

Title: None to Condemn
Text: Jn 8: 1-11
Date: January 22, 2019
Place: SGBC, NJ

John 8: 1: Jesus went unto the mount of Olives. 2: And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3: And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4: They say unto him, Master, this woman was taken in adultery, in the very act. 5: Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6: This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7: So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8: And again he stooped down, and wrote on the ground. 9: 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 woman standing in the midst. 10: When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11: She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Brethren, I am preaching this for selfish reasons. I want you to see Christ and what he has done for us. I want you to know what to do if you are publicly accused of sin. I want you to know why we ought never play the Pharisee accusing our brethren, especially not publicly—Paul said, *“If you do, be careful that do not bite and devour one another.”* So those are my selfish reasons for preaching this

Subject: None to Condemn

Proposition: By Christ’s precious blood there is no condemnation to them who are in Christ, who are born and led of the Spirit of God.

Divisions: 1) Scribes and Pharisees 2) The woman 3) Christ

SCRIBES AND PHARISEES

Let’s get the scene of our text in our mind. Christ is seated just off the porch of the temple with a congregation around him. He is preaching and teaching them the gospel. But he is interrupted. The scribes and Pharisee’s part the people, working their way to Christ, gripping this poor woman by the arm. These are religious men with spotless reputations, outwardly. She is an adulteress with an outward reputation as such. I picture the woman clutching a bed sheet to cover herself, crying, ashamed, and embarrassed.

The scribes and Pharisee’s set her in the midst of all these people, *“They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?”* That is what all lawmongers do. They set the law over against Christ as if Christ and the law are at odds. They choose the law over Christ. They defend the law over Christ. How many times have you encountered this from legalists? As soon as they hear us declare that Christ is the end of the law for righteousness they defend the law. Truly, they are only defending their own self-righteous works. But they are doing so with contempt for Christ.

Still, condemning this woman with the law, they only condemned themselves. Believer, we have all accused others, even brethren in Christ. We hate that Pharisee of our sinful flesh. So let’s understand how we condemn ourselves if we condemn others.

One, the fulfillment of the law is love. Exposing another’s sin and accusing them with the law is hatred not love, *“love covers a multitude of sins, hatred stirreth up strife.”* So the Pharisee’s condemned themselves.

Two, they broke the law because it stated that *the woman AND the man* must be stoned. Yet, they only brought the woman. If we take sinners to the law to condemn, we can be certain that very law condemns us. So again the Pharisee’s condemned themselves.

Three, if we break one law then we are guilty of the whole law. And we have all broken the law in our heart. Therefore, for any of us to condemn one another is hypocrisy. In this way, too, the Pharisee’s condemned themselves!

Four, we commit spiritual adultery by choosing our old husband the law and rejecting our new Husband, Christ Jesus. Romans 7 clearly describes the law as the believer’s old husband. But that husband has died. So then we are just to be married to our new husband Christ Jesus. But if we go back to our old husband then we are committing spiritual adultery against Christ. Therefore, we only condemn ourselves as did the Pharisees.

Five, if we accuse with the law rather than show mercy then we are saying to God that we want judgment from him rather than mercy. God will judge us by the same judgment wherewith we judge others. So listen to God’s word.

Romans 2: 1: Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2: But we are sure that the judgment of God is according to truth against them which commit such things.

God knows every sinful thought, as well as deed.

Romans 2: 3: And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4: Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

We are never be turned by the whip of the law. A sinner needs to be loved, to hear of God's goodness in Christ. Brethren do not accuse your brethren with law. As difficult as it is, try not to rail back when accused. Be longsuffering, reminding them of God's longsuffering and goodness to his people in Christ.

Romans 2: 5: But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6: Who will render to every man according to his deeds: 7: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [exposing sin and accusing] indignation and wrath, 9: Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11: For there is no respect of persons with God.

Be sure to get this. The greatest sin in this situation with the Pharisees and the woman caught in adultery was not adultery. It was pride and self-righteousness manifest by accusing her of sin. Anger, wrath, envy, murder, adultery, robbery, lusts are all sins. But they are more easily identified. Pride and self-righteousness are deceiving because it is so easily hidden. Self-righteous pride is worse even than sodomy. Christ said,

Matthew 11: 23: And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell:...24: But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

I am guilty and you are guilty. There is a proud Pharisee in my flesh and yours. But only Christ's free forgiveness will subdue that proud man in us and turn our new man to Christ so that we walk in mercy and love with one another.

THE WOMAN TAKEN IN ADULTERY

Now, let's learn from the woman taken in adultery.

One, she was guilty and knew it—"*she* was taken in adultery, in the very act." Before a sinner will flee to Christ, the Spirit of God must convince us that we are guilty before God's law. The Spirit of God never lets a believer forget it. Believers know there is more sin within us than our accuser sees in our acts. God knows the heart. As brother Henry Mahan said, "*We've been caught in the thought.*"

Two, the law condemned her to death and she knew it—"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" The law says, "*the soul that sinneth, it shall surely die.*" She was guilty! She knew the law said death! We have to be made to know we are under the curse before we will flee to Christ who Redeemed his people from the curse of the law, being made a curse for us.

