

Stop It! (From the Now, Sin No More)

John 7:58-8:20

October 5, 2025

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Video and audio versions available online:

<https://relentless-love.org/sermons/everybody-must-get-stoned-2/>

Transcript document prepared by: Heather Eades.

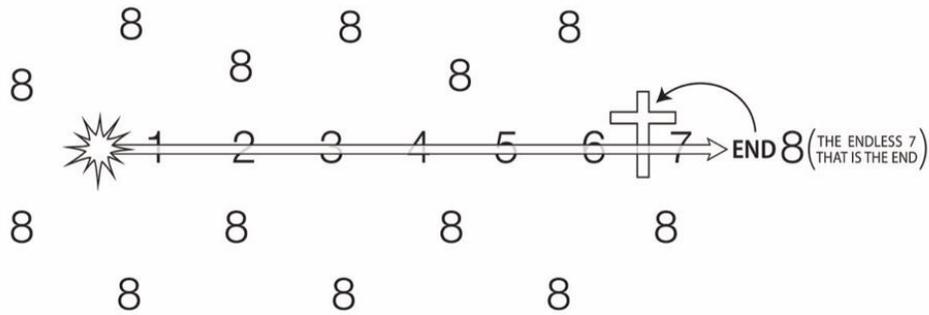
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Message

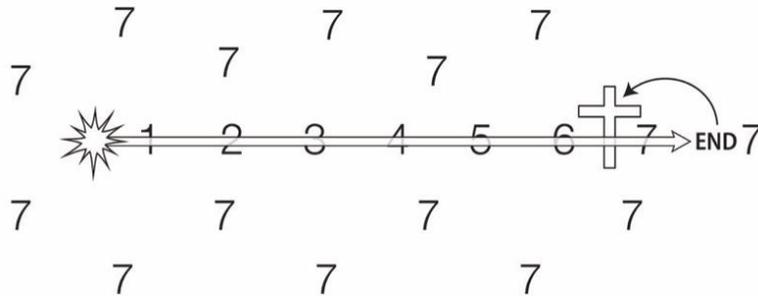
Last week we began talking about the story of the woman caught in the act of adultery in John Chapter Eight. And as we mentioned last time, John chapter 7 and 8 both appear to be about Jesus at the feast of Tabernacles—the weeklong feast, ending with an 8th day sabbath symbolizing an endless Sabbath, God's promised rest. On that day the Jews would leave their individual dwellings and assemble as one dwelling, like a temple made of living stones on the Holy Mountain.

And as we mentioned last time, this story is not in our oldest manuscripts of the Gospel of John, but it is in many ancient manuscripts in a few different places in those manuscripts. Sometimes it occurs at the end of Chapter 7 verse 36, which would mean that this story happened in the temple on the Great day of the Feast. Sometimes it occurs at the end of the Gospel as if it's one more timeless story like the stories of Jesus appearances after the resurrection. Sometimes it appears in Luke just after the Olivet discourse and before the passion, as if John told Paul and Luke heard it from Paul. Most of the time it occurs here, which indicates that it happened right after the Feast, or on the 8th day if John thinks of the 7th day as “the Great Day....” But whatever the case, the rest of chapter 8 appears to be a discourse on the feast AND an explanation of what Jesus says at the end of this story.

He said, “Neither do I condemn you; Go and from [the] now sin no more.” Last time we began talking about the “Neither do I condemn you,” and I said this time we'd talk about the “sin no more.” In other words, “Stop it!” If you said that in Hebrew, you'd use the verb “*shabbath*,” to stop. A stop is the noun “*shabbath*,” sabbath, in English. And that's kind of interesting for the feast of Tabernacles was all about “stopping.” How do you stop? That's what the feast was all about.



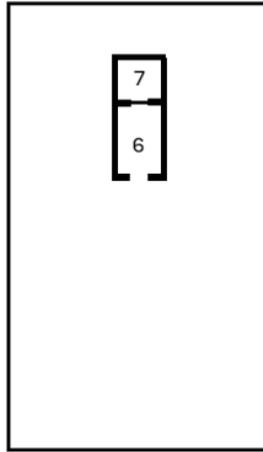
The 1st day was declared to be a sabbath, the 7th day is a sabbath by definition, and the 8th day is an eternal 7th day. The week begins with sabbath, ends with sabbath, and everything that’s anything is ultimately sabbath.



