;

A. Early in the morning, in the midst of Jesus teaching the masses who had gathered there to hear Him teach, the scribes and Pharisees thrust this woman in front of Jesus who had been caught in the very act of adultery, and they want to know what Jesus says they should do with her.

1. They said to Him, "Teacher (which I'm sure was said a little tongue-in-cheek), this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do you say?"

B. The scribes and Pharisees believe they have set the perfect trap for Jesus. That no matter which we He answers, He's going to open Himself up to ridicule and judgment and possibly put Himself in deep trouble.

1. The scribes and Pharisees were right, the Law of Moses stipulated that the penalty for this sort of sexual sin, adultery, was a capital offense.
 - a. Leviticus 20:10 states, "The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death." (**Lev. 20:10**)
 - b. Deuteronomy 22:22 reads, "If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel." (**Dt. 22:22**)
2. But there is something here that doesn't add up. Both the man and the woman are sentenced to death according to the Law. The woman was supposedly caught in the very act of adultery, and it takes two to tango as they say. So, where is the man in all of this?
 - a. Many people suggest that perhaps the man was in on this little plot of the religious authorities. That they got this man to get this woman

to commit adultery with him so that the religious leaders could use this situation to trap Jesus.

- b. That the whole thing was staged and this woman was just a pawn in their scheme to try and accuse Jesus of something deserving of great punishment.
 - c. And that is how the religious authorities knew where to catch them in the act. That it was all staged. How else would they stumble upon this woman and find her in the very act of adultery.
 - d. The text doesn't tell us this specifically but based upon the actions of the religious elite up until this point, I wouldn't put it past them.
 - e. This is well within the standard we've come to anticipate from these people in their disdain for Jesus and their attacks against Him.
3. So they are trying to pit Jesus' compassion for the lost against Him by pitting Him against the teachings of Moses.
4. But, here is the trick of their trap. If Jesus does side with Moses and say that she should be stoned to death, the religious authorities could bring Jesus to the Romans saying that He is trying to usurp the Roman Law by suggesting they execute someone.
5. The Romans were in control at this time. They had given limited authority to the Sanhedrin to exercise their religious laws and to rule over smaller civil and religious matters, but the right to execute someone was something that had been taken away from them.
- a. This is why later on the religious authorities will take Jesus to Pontius Pilate to get him to execute Jesus for them. [**Jn. 18:31b**].
6. So, not only would Jesus potentially put Himself in hot water with the Roman authorities, He also would be in danger of losing the support that He had amongst the commoners, the regular folks, and general population that the religious elite looked down upon.
- a. Jesus had developed a reputation of being the friend of tax collectors and sinners. They said of Him, "Look, a glutton and a winebibber, a friend of tax collectors and sinners!" (**Lk. 7:34b**)
7. So, here is the pickle they believe they've put Jesus in.
- a. If Jesus says that they shouldn't do anything with the woman and that they should let her go, then He will be disobeying the Law of Moses and they will be able to accuse Him of being a false teacher.
 - b. If Jesus says that she should be stoned, then He will lose a lot of His public support and they can bring charges against Him to the Roman authorities as some sort of instigator and rabble rouser.
- C. And all of this, according to the beginning of verse 6 was just an elaborate trap to test Jesus and try and bring some sort of accusation against Him.
1. It is sad to see the depths of depravity that the religious leaders will stoop to in order to remove Jesus and secure their own power.

2. The crazy thing to consider is that they pretend to be zealous for the law, while they themselves break it. They want to cast this woman upon the letter of the Law, but yet are **blind to their own hypocrisy** and their own breaking of the Law.
 - a. The Law required that both man and woman be executed. But they don't follow that.
 - b. The Law required that there be multiple witnesses whose testimony aligns when it comes to those being accused of breaking the Law. They are to have a fair trial, but this woman was not afforded such an opportunity.
 - c. The Law states in Exodus 23, "You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness. You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert justice." (**Ex. 23:1-2**)
 - i. That is exactly what these guys are doing. They are trying to pervert justice, to use the system against people for evil rather than using it for justice and good. They are making a mockery of God's Law and yet they are blind to it.

D. Well, let's see how Jesus responds to the situation and how He avoids the trap they set for Him. Read the rest of verse 6 with me down to vs. 8.

