



the
gospel
of

JOHN

part two: *can He be trusted?*

PART 2: WEEK 6 READING PLAN

YOU CAN'T CANCEL MERCY

**WEEK OF MONDAY, JUNE 1
THROUGH SUNDAY, JUNE 7, 2026**

JOHN 7:53–8:11

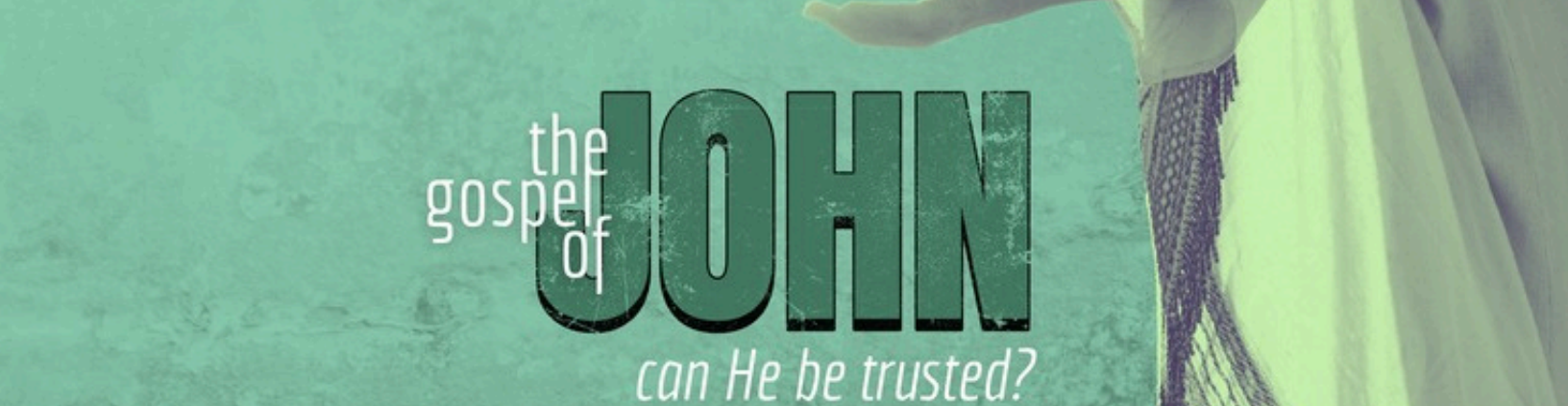
SCRIPTURE TO MEDITATE ON AND MEMORIZE THIS WEEK

JOHN 8:11
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“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

JOHN 8:11

Spend a few minutes each day reading this verse slowly. Let the words move from information to formation. Ask the Lord to reveal where you have been feeding your soul with temporary bread, and invite Him to satisfy the hunger only He can meet.



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WEEKLY SUMMARY

WEEK OF MONDAY, JUNE 1 THROUGH SUNDAY, JUNE 7, 2026

YOU CAN'T CANCEL MERCY

This week's reading plan centers on one of the most familiar and emotionally powerful stories associated with Jesus: the woman caught in adultery. Many modern Bible translations include a note or brackets around John 7:53–8:11 because the earliest manuscripts do not place this passage here in John's Gospel. That note is an act of honesty from translators, not a threat to the reliability of Scripture. Christians have treasured this story for centuries because it reflects the character of Jesus we see throughout the Gospels: truthful, merciful, morally clear, and deeply restorative.

The scene is tense. A woman is dragged into the temple courts and placed in the center. Her sin is exposed publicly. Her shame becomes useful to people with a hidden agenda. The religious leaders quote Moses, but John tells us their motive is accusation. They are using her situation as a trap for Jesus. She is caught in sin, and she is also caught in someone else's scheme.

Jesus refuses to let the accusations control the moment. He bends down, writes in the dust, and then speaks a sentence that turns the whole crowd inward: "Let any one of you who is without sin be the first to throw a stone at her." One by one, the accusers leave. The stones fall. The crowd thins. The woman remains. Then Jesus speaks mercy in the very place where everyone else expected judgment.

This week, we will reflect on shame, judgment, self-examination, mercy, and fresh starts. We will ask where shame has tried to define us, where we have judged others harshly while expecting mercy for ourselves, and where Jesus is inviting us to leave old patterns behind and walk into the new life He gives.

JOHN 8:11

MONDAY, JUNE 1, 2026

When Shame Controls the Narrative

READ

John 8:1–6; Genesis 3:6–13; Psalm 32:1–5; Romans 3:23–24

REFLECT

John 8 opens with a woman placed in the center of the crowd. She is unnamed. She is exposed. She is surrounded by people who speak about her while she stands in silence. The leaders identify her by what was caught and exposed: “this woman was caught in the act of adultery.”