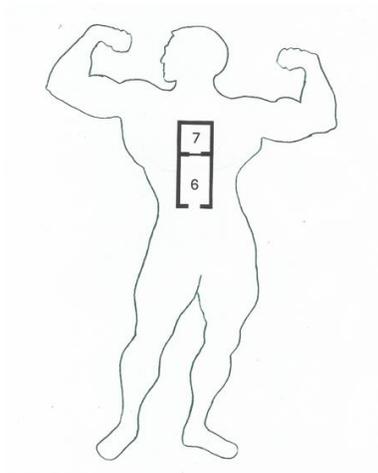
The shape of the feast is the shape of the history of time. Well, this story happens at a time in a place when and where, according to the Hebrew mind, eternity touches time, which we also call “Now.” As we’ve discussed, we’ve all been tricked into manufacturing a false self, an outer man, in space and time. But we each have an inner man, a true self, a Sanctuary in the soul, not made by any human hand; it’s eternal.

In John 8:1 we read, “They went each to his own house,¹ but Jesus went to the Mount of Olives.² Early in the morning he came again to the temple.”

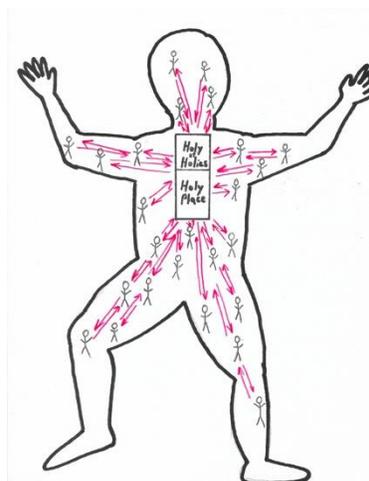
The Temple contained an inner room called the Holy of Holies or the Most Holy Place. It wasn’t simply a place in space, but also a place in time. “God blessed the 7th day and made it holy (that’s the first definition of holiness—the 7th day) for on it, God rested (*shabat*) from all his work that he had done in creation.” According to the book of Hebrews, the outer court represented this age, but the inner court was the presence of the age to come—the 7th day.



So, getting to Heaven is all about getting into the Holy of Holies or maybe getting the Holy of holies into you—that is all of you. And I would remind you, that according to Scripture, you are a temple.



And, as we've learned, we are all to become one giant living temple.

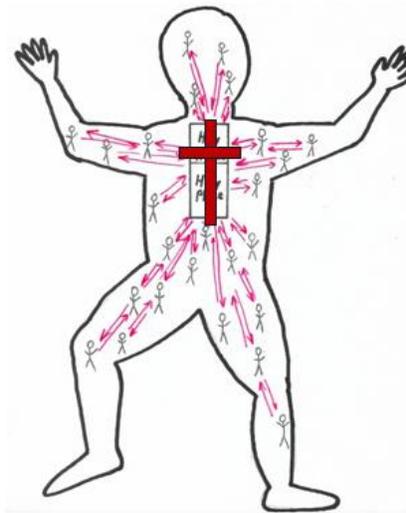


At the time of the events in our text, no one could enter the Holy of holies, except the high priest once a year on the day of atonement. But as Jesus died the veil separating the Most Holy Place from the rest of the temple—the portion built by Solomon, Herod and other men. It ripped from top to bottom.

John 8:2-7:

Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. ³ The scribes and the Pharisees brought a woman who had been caught in adultery and placing her in the midst [*mesos*: middle] ⁴ they said to him, “Teacher, this woman has been caught in the act of adultery. ⁵ Now in the Law, Moses commanded us to stone such women. So what do you say?” ⁶ This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. ⁷ And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.”

Jesus is the only one without sin. And every one of these Scribes and Pharisees, indeed all of Jerusalem, deserves to be stoned, for according to the prophets, Jerusalem was betrothed to Yahweh and had been unfaithful. And Jesus won't pick up a stone, and yet he is the prophesied Stone that strikes the beast, becomes a great mountain, and fills the whole earth.



The Last (*eschatos*) Thing
The 7th Sign that is the Substance

“Destroy this temple and in three days I will raise it up.”

And that's the 7th sign that is the substance in the Gospel of John “Destroy this temple and in three days, I will raise it up.” And he was speaking of the temple that is his body.

Last time we said that if we knew that everyone but Christ deserved to be stoned, and Christ chooses to get stoned along with each one of us, die with us and rise within us, even as us... well, we'd drop our stones and would not feel so all alone. “Well, I would not be so all alone; Everybody must get stoned.”

John 8:7b-11:

he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.”⁸ And once more he bent down and wrote on the ground.⁹ But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.¹⁰ Jesus stood up and said to her, “Woman, where are they? Has no one condemned [*katakrino*] you?”¹¹ She said, “No one, Lord.” And Jesus said, “Neither do I condemn [*katakrino*] you; go, and from [the] now sin no more.”