V. John 8:6b-8;

- A. Instead of being forced into either one of the sides of the trap, Jesus simply ignores them for a while and bends down and starts writing something upon the ground.
1. Now, we don't know what He wrote. But it is clear that He wrote something, something of great significance that would have a profound impact upon the religious leaders, as we'll see.
- B. The religious leaders tried setting their trap, but Jesus just ignored them.
1. As He bent down and wrote upon the ground they continued to ask Him over and over again. The verb tense in verse 7 when it says they continued asking Him indicates a continual asking.
 2. This wasn't just a few seconds of Him stopping down, but more than likely minutes. He stooped down and wrote upon the ground and they waited for an answer, but got none. So they asked Him again, and got nothing. They waited, and asked again, and again, and again, all the while Jesus was just sitting upon the ground of the temple writing something upon the ground.
 3. Now, interestingly, we do know that the temple grounds where Jesus was at was made up of large, smooth stones. Do not envision Jesus drawing in the loose dirt, there was no loose dirt upon the temple grounds where He was at.
 4. He was writing upon stone. The floor of the temple no doubt was dirty, filled with all sorts of dust, if not bits of debris.

- a. For the last seven days the temple had been filled with people dwelling in booths and celebrating God's provision. They would dance and sing all night long during the festivities. Here it is early the next morning after the final day of dancing and singing and the floors were no doubt dirty, dusty.
5. And Jesus takes His finger and begins to write upon the dusty, dirty stones. Again, we don't know what He wrote, but the picture ought to remind us of another time where God's finger was used to write upon stone.
 - a. If you recall, in the book of Exodus we read of how when God made an end of speaking with Moses on Mount Sinai, that He gave two tablets of the Testimony, tablets of stone, written with the finger of God according to Exodus 31:18. **(Ex. 31:18)**
 - b. Here we see Jesus stoop down and write, not once, but twice, something with His finger upon the stone ground of the temple.
 - c. For this reason, many think that Jesus may have written the 10 commandments out with his finger, as a picture and representation of His authority as the author of God's Law.
 - d. Others suggest that perhaps Jesus started writing out the sins which the religious leaders were guilty of breaking themselves.
 - i. Perhaps He wrote the sins the first time He stooped down and then the names of those religious leaders who were guilty of them the second time.
 - e. Some consider this a possible fulfillment of Jeremiah 17:13 where the prophet states, "O Lord, the hope of Israel, All who forsake You shall be ashamed. Those who depart from Me Shall be written in the earth, Because they have forsaken the Lord, the fountain of living waters." **(Jer. 17:13)**
 - i. Some look at what happened to the religious elite here as a fulfillment of this prophecy. Them forsaking the Lord and their names being written in the stones of the earth.
6. But to be honest, we simply don't know what Jesus wrote upon the stone grounds of the temple.
- C. Now, in between writings, Jesus did stand and state the following, "He who is without sin among you, let him throw a stone at her first."
 1. By saying this Jesus avoids not honoring God's Law or deciding against the Law. He basically says, *"Ok, you're right. The Law calls for the death sentence in this case. Whoever is without sin can go ahead and cast the first stone."*
 2. Within the Law, whenever someone was sentenced to a capital punishment the people to cast the first stones were to be the witnesses who confirmed the allegations against the culprit.

- a. Deuteronomy 17 reads, "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you." **(Dt. 17:6-7)**
 3. The Law required that there be two or more witnesses and those witnesses needed to be examined to ensure they were telling the truth and that they were not complicit in the act, nor were they bearing false witness.
 4. If they were found to have been complicit or to have borne false witness they would receive the same punishment for the crime that the culprit was accused of. This is laid out in Dt. 19:15-19. **[Dt. 19:18-19]**
 5. So, when Jesus says, "He who is without sin among you, let him throw a stone at her first", Jesus is calling the religious leaders out. If they are the witnesses they need to be examined according to the Law and if they are found to have been complicit or somehow involved in this treachery then they would have to be stoned as well. He is inviting them to cast the first stone if they think they are innocent of any wrongdoing. But He knows that they aren't.
 6. And I think whatever He wrote upon the ground let them know that He was fully aware of their plan. Take a look at verse 9 with me.
- VI. John 8:9;
- A. As Jesus stooped down a second time and began writing upon the stone floor of the temple again, one by one, beginning with the oldest even to the last, all of the woman's accusers departed.
 1. Verse 9 tells us that those who heard what Jesus said, that "He who is without sin among [them can] throw a stone at her first", were convicted by their conscience.
 2. Their conscience bore witness against them that they were complicit in this trap to get Jesus. And as such they would be held to the same penalty as the woman if found out. And so, one by one they departed from the eldest to the least, like a procession, walking out one right after the other.
 3. Their trap had failed. Jesus had turned their trap against themselves and they knew that had no choice but to simply walk away or else they'd be exposed as false witnesses and liable to be sentenced to the same punishment of death.
 - B. Let's wrap up our text by looking at the final two verses; vs. 10-11.
- VII. John 8:10-11;
- A. Jesus waited for all of the woman's accusers to depart before He rose back to His feet and as He did so He said to the woman, "Woman, where are those accusers of yours? Has no one condemned you?"

