**SERMON SHEET 7/21/24**

**“Go and Sin No More”**

**Text: John 7:53-8:11**

I. Introduction

II. The condemnation that comes from the Law and the guilt of our sin

1. The scribes and Pharisees test Jesus with the Law to accuse him (v. 3, 5-6a)
* Mark 3:1-2, Mark 10:2-4, Mark 12:13-14, Luke 10:25-28
1. The Woman’s Uncontested Guilt (and ours).
* Jeremiah 13:26-27, 1 Cor. 6:18, Matt. 15:19, Lev. 20:10, Deut. 22:22
* Deut. 17:2-7, Lev. 11:44, Rom. 6:23

III. The Wisdom and Authority of Jesus

1. Jesus paid no heed to their attempt to trap Him (he didn’t play their game) (v. 6b).
2. Jesus used the Law in its true purpose – to show us our sin and point us to our need for a Savior (vv. 7-9a).
* Mark 3:3-6, Mark 10:5-9, Mark 12:15-17, Luke 10:29-37
1. Jesus’ sinlessness gave him authority to condemn, His sonship and sacrifice gave him authority to forgive
* John 5:22-27, Luke 5:17-26, Luke 7:36-50, John 10:14-18

IV. The Power to Live a Holy Life

1. “Neither do I condemn you” – Jesus didn’t come to condemn, but to seek and save sinners (vv. 9b-11a).
* John 3:17-21, Luke 19:10
1. Jesus’ command to sin no more comes with the power to obey it – the power of the Holy Spirit for sanctification (v. 11b)
* Ephesians 2:4-10, Colossians 2:13-19, Romans 6:5-12

V. Conclusion – a final word

* 1 Cor. 1:30

**QUOTES**

1. ESV Study Bible:

*“There is considerable doubt that this story is part of John’s original Gospel, for it is absent from all of the oldest manuscripts. But there is nothing in it unworthy of sound doctrine. It seems best to view the story as something that probably happened during Jesus’ ministry but that was not originally part of what John wrote in his Gospel. Therefore it should not be considered as part of Scripture and should not be used as the basis for building any point of doctrine unless confirmed by Scripture.”*

2. Timothy Miller, “Text-Criticism and the Pulpit: Should One Preach About the Woman Caught in Adultery?”:

*"No extant manuscript before the fifth century contains the reading. Even in manuscripts that contain the text, it is often accompanied by a mark identifying the debatable nature of the passage.”*

3. Andrew Lincoln (Blacks New Testament Commentary):

*“Although this story disrupts the sequence in John 7 and 8, there is a certain logic in its having been placed at the point at which it occurs in the majority of manuscripts that include it. Its setting is Jesus’ teaching in the temple, the same setting as in John 7 and 8. It is a story of controversy and conflict between Jesus and the religious authorities, which is the context that now surrounds it, and it deals with the issue of judgement, which is the major motif in the context. It further illustrates both the faulty judgement of the authorities based on the law (cf. 7:47–52) and the attitude of Jesus that will be set out in what follows—‘You judge by human standards; I judge no one’ (cf. 8:15).”*

4. Mathew Henry:

*“Christ by this teaches us to be slow to speak when difficult cases are proposed to us, not quickly to shoot our bolt; and when provocations are given us, or we are bantered, to pause and consider before we reply; think twice before we speak once: The heart of the wise studies to answer....But, when Christ seemed as though he heard them not, he made it appear that he not only heard their words, but knew their thoughts.”*

5. John Piper:

*“So Jesus forced them to expose their own misuse of the law. They all walked away. The point is not that judges and executioners must be sinless. The point is that righteousness and justice should be founded on a gracious spirit, and if it’s not, what you get is the heartlessness and hypocrisy of Pharisaism. That’s the point throughout the Gospels, not just here.”*

*“The story points us to the message of the whole New Testament: we are called to be holy as God is holy. God hates sin. But pursuing holiness without a profound experience of grace in our own lives produces hypocrisy and doctrinaire cruelty. Jesus came into the world to provide that grace through his cross, and to establish holiness, righteousness, and justice on the foundation of our experience of his grace. So come to him for grace, and set your face to sin no more.”*