“Neither do I condemn you.” Period. He didn’t say, “I do not condemn you this time.” as if God were a God of second chances, and maybe chance could save you. He didn’t say, “I don’t condemn you this time, but I might condemn you next time” as if Jesus Christ were not the same yesterday, today, and forever.ⁱⁱ “I do not condemn you” and there’s no mention of a confession or repentance, not even an “I’m really sorry, Jesus. I’ll try harder next time. I promise.”

“Neither do I condemn you.” Isn’t that a little dangerous for Jesus to say? What’s to keep her from committing more adultery? If he said this to all of us, wouldn’t a lot of people be committing adultery? Actually, a lot of people are committing adultery, and all are committing that adultery against him just like the Scribes and Pharisees. And look God hasn’t condemned them... I mean, they’re doing it as he speaks. Why hasn’t God already condemned you, smote you and annihilated you already? What’s so important that he would let so many folks off the hook? “I do not condemn you” That’s a recipe for getting yourself crucified.

“Neither do I condemn you.” What a dangerous and weird thing to say...particularly in the Gospel of John. It’s weird that he doesn’t condemn us now, and yet according to Jesus in John, it would seem that all of us have already been condemned.

In John 3:18 Jesus said, “...whoever does not believe is condemned [*krino* (v), judged] already, because he has not believed in the name of the only Son of God.¹⁹ And this is the judgment [*krisis* (n), judgment]: the light has come into the world, and people loved the darkness rather than the light because their works were evil [... not some people just “people].”ⁱⁱⁱ

“The day you eat of it (6th day) dying you will die,” said God our Father. Maybe we’ve already been condemned. According to John, until we believe we’re already dead (John 5:24) and the wrath of God remains on us (3:36). Maybe, we’re already alone, dead, and suffering the wrath of God. Or maybe, we’re each one so terrified of being condemned that we’ve condemned ourselves with our own terror—condemned our ‘selves’ to live our lives as if we’d already been buried alone in a box.

“Neither do I condemn you.” says Jesus, the Word of God. What a weird thing to say, if you’re the Word of God, for “All things were made through you, and without you, was not anything made that was made.” That’s what John told us at the start of this Gospel. “And God saw everything that he had made (with his Word) and behold it was all very good—it is finished.” If you were the Word of God, whatever you condemned would have to be something that you hadn’t made and so didn’t actually exist. If the Word of God condemns something, wouldn’t that something have to actually be nothing, that we thought was a something, a false something?

“Neither do I condemn you. Go, and from now on sin no more.” What is sin? Paul tells us “whatever does not proceed from faith is sin.” Sin is whatever I do in fear that God is not Good and God is not Life, that God is not faithful to his own Word. Sin is lack of faith that God is Jesus—And Jesus literally means Salvation. “Whatever does not proceed from faith is sin,” writes Paul, which explains a verse that has puzzled me for most of my life. Romans 8:3, “By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh in order that the righteousness of the law might be fulfilled in us who walk not by the flesh but by the spirit.” “Sin in my flesh,” must be faithlessness in my flesh; And that’s what adultery is—faithlessness.

So, God condemns the faithlessness in me with the faith of Jesus in me. He condemns unrighteousness in me with the righteousness of Christ in me. He condemns the lies in me with the truth that is him in me, the darkness in me with the light that is him, the death in me with his eternal life rising in me, like a fountain.^{iv} He condemns the fear in me with the Perfect Love that is Him. And He did that two-thousand years ago on a tree in a garden at the edge of space time and eternity. So, sin no more. Stop sinning, *shabat*, says Jesus. At Chew the Fat this last week, everyone seemed pretty interested in that last line: “Why did he say, ‘sin no more’? Sin no more or what?” “I do not condemn you. Sin no more or I will condemn you?” Is that what Jesus is saying?

For 1500 years the Institutional Church has been rather preoccupied with finding ways to say, “Yes, that is exactly what he’s saying, for simply saying, ‘I don’t condemn you.’” is far too dangerous. By 500 or so, the Roman church figured out how to say, “You’ll be condemned if you don’t do all sorts of things that we’ll prescribe—we’ve got priests, formulas, activities, and one day we’ll invent indulgences.” Luther and Calvin said “No! You’re condemned if you do NOT believe that you’re saved by Grace through faith and this not of yourself. BECAUSE THEN you’re NOT saved by Grace through faith and this not because of yourself. BECAUSE God just doesn’t want to save you but torture you forever. Joseph Arminius argued “No! You’re condemned if you don’t have faith, and faith is not by Grace; it’s this thing called “free will,” which is your will apart from God’s Will. In other words, you save yourself with yourself.” Confusing, but it all adds up to “God does not condemn you, and sin no more, because he might very well condemn you to endless condemnation.” In other words, “Fear not, have faith that you are forgiven, or you might not be forgiven, but forever damned because you don’t have faith—faith that you are forgiven.” In other words, “Trust that God is Salvation, or God will not be salvation. Pretend that God is Salvation because you must save yourself from God.”