1. The word condemned speaks of a judicial sentencing. “*Has no one passed judgment upon you and sentenced you?*”, is the idea.

B. The woman responds, “No one, Lord.”

1. This woman had been caught in the very act of adultery, an act that was punishable by death. According to the Law she was deserving of death.
2. But here she comes **face to face with Jesus**, guilty of the charges against her, facing the penalty of death, and Jesus looks upon her and says, “Neither do I condemn you; go and sin no more.”
3. The grace and compassion of our Lord poured out upon this undeserving woman caught in the very act of adultery.
4. Her sin laid right before Him, no way of escaping the penalty on her own. Jesus chooses not to condemn her, but to lavish His grace upon her. How amazing is that?
 - a. Jesus, as we’ve noted in our study of John before was not sent to condemn the world, but that through Him the world might be saved. [Jn. 3:17]
5. Jesus did not condemn this woman for her sin. He looked upon her and lavished her with grace and compassion and called her to repentance.
6. But it is also necessary to point out that Jesus, while He did not condemn this woman in her sin, neither did He condone this woman in her sin. For Jesus said, “go and sin no more.”
 - a. Jesus didn’t just say, “Neither do I condemn you” and leave the woman to continue in her sinful ways. No, He said, “go and sin no more.”
 - b. Jesus **didn’t condemn her sin, nor did He condone her sin**. He called her to repent from her sin. To change her ways. To go and stop living the kind of lifestyle that was contrary to the Lord, to go her way, but to stop doing the things that led her to this place.
 - c. Jesus didn’t condone sin, or condemn sin, but He did call out sin. And that is an important note to make.
 - d. Jesus was not soft on sin. He called sin out. He called people to repentance, to change their ways. And He still does the same today.

VIII. Conclusion;

- A. As we look at this portion of scripture and look to make application to our own lives, I believe that we can learn something from each of the main characters in this account.

1. From the religious leaders we learn the importance of self reflection and searching out our own hearts when it comes to sin. Too quickly we can see the faults and sins in others and want to blast them for it, all the while we are blinded to our own sins and our own shortcomings.
 - a. May we be those who see our own sin in our lives as easily as we see the sin in the lives of others. And may we be those who are

willing to examine our own hearts and lives before we start to examine the lives of others.

- b. Don’t be those who are quick to condemn others while ignoring our own need for grace.
2. From the woman we learn of the importance of getting alone with Jesus and receiving His grace.
 - a. If you are here this morning and you have been caught up in sin, know that Jesus wants to meet with you. He wants to lavish His love and grace upon you and He is calling you to repentance.
 - b. God’s grace does not excuse sin, it frees us from the penalty of our sin. God’s grace is able to wipe out the penalty of our sins, if we will come to Him and confess our sins and receive the grace He has for us.
3. From Jesus we learn how He could not condone sin, nor condemn sin, and at the same time still call out sin.
 - a. Listen, we want to be faithful followers of Jesus. Jesus didn’t come to condemn people, but He did come to call people to genuine repentance. He wasn’t afraid to call sin, sin.
 - b. We need to be like Him. We need to share the love and grace of God with the world around us, while still calling out sin.
 - c. We preach a message of love and grace and compassion, but we don’t do it at the expense of condoning evil and whitewashing sin.
 - d. May we boldly share God’s love and truth with the world around us and hopefully see people saved from their sin and added to the family of God. Amen? Amen. Let’s pray.