

# The Second Chance

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Preacher: Rev Andrew Coghill

[ 0 : 00 ] Now as we read this familiar passage in the opening part of John chapter 8, we might focus for our text this evening on verse 10, when Jesus had lifted up himself and saw none, verse 10 and 11, but the woman he said unto her, Woman, where are those that accuse us?

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.

Go and sin no more. Now as we've looked at this passage at times in the past or touched upon it, we see that the target here is not so much the woman herself, though she would be collateral damage no doubt to the Pharisees and the scribes, her life is of no consequence to them whatsoever.

Their objective is to seek to undermine Jesus. That is what they are seeking to do. Just as nowadays when the world or gutter journalism or whatever tries to find something on a Christian and he likes to bring them down, the target is not really the individual.

Yes, they are just somebody to be disposed of along the way, but the real target is the gospel witness. The real target in a sense is Christ. And all these people are just collateral damage along the way, and people's sins are dug out of a closet or the past or whatever, and then they're exposed and they're dragged down, and their lives may be destroyed, and so on.

[ 1 : 28 ] It's the real target is Christianity. The real target is the followers of Christ. And the real target here is Jesus. That's the fact of the matter. Jesus went to 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.

Now in the course of this day's work, in the course of this day's teaching, and in the course of what people witness, we read that many came to believe on him.

Verse 30. As he spake these words, many believed on him. And what specially triggers that is that he that sent me, Jesus said, is with me.

The Father hath not left me alone, for I do always those things that please him. And as he spake these words, many believed on him.

They had seen with their own eyes, one who was prepared with all the authority that he could command, not only to face down a mob, but also to interpret God's word, the truth of God's word, not merely with a literal condemnation attitude, but rather with the grace, and with the mercy that he himself is able to bring to it with such authority.

[ 2 : 46 ] As he's teaching them in the temple, all the people came up, and he sat down and taught them. Again, this tells us that he is in the position of rabbi or teacher.

The rabbis sat, and their students either sat at their feet, or they stood around listening. He is there for the duration, as to where he's not sort of moving about and walking as he goes.

He is there, as it were, in position. He is in his father's house. He is in the temple. This is where he intends to be. This is where his teaching is being delivered, and everybody gathers round him.

And this must have been infuriated the scribes and the Pharisees, who, however, have got a clever ploy, as far as they are concerned. We read that Jesus was at the temple early in the morning, and therefore it is early in the morning that the scribes and Pharisees brought unto him, this woman taken in adultery.

In other words, the previous night's work, she has been exposed, or has strung on, as it were, in the course of the previous night's work. But, as I've mentioned in the past, when we have looked at this passage, this has stitch up written all over it.

[ 3 : 55 ] Not simply the question that she's guilty or not. There's nobody at any time denies the fact that she's guilty of what they say she's guilty of. She's taken in the very act.

But adultery, by its nature, is not the sort of sin that people commit in the public square, or in open view of other people.

Its liaisons would tend to be, by their very nature, clandestine. They would tend to be secretive. Nobody likes to be caught in the act of such deception, or such uncleanness, or such infidelity. So, they will attempt to be secretive. They will attempt to be discreet, at least outwardly. Therefore, if somebody is taken in the very act, then it implies, it strongly implies, a set-up.

It implies that people are effectively lying in wait. It implies that they know where the location is going to be. They know where the house is going to be. They know what room it's going to be in. They know who they're going to find, and where.

[ 5 : 00 ] And, if it is a set-up, the most obvious question, as we've mentioned in the past, that it begs is, where is the other party? Where is the man? Adultery, by its very nature, again, is a sin you cannot commit alone.

It is not a single person's sin. It is two that must be involved in it. And, whilst, yes, the Pharisees and scribes, they correct say, you know, that Moses in the law commanded us, that such should be stoned.

But, what says thou? Now, we go to the law, and we see what the law says. Leviticus, chapter 20, and verse 10, touches on this subject. It says, the man that committeth adultery, with another man's wife, even he that committeth adultery, with his neighbour's wife, the adulterer, and the adulteress, shall surely be put to death.

She's almost tagged on there, as an extra, but it is the man, who bears chief responsibility, for the act. He is taken as sinning, against his neighbour, by sleeping with his neighbour's wife, and they are both, to be put to death.

Deuteronomy, chapter 22, verse 22, if a man be found, lying with a woman, married to one husband, then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil, from Israel.