Katherine went to see a counselor to help her with her “issues.” He explained that he charged five dollars for the first five minutes and expected it to take no longer than that. Then he said, “Go.”

Video clip: *MAD TV*, Season 6. Episode 24: *New Therapy*
Comedy Central (2001)

Scene opens on Katherine Bigmans [Mo Collins] sitting at a desk with her councilor Dr. Switzer [Bob Newhart].

Katherine Go, what?

Dr. Switzer Tell me about the problem that you wish to address.
Katherine Oh, okay, uh, well, I have this fear of being buried alive in a box. I just, I start thinking about being buried alive and I begin to panic.
Dr. Switzer Has anyone ever tried to bury you alive in a box?
Katherine No. No, but truly, thinking about it does make my life horrible. I mean I can't go through tunnels, or be in an elevator, or in a house, anything boxy.
Dr. Switzer So what you're saying is you're claustrophobic.
Katherine Ah, yes, yes, that's it.
Dr. Switzer All right, well let's go Katherine. I'm going to say two words to you right now. I want you to listen to them very, very carefully. Then I want you to take them out of the office with you and incorporate them into your life.
Katherine Shall I write them down?
Dr. Switzer Well, if it makes you comfortable. It's just two words. We find most people can remember them.
Katherine Okay.
Dr. Switzer You ready?
Katherine Yes.
Dr. Switzer Okay. Here they are. Stop it!
Katherine I'm sorry?
Dr. Switzer Stop it!
Katherine Stop it?
Dr. Switzer Yes. S-T-O-P. New word, I-T.
Katherine So, what are you saying?
Dr. Switzer You know, it's funny, I say two simple words, and I cannot tell you the amount of people who say exactly the same thing you're saying. I mean, you know, this is not Yiddish, Catherine. This is English. Stop it.
Katherine So I should just stop it?
Dr. Switzer There you go. I mean, you don't want to go through life being scared of being buried alive in a box, do you? I mean, that sounds frightening.
Katherine It is.
Dr. Switzer Then stop it.
Katherine I can't. I mean it's been with me since childhood.
Dr. Switzer No, no, no. We don't go there. Just stop.
Katherine So, I should just stop being afraid of being buried alive in a box?
Dr. Switzer You got it. Good girl.

There's a pretty good chance that each one of us is going to die. And it's kind of hard to believe that we just cease to exist, as if we never were, for we each have this sense that we're each more than just dust travelling through space and time. And so, this fear, that one might be buried alive in a box, may be rather common, for your body will be buried in a box or reduced to dust by fire. In Hebrews, Scripture says that the devil keeps us in "lifelong bondage" through the "fear of death."^v Fear manifests in all sorts of unhealthy ways, doesn't it? But how do we stop it? Shabat.

Video clip: *MAD TV*, Season 6. Episode 24: *New Therapy*
Comedy Central (2001)

Scene opens on Katherine Bigmans [Mo Collins] sitting at a desk with her councilor Dr. Switzer [Bob Newhart].

Dr. Switzer Well, it's only been three minutes, so that will be three dollars.
Katherine Actually, I only have a five, so...
Dr. Switzer Well, I don't make change.
Katherine Then I guess I'll take the full five minutes.
Dr. Switzer Fine. Alright. What other problems would you like to address?

Katherine I'm bulimic. I stick my fingers down my throat.
Dr. Switzer Stop it! Are you a nut of some kind? Don't do that.
Katherine But I'm compelled to. My mom used to call me...
Dr. Switzer No, no. We don't go there.
Katherine But I've been having this dream...
Dr. Switzer No, we don't go there either.
Katherine But my horoscope did say...
Dr. Switzer We definitely don't go there. Just stop it. What else?
Katherine Well, I have self-destructive relationships with men.
Dr. Switzer Stop it. You want to be with a man, don't you?
Katherine Mm-hmm, mm-hmm, yes.
Dr. Switzer Well then, stop it. Don't be such a big baby.
Katherine I wash my hands a lot.
Dr. Switzer That's alright.
Katherine It is?
Dr. Switzer I wash my hands all the time. There's a lot of germs out there. Don't worry about that one.
Katherine I'm afraid to drive.
Dr. Switzer Well, stop it. How are you going to get around? Get in the car and drive, you kook. Stop it.
Katherine You stop it. You stop it.
Dr. Switzer What's the problem Katherine?
Katherine I don't like this. I don't like this therapy at all. You're just telling me to stop it.
Dr. Switzer And you don't like that?
Katherine No, I don't.
Dr. Switzer So you think we're moving too fast, is that it?
Katherine Yes, yes I do.
Dr. Switzer All right. Then let me give you ten words that I think will clear everything up for you. You want to get a pad and a pencil for this one?
Katherine All right.
Dr. Switzer Are you ready?
Katherine Mm-hmm.
Dr. Switzer All right, here are the ten words: Stop it, or I'll bury you alive in a box!

