

The Gospel of John

Chapter 8, Verses 1-11

Review

- General Introduction to the Gospel of John
 - one of the ***five Johannine books***, all of which are among the last books in the Bible to have been written
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - written in Greek, primarily to those who already believed in Christ, including ***both Jews and Gentiles***

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the ***Word become flesh*** (1:14).
 - The “***Word***” (Greek, *Logos*) was what God was, and did what God did, from the beginning.
 - “***Flesh***” emphasizes that Jesus became exactly what we are.
 - He is ***rejected by the world***.
 - But he is the ***savior of all who receive him***.

Review

- **People began to follow but did not understand Jesus:**
 - Jesus was revealed to Israel by *John the Baptist*, after which *Disciples* began to follow Jesus (1:19-51).
 - Jesus performed his *first sign at Cana of Galilee*, at a wedding where he changed water into wine (2:1-11).
 - Jesus then went up to Jerusalem, *cleansed the temple* and performed other *signs* (2:12-25).
 - This attracted the attention of Jewish leaders, including *Nicodemus, to whom Jesus explained that “unless one is born again he cannot see the kingdom of God.”* (3:1-21).

Review

- **He met with increasing popularity and acceptance:**
 - ***Jesus surpassed John the Baptist***, who reassured his own followers that this was as it should be. (3:22-36)
 - The ***woman by the well and others in Samaria confessed that Jesus is the Savior of the world***. (4:1-45)
 - Jesus tells his disciples that ***“the fields are white for harvest”***
 - ***Jesus healed the son of an official from Capernaum*** and the man and his household believed. (4:46-53)

Review

- **But he was persecuted and hated by Jewish leaders:**
 - Jesus healed a man by the pool in Jerusalem and ***the Jews persecuted him because he did so on the Sabbath*** (5:1-16)
 - ***The Jews hated Jesus for calling God his father.*** (5:17-18)
 - Jesus explained that his relationship with God was one of perfect love and unity; ***those who reject the Son, do so because they have already rejected the Father.*** (5:19-44)

Review

- **Back in Galilee, crowds followed Jesus, but mostly for the wrong reasons:**
 - ***Jesus fed 5,000 men*** and their families with five loaves and two small fish. (6:1-13)
 - ***Walking on water***, Jesus crossed back to the west side of the lake, and again the crowd found him. (6:14-25)
 - ***Jesus told the crowd that they were following him for the wrong reasons.*** Rather than looking for earthly rewards, they should believe in Jesus and find eternal life (6:26-29).

Review

- **Jesus described himself as the “bread of life”**
 - The crowd asked Jesus to verify his claims by doing more miracles, possibly sending *manna from heaven*. (6:30-31)
 - Jesus replied that he himself was, and is, the *true bread from heaven* which gives life to the world. *All whom the Father gives*, believe in Jesus, and are saved. (6:32-40)
 - The fathers who ate the manna in the wilderness died, whereas *those who “eat” Jesus will live forever*. (6:48-51a)

Review

- **Saving faith in Jesus is a gift from God:**
 - *The Jews in Galilee grumbled*, because they knew Jesus and his family, and yet he was saying that he came down from heaven and was the savior of the world. (6:41-42)
 - Jesus explained that *nobody could believe except those who have been drawn to him and taught by God*. (6:43-45)
 - Jesus also said that *no one has seen the Father but the Son*, and only those who believe in him have eternal life. (6:46-47)

Review

- **Few had yet been given such faith:**
 - Jesus said ***“the bread I will give for the life of the world is my flesh.”*** (6:51b)
 - ***The Jews argued among themselves concerning what Jesus meant*** by saying they should “eat his flesh.” (6:52)
 - Jesus did not answer in plain speech but, rather, reinforced his metaphor and ***made it even more offensive.*** (6:53-58)
 - He knew and said that ***such things could be understood only spiritually and that few had such understanding.*** (6:59-65)

Review

- **Those who had been following Jesus were then divided:**
 - *Most stopped following him.* (6:66)
 - *The Twelve continued to follow him*, understanding he was the Holy One of God with the words of eternal life (6:67-69)
 - *Christ himself had chosen them* for this purpose (6:70a)
 - But *one of them was “a devil”* (6:70b-71)

..... This brings us to the end of Chapter 6

Review

- **To Jerusalem:**
 - The ***Jewish leaders were seeking to kill Jesus*** which is why Jesus had been staying in Galilee and avoiding Judea (7:1)
 - His ***“brothers” in Galilee did not believe in him.*** They were still part of the world that world hates Jesus. He sent them on ahead to the Feast of Booths in Jerusalem (7:2-8)
 - Jesus then traveled privately to Jerusalem, where many were looking for him, and ***those who were attracted to Jesus were afraid of their leaders.*** (7:9-13)

Review

- Going up to the temple in the middle of the festival, Jesus' teaching demonstrated great learning; people marveled at this because of ***Jesus' lack of formal education***. (7:14-15)
- Jesus explained that ***his teaching was from God***, and that all who were willing to obey God would recognize this. (7:16-17)
- By secretly planning to kill Jesus, and this because he had healed on the Sabbath, ***the Jewish leaders demonstrated their separation from God***. (7:18-24)
- ***The people were also far from accepting him*** and practically willful in misunderstanding him. (7:26-29)