[ 6 : 23 ] So, in other words, the law is crystal clear. You could, Jesus could have argued them back, and said, well, come on, find the other guy, find the other party, come on, let's put them both to death. And, and they might have, taken a step back then, they might have not wanted to do it, because, in all likelihood, the other party, was either one of themselves, or if they would consider the act, to be beneath them, than somebody, who they have put up, either paying them, or arranging with them, making it worth their while, somebody, who is in their employ, who has taken part, in this set-up.

And, clearly, there'd be no incentive, in taking part, in such a set-up, if you're going to be stoned to death, the next morning. So, they have made sure, that the guilty man, has got away. The law requires both, to be put to death.

Jesus could, have taken his stand, on the letter of the law. But, the likelihood is, of course, they just have arranged, another set-up, and found somebody, that they despised, and whose life, was also, extendable, and brought two of them, to him, to see what he would have done, another time.

He doesn't just, want to catch them out, on the letter of the law. He wants to expose, the heart, and the nature, by which, they have brought, this poor creature, to him.

I say, poor creature, there's no, no question, that she's guilty. There's no suggestion, that she has been forced, in any way. It is possible, that she is, a prostitute, that she's somebody, who does this, for an economic living, in which case, her life, by them, would have been, considered, totally expendable.

[ 7 : 59 ] If she was, somebody else's wife, then, it's possible, that they might, want a bit of a say in it, because their family, is exposed to shame, and so on. So there's all, these kind of, social possibilities, said it.

At any rate, you have, the guilty, unfortunate creature, there, in the midst, of this crowd, who are, within minutes, of, administering, stoning to death.

Not a, pleasant form, of execution, I don't suppose, many forms of execution, are, but if you consider, what is involved, it would need to be, reasonably, hefty stones, we're not looking, at little pebbles, if it's going to do, any kind of damage, eventually, if they're hefty, large stones, you can't stand, too far away.

If you've got a great, big stone in your hand, and you're throwing it, like, putting the shot, sort of thing, which it was heavy enough, is what you'd have to do. It can't be, a, huge boulder, it's going to be, just small enough, for you to have in your hand, but it's going to be, heavy enough, to do

damage, which means, you've got to be, close enough, for it to actually, do damage. You can't stone somebody, at a huge distance. Somebody couldn't sit, at the far end of the church there, and if I were to throw a stone, do that, or even halfway down, they've got to be close. You know, the closest, they could possibly be, if it were, from my position, would be a problem, at the communion table.

[ 9 : 21 ] It's close, it's messy, and, the damage, that would be done, to the body, breaking bones, and, and, the irreparable damage, stone by stone, as it hits, would mean, it wouldn't be that, quick, and it wouldn't be pleasant, and before, there might be a merciful, blow to the head, an awful lot of pain, and shame, and suffering, would be sustained.

So, if they are serious, about doing this, they almost certainly, wouldn't actually, do it in the temple, they would drag her out, and do it there, but, this poor woman here, has nothing, but the word, or the authority, of Jesus, between her, and an appalling death, at the hands of a mob.

The Romans, would not have intervened, incidentally, they wouldn't be too worried, about one individual, being put to death, they didn't intervene, when Stephen, was stoned to death, if you recollect, in Acts chapter, chapter 7, so, they're not going to be, too worried, about one individual, being dragged out, the temple, and stoned to death, as long as there's not a riot, because of it.

So, there's no hope, for this woman, except, whether or not, Jesus, somehow, gets her, off the hook, and it would be, off the hook, because as I say, her guilt, is not in that.

Now, in a sense, we can all, see ourselves here, not perhaps, with that particular sin, not perhaps, with something, for which we have been, publicly exposed, but the reality, is there, just the same, isn't it?

[ 10 : 53 ] If our sin, was known about, if our sin, was dragged, into the public square, or into God's house, as this particular one, has been, we couldn't deny, our guilt, any more, than this woman, could deny hers.