Does that remind you of church, just a wee bit? Believe that you're forgiven or you'll never be forgiven. Trust that God is Grace or God will never be Grace. Have faith that you're NOT condemned, or you'll be condemned and realize that you never had faith. It just buries you deeper in the box, pretending to love God, but utterly terrified of God—perhaps secretly even despising God. “Fear is the beginning of Wisdom,” says Scripture. But Wisdom is the Word of Love. And John tells us, “God is Love” and “perfect Love casts out fear for fear has to do with punishment.” So, Love may get our attention with fear, (for sometimes we think that fear is all that there is), but Perfect Love casts out fear.

So, Jesus said to this obviously terrified woman lying in the dust, stripped naked, if not in body at least in soul and spirit. He said, “Neither do I condemn you... go and from the now sin no more...” And we wonder, “Or what? Will you condemn us? Is the Judgment of God dependent on me?”

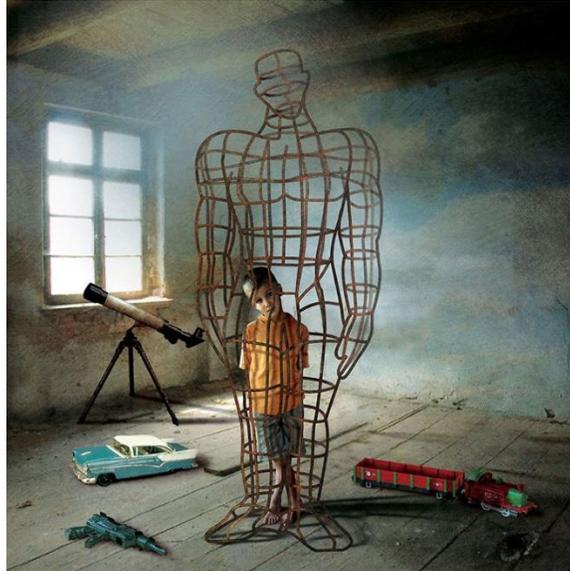
John 8:10-15a:

Jesus stood up and said to her, “Woman, where are they? Has no one condemned [katakrito] you?”¹¹ She said, “No one, Lord.” And Jesus said,

“Neither do I condemn [*katakrino*] you; go, and (literally) from [the] now ~~on~~ sin no more.” ¹² **Again Jesus spoke to them** [“Them” must refer to the people at the feast in the temple] **He spoke to them, saying, “I am [*ego eimi*] the light of the world** (According to physicists, light does not experience the passage of time, crazy!). **Whoever follows me** [“The one following me”] **will not walk in darkness, but will have the light of [the] life.”** ¹³ **So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.”** ¹⁴ **Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going.** ¹⁵ **You judge [*krino*] according to the flesh...**

What is God’s problem with flesh? Does God hate flesh? In Ephesians Paul writes, “No man (no Adam, first or last) ever hated his own flesh but nourishes and cherishes it, as Christ does the church.” So, listen up: Jesus doesn’t hate his own flesh, and you are HIS flesh. So, what’s his problem with flesh? Well, we just learned that he condemns sin in the flesh, and sin in the flesh is lack of faith in the flesh—faithlessness toward him our bridegroom. It’s lack of faith in Love, that is the problem with our flesh, and so our flesh remains alone. “It’s not good for Adam to be alone,” said God our Helper.