But don't miss this third thing, she opened not her mouth to defend herself. When dead in sins or when a believer is overcome by his sinful flesh or when accused, we will defend and exalt ourselves accusing right back. But if we are Gods, eventually the Spirit of God will convict us and shut our mouth. That is the law's purpose.

Romans 3: 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Believer, God never stops convincing his believing child of our sin, when we need it! God, give us grace to shut our mouth and wait on our Redeemer to defend us!

The apostle Paul spoke of himself a lot in scripture. The Lord told the Gadarene to go tell what good things the Lord had done for him. So I am going to speak of what the Lord has done for me. Since I have been your pastor, men have accused me a few times. The first was before I had moved here. A man confided in me through email but was only trying to build a case against me. Finally, he accused me to the men. But I never had to open my mouth to defend myself. The Lord used my brethren to defend me. Each time I have been accused of sin the Lord has done the same. So believer wait silently on the Lord to defend you like he did this poor woman.

CHRIST JESUS OUR LORD

Now, may God give us grace to learn from Christ.

We read, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him." They thought Christ could not solve this dilemma. If he upholds the justice of the law, saying stone her, then he will not show her mercy like he said he came to show to sinners; the Pharisees will say he is a false prophet. If he shows her mercy then he will not uphold the law's justice; they will say he is against the law and guilty. But that was no dilemma for our Substitute. It is in Christ that justice and mercy meet in harmony.

Notice, Christ stooped twice and arose twice. In that we have the gospel.

In the first stoop, we are reminded that Christ stooped down from heavens glory and took flesh and became the Author and Finisher of our faith—"But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." The Son of God made that great stoop down from heaven to earth and took the dust of our sinless flesh. He was the only one among us without sin. It qualified him to take the place of his people on the cross bearing our sin and our curse.

Then our Substitute lifted up himself from the ground—"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." Christ was raised up on the cursed cross in lace of his people. When Christ said, "He that is without sin among you, let him first cast a stone at her...They which heard, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." Christ was the only one among them, and the whole world, without sin. Christ took the sins of his people and was made a curse for us—every stone of justice that his adulterous people deserved fell on him. That is why I believe Christ was standing between her and them saying "cast your stones at her by casting them at me in her place." I know that is what he did on the cross.

Then Christ stooped again—"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 woman standing in the midst." In this second stoop, we are reminded that after the cross, Christ stopped to the grave. By living and dying for his people, Christ silenced the law from accusing his people like he silenced this woman's accusers. Now there is only Christ left alone and the woman—as there is only the church Christ redeemed and Christ himself. Christ and the law are not at odds. He gave the law the righteousness it demanded and his people did the same in him. The law has nothing to say to the righteous GodMan nor to any he made righteous because the law was not made for a righteous man.

At last Christ lifted himself up again—"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Christ lifted himself up from the grave to God's right hand from where Christ reveals himself to those he redeemed like as he arose and spoke to this woman. He asked where her accusers were. He asked if no man accused her. She said that there were none. Christ teaches us, makes us see and confess that our Substitute has silenced all our accusers.

Romans 8: 1: *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

How do you suppose that woman felt when Christ freely forgave her? What does free forgiveness make a believer do? Christ love for us constrains us to live unto him. He said to her "go and sin no more." Does it mean we never sin again? No, this woman sinned plenty after that. But the Lord brings his child out of darkness, into Christ the Light; out of the world into his church. The Lord's grace brings us to Christ's feet to hear him speak in the gospel.

Mary Magdalene, Lazarus sister, out of whom the Lord cast seven devils, was found seated at Christ's feet hanging on every word. The greater our sins that are forgiven the more we love Christ and devote ourselves to serving him. Mary Magdalene brought that alabaster box of ointment and broke it open on Christ's head. They earned a penny a day so that ointment cost over 300 pence which means a year's wages. Let's hear what the Lord declared,

Luke 7: 39: Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. 40: And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41: There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42: And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43: Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44: And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45: Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46: My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47: Wherefore I say unto thee, Her sins, which are many, are forgiven; for [because of the fact her many sins are forgiven] she loved much: but to whom little is forgiven, *the same* loveth little. 48: And he said unto her, Thy sins are forgiven.

And when the apostles played the Pharisee, the Lord said something to them, too.

Mark 14: 4: And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5: For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. [John tells us the disciples followed Judas in this murmuring rather than Christ] 6: And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. [the only place Christ said that] 7: For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not

always. 8: She hath done what she could: she is come aforehand to anoint my body to the burying. 9: Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

We have all been guilty of playing the Pharisee. If Christ has paid our sin debt and delivered us from the law then let us *go and sin no more*. Let us not be the adulteress, leaving Christ for our old husband, the law. Let us begin today living for Christ like never before. And let us stop accusing and start showing mercy and love for Christ's sake.

Amen!