We might say, but what about everybody else? Which she might have said, you know, I know myself, although it hasn't happened, to me yet, those, probably mentioned in the past, it happened twice, to my father, in the last years of his life, I haven't yet been pulled over, for speeding, in the Lord's providence, but I can imagine, what my reaction would be, if I was, it wouldn't be so much, oh no, all of a sudden, I didn't do it, I didn't do it, look I must have been, under 30, or whatever, but rather, what I would be thinking, I know this is what everything is, you pulled me over, what about all the boy racers, there's somebody going, racing past me on the road, I don't see any around, being pulled in here, why haven't you caught so and so, why haven't you caught that person, why me, it wouldn't be, I'm not guilty, it would be, why am I being pulled over now, when there's so many other people, so much more guilty, it doesn't save us of course, because, we are guilty, in the eyes of the law, and this woman, is guilty, in the eyes of the law, you could legitimately say, but where's everybody else, where's the man, where's the other guilty parties, what about all these people, who are themselves sinners, wanting to condemn her, all of that is true, it won't actually get us, off the hook, before God's, judgment seat, we may or may not be spared, from the shame, and the sort of living death, of public exposure, for our own sins, in our own day, but nothing is going to get us, off the hook, or pretend, that we are not guilty, when we stand finally, before God, there is a horrendous, ongoing eternal death, that awaits all sinners, justly, for their sin, and the only thing, that stands between them, and condemnation, is a word from Jesus, they have brought her, into his presence, now Satan keeps on, making this mistake, time and again of course, you know, when he threw Paul and Silas, into prison in Philippi, he probably thought, ah get the jailer, I was thinking, in the innermost jail, that's it, I didn't realise, that bringing the jailer, into contact with the apostles, was going to convert the jailer, they throw, Christians into prison, all over the world, and half the time, their fellow prisoners, end up getting converted as well, or their guards, or their warders, or their jailers, end up having such an effect, on them, because of these Christians, that they are guarding, and they're imprisoning, that the devil's work, is completely undone, that doesn't make right, what the devil does, but it means, that he cannot win, because even what he tries, to do, he always ends up, getting undermined, by the mercy, and power of God, now if these people, were serious, about applying the law, if they were serious, about even putting, this woman to death, the last place, you bring her, is to the source of mercy, but that is what, they have done, and this is what, Satan keeps on doing, in order to try, and track, or condemn, Jesus, or his followers, he brings people, face to face, with the mercy of Christ, and that's what, they have done here, they have inadvertently, brought her, to the one source, by which, she can actually, be delivered, now