Do you remember what Adam and Eve both did after they took the fruit of the tree of the knowledge of good and evil and their eyes were opened? They saw that they were naked, and they covered the very spot in their flesh where they were to commune with each other in the very image of God. They hid from each other, and they hid from God, the One we all long for but do not trust, for now we see it, we haven’t trusted, the one we should trust, the Word of Love, made fit for us, Jesus, our Helper. They hid in fig leaves from each other and they hid in the trees from the Lord. The Lord calls to the Adam, humanity, saying “where are you” and the Adam answers “I heard you and I was afraid and so I hid.” They hide in justification and blame, “It was the woman you gave me,” and she says, “it was the snake who deceived me.” Sure, but they don’t confess. They’re hiding their faithlessness, which is their sinfulness, from the presence of God who is Grace, Our Bridegroom. We all do it: We all judge ourselves and condemn ourselves, so we won’t be judged by God and condemned by God for our lack of faith in his Grace. Unconsciously, I ask myself, “What would I do if I had faith?” And I answer, “I’d walk on water, build a big church, preach the best sermon, always be smiling, and never be lonely.” I create expectations, try to fulfill those expectations, in fear of failing at those expectations, and when I fail at my own expectations, I condemn myself.



I create a box, and try to live in that box, but that box becomes a prison. To say it in theological language, I try to justify myself, for I don't believe that He justifies me—that he makes me right, which is wrong. I hide from righteousness in a prison of self-righteousness. We all do it.



The younger brother thinks, I'll take my inheritance leave home and make myself right—but only imprisons himself in a pig pen. The older brother thinks, I'll stay at home, do what Dad says, and so make myself right—but only imprisons himself in the outer darkness. Both boys condemn themselves while the father says, "all that is mine is already yours." (Luke 15:31) We judge according to our own flesh, utterly unaware that we are actually our Lord's flesh and he loves and cherishes each one of us, just us.

It's the foolish virgin, who tries to impress the bridegroom on her honeymoon night with ribbons, bows and puffy dresses, utterly unaware of what it is that the bridegroom wants. The End of the Feast of Tabernacles is a picture of our honeymoon night, when we lose our individual tent and become his tent, his body, his bride.

The Pharisees threw this woman at our Lord's feet totally unaware of what our Lord wants—

- Yes, she committed adultery, but he, Hosea, is still her bridegroom;
- Yes, she was unfaithful, but he remains who he is, faithful;
- Yes, she had sin in her flesh, but he condemns the sin in her flesh, by making himself Grace in her flesh—even body broken and bloodshed.

And Grace in her flesh will give birth to Love, Joy, Peace, Patience, Kindness, Goodness, Gentleness, faithfulness and self-control. It rises like a fountain and blows all of our boxes apart.

John 8:15:

You judge [*krino*] according to the flesh; I judge [*krino*] no one.

Well, if he doesn't judge this woman, of course he doesn't condemn this woman. He judges no one. That's crazy! And it gets crazier. Remember John 5:22? "The Father judges no one but has given all judgment to the son." Now, read our verse again. John 8:15, "You judge according to the flesh; I judge no one."

John 8:16:

Yet even if I do judge [*krino*], my judgment [*krisis*] is true, for it is not I alone who judge [literally "true, because I am not alone"], but I and the Father who sent me.

Now, it's obvious that our English words can't capture the full meaning of what Jesus was saying. But if you believe your Bible, Jesus is at least saying something like... "The Father judges no one and has given all judgment to the Son." And "I, the son, judge no one... I only do what I see the Father doing." "Father judges no one; I judge no one; Our judgment is true." In the next paragraph he'll say, "And I have much to judge." I'm trying to say, I think he doesn't judge because he is the judgment, the judgment of non-condemnation, the judgment of Grace. And so, to judge, he simply has to show up like Light shining in the darkness.

- The Light is the judgment of Darkness.
- Truth is the judgment of Lies.
- Love is the judgment of isolation.
- Grace is the judgment of all sins.
- And Reality is the judgment of all illusion.

I don't judge my dreams and condemn myself; I wake from my nightmares and think—hallelujah, it was only dreaming and now I love my life! God is Father Son and Holy Spirit in a communion of self-abdicating, self-sacrificing, self-giving Love called eternal Life. And God is Reality, and in Reality, He is in all in all. And so, if anyone is alone, that one is trapped in a nightmare.

On the 7th day of the feast of Tabernacles, along about 520 BC, just before the great day, the 8th day, the Prophet Haggai receives a revelation. He hears God say, "Yet once more I will shake not only the earth but the heavens... and I will shake all nations, so that the treasures of all nations shall come in and I will fill this house with glory." The book of Hebrews quotes Haggai and says, "this phrase, 'Yet once more,' indicates the removal of things that are shaken—that is things that

have been made—in order that things that cannot be shaken may remain. Let us be grateful for receiving a kingdom that cannot be shaken.”

You are part of a kingdom that cannot be shaken, that is a kingdom that hasn't been made, and so must be eternal. That would make sense, if the whole thing is filled with I am that I am, who is Relentless Love, Reality Himself. Anything else must be an illusion.