Her sin was real, and now she is shamed publicly. They’ve decided her failure will frame her whole identity. Shame takes one exposed part of a person’s life and tries to make it the entire story. A human being made in the image of God becomes a label, a rumor, a reputation, a failure, and a cautionary tale. That same pattern appears in Genesis 3. After Adam and Eve sin, they hide, cover themselves, shift blame, and avoid being seen. Guilt names what happened. Shame begins to distort who we believe we are.

David describes the heaviness of hidden sin in Psalm 32. Silence made his body ache. Concealment drained his strength. Confession brought him back into the mercy of God. Scripture handles sin with seriousness, yet it also shows us that grace reaches deeper than shame. Paul says all have sinned and fall short of the glory of God, and all are justified freely by God’s grace through the redemption that came by Christ Jesus.

The woman in John 8 is the one whose sin is visible, but she is not the only sinner on the scene. That truth searches every heart. Visible failure is easier to condemn than hidden pride. Public sin is easier to discuss than private brokenness. Jesus sees the whole room. He sees her sin, their motives, her shame, their self-righteousness, and every heart standing in the crowd.

QUESTIONS

- Where has shame tried to make one part of your story the whole truth about you?
- How is Jesus inviting you to bring what has been hidden under His mercy?

TUESDAY, JUNE 2, 2026

The Whole Story

READ

John 8:3–6; Leviticus 20:10; Deuteronomy 22:22; Proverbs 18:13; James 2:12–13

REFLECT

The leaders quote the Law of Moses, but the scene raises serious questions. If the woman was caught in the act, the adulterous man's absence should trouble us. The Law addressed adultery as an act involving two parties. Yet only the woman is dragged into the center. That absence reveals the selective nature of the accusation. John also tells us they were using the question as a trap in order to accuse Jesus.

Public shame often presents itself as moral clarity while hiding selective motives. The leaders know enough Scripture to sound righteous, but they are handling truth in a way that strips a person of dignity. They are using a woman's shame to corner Jesus. That should sober us because religious language can still be used in ways that do not reflect the heart of God.

Proverbs says it is foolish and shameful to answer a matter before hearing it. That wisdom is needed in every generation. Our world can reduce a person to a headline, screenshot, rumor, comment thread, or one terrible moment within seconds. Consequences may be necessary. Truth may need to be told. Still, followers of Jesus should be careful with partial stories, selective outrage, and judgment that moves faster than humility.

James writes that judgment without mercy will be shown to anyone who has not been merciful, and mercy triumphs over judgment. Truth matters deeply, and Jesus teaches us to handle truth as people who still depend on mercy ourselves. The way we speak about another person's failure often reveals how deeply we understand our own need for grace.

QUESTIONS

- How has shame stopped you from seeing the full picture in your own life or someone else's?
- Where do you need to slow down before accepting a partial story as the whole truth?

WEDNESDAY, JUNE 3, 2026

The Stone in Your Hand

READ

John 8:6–9; Matthew 7:1–5; Luke 6:36–38; Deuteronomy 17:6–7; Deuteronomy 19:16–19

REFLECT

Jesus' response is stunning. He bends down and writes on the ground. The text does not tell us what He wrote, and that silence in the text is worth respecting. What we do know is that Jesus interrupts the hypocrisy of the accusers. The leaders want an answer. The crowd is watching. The woman is holding her breath but Jesus slows the room down.

Then He says, "Let any one of you who is without sin be the first to throw a stone at her." Those words place the accusers beneath the same standard they put on her. Under the Law, witnesses were normally the first to throw the stones. False or malicious witnesses could receive the penalty they intended for the accused. Jesus makes the accusers feel the weight of the truth they are holding.

That connects closely with Jesus' teaching in Matthew 7 and Luke 6. The way we judge, condemn, forgive, and extend mercy matters deeply. "For with the measure you use, it will be measured to you." Jesus turns the measure in their hands into a mirror for their hearts. They arrived ready to weigh her by the heaviest standard possible. Jesus holds them to the same standard.

One by one, they leave. The older ones first, then the others. Imagine the sound of those stones dropping to the ground. Each thud was the sound of a heart being searched. Each dropped stone was a confession that the person holding it still needed mercy.

QUESTIONS

- What stone of judgment do you need to drop today and examine your own heart?
- Do you judge others harshly while expecting mercy for yourself?

THURSDAY, JUNE 4, 2026

The Mercy We Give

READ

Matthew 5:7; Micah 6:8; Hosea 6:6; Matthew 9:10–13; Ephesians 4:31–32

REFLECT

Jesus said, “Blessed are the merciful, for they will be shown mercy.” That beatitude sounds beautiful until we stand in a moment where we would rather hold the stone. Mercy requires strength because it resists the easy pleasure of condemnation. People who know their own need for grace learn to handle others with humility.

The religious leaders in John 8 arrive with Scripture, authority, a public accusation, and a woman whose failure has been exposed. Their lack of mercy reveals something fragile in them. They can identify her sin clearly, yet they seem unable to recognize their own need before God. They want a standard applied to her that they are not prepared to stand under themselves.