whether it is, in God's earthly temple, or whether it is, before his heavenly throne, there will come a day, when we are, arraigned before, that judgment seat, and the Lord, will be sitting, upon his throne, as he is sitting, here in the physical temple, in the days of his flesh, and all hosts, will be gathered round, some no doubt, listening to his word, to his teaching, to his pronouncements, from the throne, some perhaps, seeking the just condemnation, of one sinner, after another, and when we are God, before him, there will be nothing, that we can say, there will be nothing, that we can plead, because even, for those sins, that we thought, we committed, in the dark, and nobody knew, and nobody saw, or even in the secrecy, of our own minds, the evil thoughts, and the secret sins, of the mind, and the heart, and the thought, each one, is committed, in the full blaze, of heaven's, all seeing gaze, before the angelic hosts, before the redeemed, they see, they know, as David says, in Psalm 51, against thee, thee only, have I sinned, and done this evil, in thy sight, and whether it be, the most secret sin, of your heart, your mind, or your thought, is plain, and open, in God's sight, there will be, no lack of witnesses, in heaven's courtroom, and the only, hope, for us, will be, that there might be, a word, from Jesus, we are brought, face to face, with mercy, when we are brought, face to face, with Christ, but it is not, necessarily, a foregone conclusion, Moses in the law, he said, he commanded us, that such should be sown, but what sayest thou, you've got the law, you've got black and white, you've got certainty, there is no certainty, or uncertainty, about this person's guilt, there's a lot, that might be questioned, about the justice, or the completeness, of its application, but you know, like when you pulled over, for speeding, and maybe a whole lot, of other people, whizzing past, saying, glad he didn't get me, doesn't matter, it's not as far, as us and the police, are concerned, they've got, a guilty party, and we haven't, been allowed to stand, no, heaven of course, will work its way, through every last soul, that has ever lived, upon the earth, and there will be, absolute justice, for each, until, and unless, there is absolute, mercy, for some, if they be trusting, in Christ, this they said, tempting, that they might have, to accuse him, where Jesus, stood down, and with his finger, roped on the ground, as though, he heard them not, be intriguing, to know, what he was writing, on the ground, such a pity, that none of the, the evangelists, or the apostles, you know, recorded, what was he writing, was he writing, down the references, the Deuteronomy, Leviticus, stating, you know, where's the other, guilty party, where's the witnesses, whose hands are meant, to be first, against them, you know, we read in Deuteronomy 17, at verse 7, the hands of the witnesses, shall be first upon him, to put him to death, and afterward, the hands of all the people, so thou shalt put the evil, away from among you, God's law, was meant to ensure, purity, in Israel, it was meant to be, not only, the application, of punishment, it was meant to be, the deterrent, from evil, what we've got here, is it being, not used, as a deterrent, from evil, not used, as a means, to purity, but as a means, to try and catch out, the ultimate, pure one, Jesus of course, does not, deny, overturn, or subvert, the law, remember what he says, in the sermon, on the mount, think not, that I am come, to destroy, the law, or the prophets, I am not come, to destroy, but to fulfill, for until heaven, and earth, pass away, one jot, or one tittle, shall have no, why it's passed, from the law, until the law, be fulfilled, this they said, tempting, that they might have, to accuse him, but Jesus stood down, with his finger, wrote on the ground, as though he heard, them not, and we never know, what he wrote, on the ground, so when they, continued asking it, he lifted up himself, and said unto them, he that is without sin, among you, let him first, cast a stone, at her, this is his, his own word, yes, okay, the witnesses, let them be first, let them do it, [19:19] Deuteronomy 17, verse 7, he himself, of course, has said, in the sermon of the Mount, Matthew chapter 7, verse 1, judge not, he do not judge, now, that doesn't mean, okay, just let everybody, do whatever they want, but you know, what he does warn us about, is that if we are going to judge, then we have to be prepared, for such judgment, to come back on us, because the very next verse is, for with what judgment, ye judge, ye shall be judged, and with what measure, ye meet, it shall be measured, to you again, and that is what he is, seeking to turn back, and he does not say, to anyone, no, no, no, don't hurt this, poor teacher, because, you know, she hasn't done anything wrong, rather he says, okay, fine, but he that is spurt amongst you, that is without sin, let him first cast a stone at her, yes, she's guilty, but, let's see who's righteous, and who is guilty, amongst the mob, and again, he stood down, and wrote on the ground, that may which heard it, being convicted, by their own conscience, went out, one by one, beginning at the eldest, even unto the last, puts also, as a telling little phrase, it's not that the elder, are more righteous, it is rather, that as we grow older, we become more conscious, and perhaps more prepared, to admit, our own frailties, and sins, and shortcomings, when we are young, we are burning, with zeal, and idealism,

and we're going to, change the world, and only the idiots, who have been here before, in the previous generations, the only thing,

I've got it right, and not made, such a mess, then people, our generation, wouldn't have to come, sort out their mess, after them, but boy, are we going to, change the world, now, while you're young, they're full, of that burning, zeal, and a mission, and desire, to make a good, and a better world, these are the people, who are going to do it, this is the time, it's going to be done, and the burning, with zeal, amongst the younger ones, may perhaps, have been genuine, it may perhaps, have been, well, we haven't had an execution, for a while, it's about time, we struck feet, into the hearts, of everybody else, in this city, and this will just, do the job, nicely, maybe they're not just, all trying to catch out, Jesus, but that's the main, objective here, maybe they think, a good bit of bloodshed, will strike the feet, of God, and the feet, of the law, into people, but they are burning, with their zeal here, but the older ones, know, the reality, of their own hearts, maybe the younger ones, do too, but they're not so ready, to admit it, beginning at the earliest, even on to the last, one by one, and who knows, the dynamics, of the crowd, who knows, whether it is, when the first one goes, and the other's saying, where's he going, where's he going, well he's going,