Jesus says to the woman, “Neither do I condemn you, Go and from the now sin no more. Stop it! Shabat.” The men no longer condemn her, neither the Father nor the Son have ever condemned her, and yet he says “sin no more.” Something is condemned and someone may still do some condemning.

At Chew the Fat, someone said, “I don't know if I throw many stones at others, but I sure like to throw them at myself.” “Me too.” I responded. I think the lie of human religion is that if I hate myself enough, I'll be good, but the measure I give is the measure I get, and all that hate is not good but evil. Imagine this poor unfaithful woman lying on the floor in the dust before Jesus, the very revelation of Divine Faithfulness and Grace. Wouldn't she become incredibly aware of her own Faith-lessness and Sin and be tempted to hide herself in a false self—a box of fig leaves and fear?

The Pharisees did become painfully aware of their faithlessness, and they left; they judged themselves out of the Garden. They must've still been under the illusion that they could make themselves faithful, righteous, and true, but at the end of the chapter, they will pick up stones to throw at Jesus. And in a few months, they'll take his life on the tree in the Garden and discover that it was their own life that they took. Jesus will catch them, just as he caught this woman in a web of painful Grace. At that moment she has no place else to go; She's come to the end of herself and the edge of all things new.

He said “I don't condemn you. Go, and from the Now, sin no more.” I think that means, “I don't condemn you, ever. I don't change. Now Go! and from the Now—The Sabbath of God—sin no more.” No more. That is, “Don't condemn yourself, for that is the very box that you have been trapped in. That's the sin, the original sin. Attempting to create yourself, save yourself and justify yourself in time—yourself, which then cannot be yourself for you are, and have always been, my creation.” You built the box by believing the lie that you can take the fruit from the tree and make yourself God. When the truth is that God has always made you himself by giving you Jesus—He is your life—your wisdom righteousness, sanctification, and redemption.

So, you see: Jesus really doesn't condemn her, but Jesus really does condemn her condemnation of herself. Jesus is the judgment on all our judgments. Jesus is vengeance on all our vengeance. And Adam, I don't think he condemns you either. But he does condemn your condemnation of you. For by condemning yourself and those around you, you've built a box. And you think that that box is you, but it's actually a lie about you. You've buried yourself alone in the dark in that box. But Jesus chose to bury himself with you in that box. He doesn't condemn you, but he separates you from your sin; He annihilates your faithlessness with his faithfulness. He is the promised seed; He is he Word in the beginning “let us make man,” He is the Word spoken from

the tree, the Seed in the Fruit: Father Forgive. Even as we take his life, he gives his life—He is the judgment of God.

So why did he say, “I don’t condemn you. Go and from the Now, sin no more.” Well maybe because he doesn’t want to be buried alive in a box. Every time you sin, every time you act out of fear for yourself rather than faith in love, you bury yourself in a box, and you bury him in that box, for he chooses to be with you in that box.

- He feels all you feel, He suffers all you suffer,
- He weeps with you so that you would forever laugh with him...
- He is the faith in your faithlessness, the hope in your hopelessness, the love in your apathy.
- He is literally your life in the box... But he doesn’t want to stay in the box...

However, the evil one does want him to stay in the box. That’s why he tempts you to sin and then accuses you of sin—so you’ll bury yourself alive in a box. Sometimes the evil one finds ways to have some literally buried alive in a box. Twice I’ve prayed with friends who’ve seen Jesus come and take them out of a box—with one friend he revealed that he was also buried in that box. The story is far too much to tell here and now, but when he took each of them out of the box, we couldn’t stop worshipping, it was like a fountain.

Those friends did not build that box, and yet the evil one has tricked all of us into building a psychic box^{vi}—“The day you eat of it (the 6th day) dying you will die.” Says God. The evil one says, “You will not die” and then after we eat the fruit, “You will always be dead, alone in a box.” But Jesus tricks the evil one by burying himself with us in that box. When you see him there you won’t be able to stop worshipping. And everything that’s anything is worship.

My friend Brian is a chaplain who watches online; Recently he sent this to me: “I found that there was an obvious and direct correlation between the extent to which I contemplated this vision of ultimate redemption (that eternal non-condemnation) and the extent to which I found my heart enthusiastically aligned with the two greatest commandments – Love God and Love My Neighbor. I found that it produced in me greater patience with others. Greater compassion. An increased willingness to admit my own faults and to humble myself and apologize when I wrong others. An increased ability and desire to delight in the success of others. I found that it significantly reduced the power of various temptations in my life, like lust and greed. It produced joy welling up from deep in my heart. It produced a heart overflowing with worship. I find my heart filling with thanksgiving even right now as I make this list...”

