

The 3rd Sunday of Epiphany ~ Sunday, January 25, 2026

“Living in the Light: Repentance and Grace”

Psalm 32 // Ephesians 2:1-10 // John 8:2-11

From beginning to end, God doesn't draw near to people who have everything under _____. He draws near to people who are _____. The gospel never invites us to pretend. It invites us to come into the _____.

A misconception: Living in the light doesn't mean living without _____. It means living without _____. This is a truth we need to hear because so many of us assume that faith is about having our lives neatly organized and spiritually _____.

It's _____ because light _____ what darkness hides. It shows what we'd rather keep unseen: our fears, failures, regrets, sins, and wounded places. However, it's also _____, because light is where _____ begins. Light is where grace does its work. Light is where God meets us, not with condemnation, but with _____.

Repentance without grace can lead to _____; and grace without repentance can be _____ and sentimental. However, when repentance and grace meet, new _____ begins.

All three of today's readings show us that living in the light means allowing God's grace to meet us in our _____. It means trusting that His mercy is stronger than our shame, His forgiveness is deeper than our failure, and His love is more powerful than our past. Repentance isn't the doorway to punishment; it's the doorway to _____. And _____ is what waits for us on the other side.

3 LESSONS ABOUT REPENTANCE AND GRACE

Lesson #1: _____.

Dragged into the open, she stands exposed before the crowd, defined by her _____, and used as a _____ in a religious argument. She stands with no defence, no dignity, and no voice.

In a moment filled with accusation, Jesus creates space. In a moment of noise, He chooses quiet. In a moment of violence, He chooses _____. Before He speaks, He stands with the broken. This is where _____ begins.

Grace doesn't start with a lecture or condemnation; it starts with _____. Jesus doesn't distance Himself from this woman. He places Himself between her and her accusers.

This is always where grace meets us. Not after we _____ ourselves. Not after we clean up our lives. But right in the middle of our _____.

Before He says anything about sin, He says something about _____. Before He addresses behaviour, He protects _____. Before He offers correction, He shows _____. Grace meets us where we're at, not where we pretend to be.

God isn't shocked by our sin, He isn't repelled by our brokenness, and He isn't threatened by our honesty. Jesus doesn't deny that sin is real. He doesn't minimize its seriousness. However, He refuses to let sin have the _____ over a human life. The Law can _____ guilt, but only grace can _____ dignity. This is the difference between _____ and _____.

We all have places of brokenness we try to _____. Living in the light doesn't mean pretending those places don't exist. It means trusting that Jesus already sees them, yet, still draws _____.

Grace meets us not after repentance is complete, but at the moment repentance _____. When we stop running, justifying, and pretending.

Before Jesus speaks forgiveness, truth, or transformation, He _____ with the sinful and broken. And that's where grace always begins.

Lesson #2: _____.

“Let anyone among you who is without sin be the first to throw a stone at her.” (John 8:7)

These words don't _____ the woman's sin, they don't deny the seriousness of what has happened, they do something far more profound: they expose the _____ of her accusers.

The crowd has come ready to _____ her, and Jesus invites them to take an honest look at _____.

Suddenly, the crowd is no longer divided into the righteous and the guilty. Now there's only one category: _____ standing in need of _____.

Repentance is the moment when we stop standing _____ others and start standing honestly before God, when we release our grip on our _____—on our excuses, comparisons, self-justifications—and admit that we, too, need _____.

“When I kept silent, my bones wasted away...Then I acknowledged my sin to you...and you forgave the guilt of my sin.” (Psalm 32:3, 5)

Before repentance, there's silence, heaviness, and exhaustion; the quiet burden of _____. However, when truth is spoken, _____ begins. This is the pattern of the Christian life—not denial, but confession; not shame, but _____; not darkness, but light.

Repentance isn't about proving our worth, it's about admitting our _____.

Most of us don't walk around carrying literal stones. However, we carry other things: defensiveness, comparison, blame, quiet superiority, or secret shame. Sometimes our stones are aimed _____. We use them to _____ others, to feel safer about ourselves, to protect our own image. And sometimes, if you're like me, our stones are aimed _____. We use them to punish ourselves, to rehearse our failures, to _____ ourselves grace.

Repentance invites us to drop both: To stop defending or condemning ourselves, and to stand _____ before God

When we do this, the gospel promises that _____ is already waiting.

Living in the light means choosing honesty over hiding, humility over self-protection, and grace over condemnation. It means trusting that God's forgiveness isn't _____, and His mercy isn't reluctant. Repentance doesn't lead us into darkness, it opens the door into _____.

Lesson #3: _____.

“‘Woman, where are they? Has no one condemned you?’ ... ‘No one, sir.’ ... ‘Neither do I condemn you. Go, and sin no more.’” (John 8:10-11)

Neither do I condemn you = _____.

Go, and sin no more = _____.

Grace doesn't _____ sin, minimize it, or pretend it doesn't matter. Grace deals with sin so completely that it makes new _____ possible.

_____ shrugs at sin. Grace _____ it, forgives it, and then changes the future it once controlled. Grace doesn't leave a person where it finds them. It restores, heals, and _____.

In that moment, Jesus gives this woman back her _____. He speaks to her, not as an object lesson, not as a problem, or scandal, but as a person. He sees her, He names her freedom, and He entrusts her with a future. She isn't sent away in shame, she's sent forward in _____.

Paul reminds us in Ephesians 2 that this isn't an _____ incident, but the story of every _____.

“You were dead in your trespasses and sins...but God, who is rich in mercy, made us alive with Christ. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God...not the result of works, so that no one may boast.” (Ephesians 2:1, 4, 9)

We weren't rescued because we _____ it. We weren't restored because we proved ourselves worthy. We were saved because God is rich in _____. Grace is never earned; it's always _____ given.

“For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.” (Ephesians 2:10)

Grace rescues us from sin and _____ us for a new way of living.

This is where grace shows its true power. It doesn't simply erase consequences; it reshapes _____. It doesn't just cancel guilt; it creates _____. That's what grace does: It opens a door that sin had closed, and gives a _____ where shame said there could be none. Grace always moves us forward.

We're not saved by good works, but saved _____ them. We aren't forgiven so that we can remain unchanged. We're forgiven so that we can be _____. Grace changes how we see ourselves, how we treat others, how we make choices, how we face temptation, how we understand our future. Not because we're suddenly strong, but because _____ is now strong in us.

Some people struggle with the first one—they love grace, but _____ transformation. Others struggle with the second one—they long to change, but believe grace cannot reach them _____ enough. Jesus speaks to both.

Grace invites us to walk forward _____: with new honesty, new courage, new gentleness toward ourselves and others, and new hope that God is truly at work in us. Transformation is rarely _____—it's often slow, sometimes uneven, and always dependent on grace. However, every step forward, no matter how small, is evidence that grace is _____ and active.

That is the final word of grace—not condemnation, not _____, but transformation.



Jesus invites us to step out of _____. To lay down our stones. To release our shame. To trust His mercy. And to walk forward—not as people defined by what we have done, but as people defined by what He has _____ for us.