I can't exactly stay, and put down your stone, and maybe the second one, that goes is somebody's uncle, well I can't go against my uncle, and I can't go against it, well my best friend, he's off as well, well I can't stay, if he's not going, going one by one, the different dynamics, work through the crowd, and they go out, one at a time, even unto the last, what must have been, going through the mind, of the last one, to drop his stone, or perhaps, throw it down furiously, because he wasn't, going to do it all, by himself, maybe he would have, wanted to, but now there's nobody left, so he too, goes, and Jesus, was left alone, now when it says alone, it doesn't mean, there's nobody else there, because Jesus then, speaks to them again, at verse 12, so the crowd, is still there, obviously, much further back, because the mob, of the scribes, and Pharisees, has filled up, the main court, before that, so it's just him, and the woman, saw none, but the woman, he said unto her woman, which remember, is the formal address, he uses for his mother, it is a term, of politeness, it is a term, of courtesy, and respect, which considering, what she's been caught doing, says quite a lot, about Jesus, the respect, that he gives, it's the same term, of courtesy, of respect, he uses for his own mother, woman, where are those, and accusers, hath no man condemned thee, and she said, no man, Lord, and Jesus said unto her, neither do I condemn thee, go and sin no more, what we have here, is not just mercy, but we have also, the God, of the second chance, and that might be a phrase, that may just say, oh, good, great, another chance, oh, I can go and, make more mistakes, I can do what I like again, oh, that was close, thank goodness, that's over, notice what we do not, have here, we do not have, like with the woman, who went over his feet, and anointed them, with the ointment, and wiped them, with her hair, we do not have, any pronouncement, of pardon, or of peace, or of forgiveness, I'll say that again, we do not have, any pronouncement, here of pardon, I don't condemn you, but you don't have, pardon, you don't have peace, go in peace, you just have, go and sin no more, you don't have, any statement, of forgiveness, you don't have him saying, oh, woman, thy faith hath saved thee, go in peace, you don't have that, no statement, of peace, no statement, of pardon, no statement, of forgiveness, she's not asking, for forgiveness, at the moment, what you've got, is a second chance, no more, and no less, sometimes I think, perhaps we read, into this particular incident, more, than is actually there, we read into it, what we would like, to be there, we read into it, the fact the woman, was oh, struck with Jesus, goodness and mercy, and that she had, his forgiveness, doesn't say, she has forgiveness, doesn't say, she has peace, doesn't say, she is pardoned, doesn't say, that she goes, and sins no more, Jesus tells her to, but we do not know, what becomes, of this woman afterwards, we don't know, whether the life, that she led before, or the incident, in which she was engaged, whether it was a one off, whether it was, a regular habit, whether it was, an economic necessity, we do not know, the reality of it, we do not know, what happened there after, we love to think, she was converted, we love to think, she followed Jesus, after that, we love to think, that this was the changing, point of our life, but what it is, no more, and no less, is a second chance, it's another opportunity, to start your life again, because when death, should, and perhaps, could have been the outcome, and all that stood, between you and death, was, a word from Jesus, it means, she is going to lie down, and be alone, with somebody else, that night, when she got up, in the morning, perhaps being rattled, out of bed, by a mob, and dragged, into the public square, she thought, she'd never see, the light of another day, but she lives, and she has been, given her life back, and she has got, a second

chance, she has another day, she has years, perhaps, we don't know, what age she was, when she died, we don't know, what became of her, we don't know, what her spiritual condition, was, before the end, but what we do know, is, that she then, had the opportunity, to choose, she had seen, by experience, where sin leads you, she had seen, by experience, the dangers of it, that you can trust, no one, she had seen, how close it brought her, to the very brink, of death, and disaster, and she has been given, a second chance, we have, in this world's, mercy under God, we have a God, of a second chance, for some of us, that may be all, that we take, from it, another chance, but another chance, to go on, and carry on, with our own life, or to have a difference, in our lives, to choose, a different path, that I, always remember, reading many years ago, it's still an appearance, on, an article, about two pilots, who were, shot down, in the first Gulf War, which if you remember, was a, in the invasion, of Kuwait, and Iraq, and so on, and they were, shot down, by the,