God has always cared about mercy. Through Hosea, He said, “I desire mercy, not sacrifice.” Through Micah, He called His people to act justly, love mercy, and walk humbly with God. Jesus quoted Hosea when He ate with tax collectors and sinners, telling the religious leaders to learn what it means that God desires mercy. Mercy belongs to the heart of God.

Paul tells believers to get rid of bitterness, rage, anger, harshness, slander, and malice. Then he calls us to kindness, compassion, and forgiveness, rooted in the forgiveness we have received in Christ. Christian mercy grows from received mercy. We lower the stone because we remember the cross.

QUESTIONS

- Where are you withholding mercy from someone while asking God to give mercy to you?
- How can receiving the mercy of Jesus reshape the way you treat someone who has failed?

FRIDAY, JUNE 5, 2026

A Fresh Start

READ

John 8:10–11; Romans 8:1–4; Psalm 103:8–14; Isaiah 43:18–19; 2 Corinthians 5:17

REFLECT

After the accusers leave, Jesus speaks directly to the woman. The crowd had talked about her. The leaders had used her to make a point. Jesus addresses her as a person. “Woman, where are they? Has no one condemned you?” She answers, “No one, sir.” Then Jesus says, “Neither do I condemn you. Go now and leave your life of sin.”

She may have entered that moment fearing death, humiliation, abandonment, and a future permanently ruined by shame. Jesus gives her freedom, dignity, and a fresh start. He refuses to let the crowd write the ending of her story. He sends her forward with both mercy and a new direction.

Romans 8 declares that there is now no condemnation for those who are in Christ Jesus. Sin is not treated lightly in that statement. Christ is treated as fully sufficient. Jesus can speak freedom because He will bear judgment. He can offer a fresh start because He will go to the cross. The stones did not fall on her that day, but Christ would soon carry sin and shame in His own body.

Isaiah says God makes a way in the wilderness and streams in the wasteland. Paul says anyone in Christ is a new creation. Jesus turns a life sentence into a fresh start. That is the hope of the gospel.

QUESTIONS

- Are you allowing condemnation from yourself or others to hold you back from the life God has for you?
- Where do you need to receive the fresh start Jesus is offering?

SATURDAY, JUNE 6, 2026

Leave Your Life of Sin

READ

John 8:11; Romans 6:1-14; Titus 2:11-14; Galatians 5:1; 1 John 1:5-9

REFLECT

Jesus' final words give the woman both relief and direction: she is free to leave, and she is called to live differently. "Go now and leave your life of sin." Jesus gives her a fresh start that includes a new path.

Grace frees us from the old story. Paul asks, "Shall we go on sinning so that grace may increase?" His answer is clear: by no means. Those who belong to Christ have been set free from sin's rule and called to offer themselves to God. Titus says the grace of God teaches us to say no to ungodliness and worldly passions and to live self-controlled, upright, and godly lives.

Mercy is Jesus breaking the power of what destroys us. His words remove the sentence and open the door to freedom. The woman is released from the accusation, and she is invited into a life no longer governed by the sin that brought her there. First John says if we claim fellowship with God while walking in darkness, we do not live out the truth. When we walk in the light, we experience fellowship with one another, and the blood of Jesus purifies us from all sin. Confession brings us into the light, and the mercy of Jesus gives us courage to walk a new path.

QUESTIONS

- What part of your old life is Jesus inviting you to leave behind?
- What practical step can you take this week to walk in the freedom Jesus has given you?

SUNDAY, JUNE 7, 2026

Mercy That Multiplies

READ

John 8:1-11; Colossians 3:12-14; Luke 7:36-50; Romans 12:1-2; Jude 20-23

REFLECT

The mercy Jesus gives is meant to reshape the mercy we give. Colossians tells God's chosen people to clothe themselves with compassion, kindness, humility, gentleness, and patience. We forgive as the Lord forgave us. Mercy becomes part of the clothing of the new life.

In Luke 7, Jesus tells a story about two people who owed debts. One owed much more than the other, but both debts were canceled. Then Jesus asks which one will love more. The answer is obvious: the one forgiven more. Jesus uses the story to reveal how deeply received mercy changes the way a person loves.

John 8 searches every heart in the room. The accusers needed mercy. The woman needed mercy. The crowd needed mercy. Everyone in the story was being invited to leave differently than they arrived. Some left after dropping stones. One woman left after hearing Jesus speak freedom over her life.

This week's bottom line presses on the heart: the mercy you give is the mercy you receive. Jesus' words in Matthew and Luke remind us that the way we judge, condemn, forgive, and give matters deeply. We do not purchase God's mercy with our mercy, yet Jesus consistently warns that a merciless heart has not understood the mercy it claims to need. A heart transformed by mercy becomes a heart willing to give mercy.

QUESTIONS

- Who needs to receive mercy from you this week?
- How can your life become a witness of God's mercy and grace?