

Purity In the Presence of Sin

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John 8:1-11 Jesus went unto the mount of Olives. 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. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 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? 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. 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.** 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. 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.**

I. Christ the pure One.

- A. Jesus is suddenly surrounded by two of the worst kinds of sinners, the sensual and the religious.
 - 1. He has always had the presence of the religious sinners, but this is the only time that this kind of sin is brought in front of Him and flaunted before Him like this.
 - 2. This is a different kind of sin and there is no debating or arguing or reasoning about it; it is just pure carnal, sensual uncleanness.
 - 3. There is much shame associated with this kind of sin, and when it is found out the shame is unbearable for all who are not hardened and callous and full of it themselves.
 - 4. The sin of the Pharisees and Scribes wrought pride in them, not shame at all.
 - 5. Their sin brought to them the praise of men and earthly honor, but to the woman, her sin brought shame and disgrace and even death at the hands of the proud malicious religious leaders.
- B. He would not look at the woman or her accusers.
 - 1. While they, no doubt, entertained their sensual curiosity in the presence of such a one, Jesus would never do that, so He refused to look at her or them.
 - 2. He stooped down and wrote on the ground as if He did not hear them.
 - 3. What was He thinking and feeling? (Blush? Anger? Grief? – All of these)
- C. Jesus was in the presence of two extremes of sin; that of the woman and that of the religious zealots.
 - 1. Yet He showed no sign of being shocked or agitated or disturbed by either the woman or those who would draw blood to appease their religion.
- D. He was in the presence of a bunch of sinners who were using another sinner's life as if it was nothing, as a way to get at Him.

II. The adulterous woman.

- A. She was silent before her accusers.
- B. There is nothing really to say; she is guilty of a sin that is simply unclean in every way.
 - 1. She does not have to be persuaded that she has done wrong, and no one else has declare it to be wrong or put forth the reasons why.

2. She has wrought confusion in her whole family and in all who knew her and her family; her husband, the man she committed adultery with and his family, and what if she had children?
- C. There was no argument in her defense, and there is never an excuse or justification for this kind of sin, regardless of the circumstances.
- D. This great company of accusers, but the two people who should have been there were not, though: her husband and the man she committed adultery with.
 1. Here fate should have been in the hands of her husband, not these Pharisees and Scribes; he had the right to accuse her, they did not; they had nothing to lose or to gain here, but were inserting themselves where they had to business or right.
 2. Her husband alone had the right either to forgive her or to put her away.
- E. Nothing about this situation spoke of justice and righteousness, but of sin and hatred and pride.
- F. She was left alone with Jesus, which is where every sinner must be before he can know forgiveness of his sins.
 1. We have to come to the place where the only thing that matters to us is what Jesus says, and not what others might accuse us of.
 2. We have to reach that point where we have only one hope left, and that is in the love and mercy and sacrifice of Jesus Christ for our soul.
- G. She did not hear Jesus excuse or condone her sin; she was guilty and there was no getting around it.
- H. She did hear Him say, "Woman, where are those thine accusers? Hath no man condemned thee?"
 1. "No man, Lord." No man could condemn her after Jesus had forced them to first declare their own innocence before condemning her to death.
 2. The only One who could condemn her said, "Neither do I condemn thee."
 3. But He said one more thing, which is left out of the modern Gospel: "Go and sin no more."
 4. "Go" meant she was free from her sin that she had committed and she could go in peace with the Lord; and "sin no more" meant she was given the means to live without sin having dominion over her life again.
 5. Her sin was impossible to escape on her own; even if she had stopped her adultery, and never been found out, she would have carried the guilt of it into her old age and been like some of the people in the mental wards of the nursing homes.
 6. The only way for her to be free was for the Savior of man to declare it so to her soul, by forgiving and cleansing her from sin, and giving her the power to live a life free from sin. Does that sound like taking it to far?

Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- I. So she went away forgiven, cleansed, justified, and made free from sin.

III. Religious malice.

- A. What we see here in the Pharisees and Scribes is NOT pure minds and hearts offended by uncleanness and carnal sin.

1. Any pure heart and mind would not bring such sin and shame out openly before everyone, without any scruples about the thoughts it would provoke in the minds of the onlookers. (They did this in front of a congregation)
 2. They were not crusading for purity and righteousness; they had murder in their eyes and they simply used this woman, who could do nothing but be silent, to try to trap Jesus so they could accuse him.
 3. So we see the religious sinners accusing and trying to destroy another sinner, to cover their own sin.
 4. We do not see righteous people standing for truth and purity in mercy and love, and we need to keep in mind that their only motive was to discredit and condemn Jesus.
 5. The law they use as a weapon also said that if an ox or an ass fell into a ditch they were to pull him out, not put a bullet in his head and walk away.
 6. How much more should they have been concerned about the soul of a person made in the image and likeness of God?
- B. The unfairness of the situation stands out to anyone looking upon it;
1. Where was the man she committed adultery with?
 2. The same law they were trying to use to condemn her condemned him to the same penalty, also.
 3. But it would have been harder for them to drag a man into a situation like this than a woman.
 4. These guys were not manly men, but professional religious hirelings, who loved soft clothing and used their position to bully people mentally and emotionally, so when it came to brute force they had to hire that done for them, and only someone weaker than them, like a woman, or a blind man, or a lame man, was all they were willing to take on by themselves.
- C. The astonishment they felt when they realized their own condition in the presence of absolute Purity and absolute sin and defilement.
1. They walked away when Jesus demanded that they declare themselves without sin, but Jesus did not walk away; they noticed that.
 2. Thus, acknowledging themselves to be guilty sinners.
 3. But instead of seeking forgiveness or waiting for an offer of forgiveness and mercy, they walked away from the Lord.
 4. They went away condemned, with no forgiveness or cleansing.
 5. While the adulterous woman stayed put, cornered in the presence of the Savior with her sin.
- D. What they intended to bring upon the woman they got for themselves, only worse, because they got a lesson they never forgot.
1. Jesus turned them upon themselves and their own consciences convicted them.
 2. Jesus used what had been written in their conscience by Almighty God to do the work in them that is the only hope of their ever being redeemed.
 3. Now they will live with their own shame and a troubled conscience until they either repent or harden their heart to stone.
- E. The sin of these blind religious devils had a worse end than the woman's adultery.
- IV. So let us take all these lessons from this very unique passage in the Scriptures and put them into our thoughts and practice, when it comes to dealing with sin in others and in ourselves.
- A. We must realize that some sin is obvious and naturally condemned, while other sins stayed hidden and covered.
 - B. The obvious carnal sin is much more easily dealt with than the hidden sin of hypocrisy.