[ 28 : 06 ] Saddam Hussein, and the Iraqi government, and they were, held prisoner, and one of them, said how, when he was in captivity, when all hope, had gone, he started praying, and he prayed, that he would get out, and he would see, his family again, he prayed, to God, that he would be released, and in the fullness of time, of course, he and his, his colleague, they were released, and they got out, and they got home again, and I, read to the end, and I looked in vain, for any hint of him saying, and after that, well, I started going to church, and I started, giving thanks to the God, who got me out, when I prayed then, and when he asked, not a word of that, now, he may have been changed, for all I know, but there certainly, wasn't any word of it, there certainly, wasn't any testimony of it, there wasn't any hoots, that having prayed to God, and having received, what he prayed for, that there was so much, as one iota of thanks, to the God, that he prayed to, such a man, having been sprung, as it were, from the jaws of death, having been shot down, in a fighter jet, or whatever it was, whatever manner of aircraft, it was, having been shot down, and escaped death, that time, having been imprisoned, in the hands of a bloodthirsty regime, where he didn't know, whether he would see, the light of another day, having got out, and having got home again, after he had prayed to God, for his deliverance, and received it, maybe he was converted later, but there was no word of it, he prayed to the God, of a second chance, and he got his second chance, only eternity, will tell, what he did with it, we have here, this woman, guilty, yes, we're all guilty, of something, before God, we're all guilty, of some sins, there's always going to be, plenty of witnesses, in God's throne room, against us, but what we receive, from the Lord, is a second chance, here upon earth, once we get to eternity, no more second chances, that might seem rough, to some people, that's one reason, no doubt, why the Romanish doctrine, of purgatory, appeals to some people, the idea, that between heaven, and hell, is this sort of, in between stage, where you can sort of, do a wee bit more, or people can say, so many masses, or put so much money, in the church's coffers, and you get sprung, a wee bit higher up, and eventually, you spring out of purgatory, altogether, and you get back, into heaven, as though you've got, some kind of, intermediate stage, some kind of, middle ground, some kind of, second chance, in eternity, now there is no, word, anywhere in scripture, of any, other destination, for departed souls, in either heaven, or hell, outside of these two, as our confession, of faith puts it, the scripture, acknowledge of none, in other words, they are an invention, it is an invention, in this, any third state, any idea, of a second chance, in eternity, is the invention, of men's vanity, of their minds here, is where God, gives us, another chance, here, and in time, is where the Lord, spares us, from what we deserve, and gives us instead, the opportunity, of what might be, the God, of the second chance, the Lord, now, why is it, do you suppose, that God, doesn't say to us, when we get to eternity, well, look, you really made, a mess of that life, you didn't do as you should, you sing, give it the life away, but I'll tell you what,

I'm going to give you, another 60, 70 years, I'm going to give you, another lifetime, and see if you make, a better job of that, because the reality, is, that when a sinner, departs this life, in a state, of ongoing rebellion, against the Lord, having, no doubt, heard, the opportunity, of grace, heard, the gospel, the good news, and the forgiveness, of sin, has turned their nose up, has turned their back, upon it, and time, after time, has rejected, the grace, and the forgiveness, that the Lord, desired to give them, the only thing, that prevented, such a soul, from sinning, more, and rejecting God, more, was the want, of opportunity, to do so, if somebody, continues, an unrepentant sinner, for 50, 60, 70 years, or however many, they are given, and they depart, this life, finally in a state, of rebellion, against God, then God, himself knows, that if they were given, another 60, 70, 80 years, if they were given, another lifetime, if they were given, a hundred lifetimes, they would fill, every single

lifetime, with rebellion, and sin, against the Lord, rejection, of his grace, turning away, from his love, how do we know this, because in all the lifetime, they were given, that is what they chose, to do, then,

God, gives us, each one, enough, he gives us, the days, that he has fixed, the number, he gives us, enough, of a lifetime, such that, we have, the opportunity, to repent, to be saved, to turn, and seek, the mercy, that he freely offers, he gives us, not just a second chance, he gives us, time, after time, chance, after chance, opportunity, opportunity, after opportunity, and if we, finally, depart this life, without his grace, it will not be, for his want, of trying, I would love, to think, that this woman, not simply, turned away, from whatever, sinful life, she was engaged in, I would love, to think, that she became, one of the crowd, that followed Jesus, I would love, to think, that the love, of the Lord, shone in her soul, and that she was, changed, from that day on,

I would love, to think, and to believe, that whatever, the life she led, thereafter, it was virtuous, it was God honouring, it was focused, on Christ, and maybe it was, I would love, to think so, but the scriptural, evidence, does not testify, one way, or the other, to that, Jesus says, hath no man, condemned thee, she said, no man, Lord, he said, neither do I, condemn thee, go on sin, no more, he doesn't, pronounce, forgiveness, he doesn't, pronounce, pardon, he doesn't, pronounce, peace, he doesn't, pronounce, that she is, cleansed, or that her faith, has saved her, because there's, no mention of faith, we need, to recognise, what isn't, happening here, whilst at the same, time, we recognise, the wonder, of what has, happened here, no man, condemns you, well, neither do I, one of the differences, between,