That’s Jesus getting out of the box. That’s the fountain.

John 8:15-20:

You judge [krino] according to the flesh; I judge [krino] no one. ¹⁶ Yet even if I do judge [krino], my judgment [krisis] is true, for it is not I alone who judge [literally: “true, because I am not alone”], but I and the Father who sent me. ¹⁷ In your Law it is written that the testimony of two people is true.^{vii} ¹⁸ I am the one who bears witness about myself, and the Father who sent me bears witness about me.” ¹⁹ They said to him therefore, “Where is your Father?” Jesus answered,

“You know neither me nor my Father. If you knew me, you would know my Father also.” ²⁰ **These words he spoke in the treasury** [gazophylakio: gaza (treasure) + phulake (a hold, a guard, a watch)] , **as he taught in the temple; but no one arrested him, because his hour had not yet come.**

So how do we stop it? How do we get over this fear of being buried alive in a box? How do we “Go, and from the now, sin no more?” Well, it happened for this woman during the Feast of Tabernacles and for some reason John writes “these words he spoke in the treasury of the temple.” You are a temple, and in you I believe there is an inner sanctuary, and in that place a lamb on a throne and the treasure of all nations, the kingdom come. John says that he spoke these words in the gazophylakio—scholars don’t know exactly what he means by that, but Gaza means “treasure” and *phylakio* is a sealed box. I think maybe he’s talking about the Holy of Holies. It’s always Now in that place; it’s the place where eternity touches time. In it is the Judgment Seat of God, and on the throne is a Word. When you hear that Word, your old man dies, and your new man rises, the fountain begins to flow, and eternity invades time. And that’s how you stop! From the now, you sin no more.

Jarek was always moving and always seemed to be getting in trouble. He was four at the time, and I was performing a marriage ceremony for his mother Janielle and her boyfriend, Andy. Janielle was white. Andy was white, and Jarek was chocolate brown. His flesh said, “Andy is not my Father.” And now Andy was taking his mother. I suspect that’s why Jarek was always moving, always lookin’ for trouble. During the ceremony, he was everywhere, just out of control. He started out as the ring bearer, but by the time we got to the vows, someone else was holding the ring and Jarek was imprisoned between two relatives in the front row. Janielle said her vows; Andy said his vows. Jarek was squirming in his seat. I was starting the ring ceremony when suddenly Andy stopped me. I thought he was going to yell “Jarek, Stop it!” But in front of everyone, he turned around, fixed his gaze on Jarek, and said, “Jarek!” Jarek froze; everybody froze. Then Andy said: Jarek, I love you with all my heart. And I will always be your daddy. And you will always be my son.” Jarek Conelly did not move; he did not make a sound for the rest of the service. I didn’t get to hear it, but I bet the next word he spoke was something like, “Daddy.” Last I heard Jarek is doing well. If I remember correctly, he recently graduated from West Point.

Communion

On the night that Jesus was betrayed by all of us, he took bread and broke it saying this is my body broken for you. And he took the cup saying this is the covenant in my blood, poured out for the forgiveness of sins. Drink of it all of you and do it in remembrance of me.

I think he’s saying “I don’t condemn you (period) From the Now. You will try to create yourself in space and time, and you will condemn yourself in space and time. So, when you observe yourself trapped in fear, shame, anger, lust and greed, run back to the now. You will find me here in the sanctuary of your soul. “I do not condemn you (period). From the Now, sin no more.” Dark cups are wine light cups are juice. Tear off a piece of bread, dip it in the cup, and place it in your gazophylakio.

Endnotes

ⁱ ⁶ These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, ⁷ but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. ⁸ By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing ⁹ (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, ¹⁰ but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. – Hebrews 9:6-10 ESV

ⁱⁱ Hebrews 13:8

ⁱⁱⁱ Jesus didn't actually say "condemned" in John 3:18, he said "judged."

krino means to judge, and *katakrino* means to judge against, that is to condemn. But the translator uses "condemn" for it makes sense to us.

^{iv} He condemns what it is that I am not with I am that I am in me.

He condemns the loneliness in me with the presence of Love in me, that would be himself in me, his body, bride and temple.

^v Hebrews 2:15

^{vi} In 1 Corinthians 15 Paul refers to this as the *psychikos* body, the soulish body, as opposed to the *pneumatikos* body, the spiritual body.

^{vii} Jesus says, "your law." You can't find this in Scripture, although you can find something like it in Numbers 35:30.