Scottish law, and English law, is that, whereas, English law, only has, two verdicts, guilty, or not guilty, in Scottish law, as many of you, will be aware, no doubt, there is a third verdict, that can be given, and that is the verdict, not proven, not proven, doesn't mean, that you're innocent, necessarily, doesn't mean, that you're guilty, but you could be guilty, but, the prosecution, has not, proved it, they have not, brought sufficient, evidence, beyond all reasonable doubt, to prove, that this individual, is guilty, of the crime, of which they have been, pronounced, and I said, well come on, just a minute, this woman was taken, in the actual, act of adultery, surely that's enough, okay, fair enough, where are the witnesses, well the witnesses, were all there, five minutes ago, but now there's no witnesses, to be found, now there's nobody there, to say, yeah we saw her do it, yeah we've got to condemn, yes we'll testify, now there's no witnesses, you've got no witnesses, for the prosecution, you don't have a case, not saying, she said, that's it, not saying, we're innocent, all that is being said, here at verse 10, and 11, not proven, no witnesses, for the prosecution, no one, to condemn you, go, sin no more, this is what Jesus, actually says, now I've heard this verse, taken as a, and used, by those who've said, well Jesus obviously, had a pretty relaxed attitude, to sexual sins, or maybe we're just, going to hang up, in this day and age, and we should just, live and let live, and let people do, what they want, because this is what Jesus says, and they forget, that he says, go and sin no more, what he is giving her, is what he gives, every sinner, throughout the course, of their life, as they come into contact, with the one person, who stands between them, and condemnation, if Christ utters the word, we live, if he doesn't, we die, and there'll be plenty, to condemn us, all that stands, between us, and an ongoing, horrendous death, not a stoning, which in many ways, would be an ongoing death, you take a long time, to die, under it, but we would have, an eternal, ongoing death, where you're always dying, but it's never quite, over, and all that stands, between us, and that, is Christ, we are brought, before, the potential, saviour, and we are, given that, opportunity, to turn to him, and to follow him, to wait, upon his word, of dismissal, his word, that will get us, off the hook, and for all, who will trust, and believe in him, that price, is paid, not merely, for a little while, it is paid, to the uttermost, and is paid, to all eternity, what she gets, is a second chance, but what we need, is not just, a second chance, but to seize, that chance, and to give, diligence, to make our, calling, and election, sure, to hold, fast to Christ, and never, let him go, to be like, the woman, who threw herself, at the feet, of Elisha, and held him, by the feet, and Gehazi, went to, to push it away, he says, no leave her, because something's, troubling her, and the Lord, has hidden it from me, she wouldn't, let him go, until he came, with her, and we must, be like that, throwing ourselves, at the feet of Jesus, don't let him go, give him, we can say it, reverently, no peace, until we know, the peace, that he alone, can give, which passeth, on understand, we're not just, walking back, out of the temple, thinking, that was a close one, now we've got, another chance, what we have now,

[ 39 : 31 ] is the opportunity, for our life, to be different, what we have, is the opportunity, for our life, to be Christ, built, he does not, condemn us, if we depart, this life, without Christ, then he will, be the

one, who pronounces, the final sentence, because all judgment, is given into his hands, at the last, all power, is given unto him, in heaven, and in earth, and it is before his throne, that we must bow, and we must stand, but for now, he says, neither do I condemn thee, go and sin no more, like us, she has been given, a second chance, and this is the God, whom we seek, the God, who gives, a second chance, the God, who gives, another opportunity, opportunity, and in him, there is fulfillment, and peace, and blessing, and joy, everlasting, but if we just, thoughts over our soul, say thanks very much,

Lord, I'm back out, into the world, to pursue, my old life, you had the chance, and you blew the chance, but for now, the chance, and the opportunity, is still there, it is not dependent, on our strength, our ability, or our spiritual power, in ourselves, remember what it said, Ecclesiastes, he's out of turn, and so on, of the sun, the race is not, to the swift, nor the battle, to the strong, neither yet, riches, to men of understanding, neither yet, favor, to men of skill, nor yet bread, to the wise, but time, and chance, happeneth, to them all, second chance, happens to us, if we are blessed, by Christ's presence, and if we are wise, we will never seek, to be out of that presence, and never let him go, in time, or in eternity, let us pray.