Review

- Despite efforts of the leaders to arrest him and the lack of support from the people, ***Jesus remained free, because his hour had not yet come.*** (7:30)
- Jesus knew, and said, that he would soon return to God, where people would not be able to find or follow him, but ***the people could not grasp the meaning of what Jesus said.*** (7:31-36)
- Jesus said that after he was glorified, ***everyone who was spiritually “thirsty” would receive the Holy Spirit and believe in him*** (7:37-39)

Review

- ***The people were divided in their opinions regarding Jesus,*** as to whether Jesus he had come in fulfillment of this or that Old Testament prophecy. (7:40-44)
- Asked by the Pharisees why they had not arrested Jesus, ***the temple guards testified “no one ever spoke like this man!”*** (7:45-46)
- ***The Pharisees said the guards and the people had been deceived by Jesus,*** owing to their ignorance of the law. (7:47-49)

Review

- But Nicodemus suggested the ***Pharisees were themselves in violation of the law, by judging Jesus without a fair hearing.*** (7:50-51)
- The Pharisees seemed content to condemn Jesus based on the ***false testimony*** they had received concerning him. (7:52)
- The final verse of Chapter 7 (7:53) ***ends the preceding narrative*** by saying “They went each to his own house.”

John 8:1-11

8:1 イエスはオリブ山に行かれた。

8:2 朝早くまた宮にはいられると、人々が皆みもとに集まってきたので、イエスはすわって彼らを教えておられた。

8:3 すると、律法学者たちやパリサイ人たちが、姦淫をしている時につかまえられた女をひっぱってきて、中に立たせた上、イエスに言った、

8:4 「先生、この女は姦淫の場でつかまえられました。

John 8:1-11

8:5モーセは律法の中で、こういう女を石で打ち殺せと命じましたが、あなたはどう思いますか」。

8:6彼らがそう言ったのは、イエスをためして、訴える口実を得るためであった。しかし、イエスは身をかがめて、指で地面に何か書いておられた。

8:7彼らが問い続けるので、イエスは身を起して彼らに言われた、「あなたがたの中で罪のない者が、まずこの女に石を投げつけるがよい」。

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8:8そしてまた身をかがめて、地面に物を書きつづけられた。

8:9これを聞くと、彼らは年寄から始めて、ひとりびひとり出て行き、ついに、イエスだけになり、女は中にいたまま残された。

8:10そこでイエスは身を起して女に言われた、「女よ、みんなはどこにいるか。あなたを罰する者はなかったのか」。

John 8:1-11

8:11女は言った、「主よ、だれもございませぬ」。イエスは言われた、「わたしもあなたを罰しない。お帰りなさい。今後はもう罪を犯さないように。」

John 8:1-11

¹ but Jesus went to the Mount of Olives.

² 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

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?"

John 8:1-11

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."

⁸ And once more he bent down and wrote on the ground.

John 8:1-11

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 you?"

¹¹ She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."]]

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- “They” = Nicodemus, other Pharisees, temple guards

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John 8:2

朝早くまた宮にはいられると、人々が皆みもとに集まってきたので、イエスはすわって彼らを教えておられた。

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- This would seem to be the morning of the following day, i.e. the day following the Feast, or possibly a later day.
- We recall that Jesus had arrived and begun teaching in the temple about the middle of the Feast (c.f. 7:14).

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Early in the morning *he came again to the temple*. All the people came to him, and he sat down *and taught them*.

- Now his teaching continues.

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- Now his teaching continues, and it appears that rather a large number of people were in attendance.
- It is worth noticing that Jesus **sat down** with them to teach them. (Compare 7:37)

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- The image here is universal and inclusive but also intimate. It puts Jesus on the same level with those he teaches.

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- One wonders what he was teaching.
- But I guess it was something about the ***forgiveness of sin!***

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- This mention of scribes is unique in John.

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- They bring this woman and place her in the middle of the crowd among which Jesus had sat down to teach.

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- The woman is guilty of adultery.

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- They bring this woman and place her in the middle of the crowd among which Jesus has sat down to teach.
- The woman is **guilty** of adultery. This is never denied.

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- If we are right in speculating that Jesus sat down amidst this large crowd to teach about forgiveness of sin, then the scribes and Pharisees have brought an object lesson into his classroom.
- Since we know that they hate Jesus and wish to kill him, we can safely infer that they have brought this woman before Jesus in this very public setting in order to further their objectives --- i.e. to provoke Jesus to do something that will make it easier for them to arrest and kill him.

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- On the contrary, we know they wish silence him forever.

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they said to him, "Teacher, this woman has been caught in the act of adultery.

- It follows, then, that they have no interest in helping this woman by bringing her to Jesus and seeking his advise.

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- On the contrary, they think nothing of humiliating her publicly and using her shamelessly to bring Jesus down.

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they said to him, "Teacher, this woman has been caught in the act of adultery.

- The behavior of the scribes and Pharisees, then, is already seen to be a conspiracy to commit murder with no regard for the feelings of the woman being used for that purpose, or for due process of law.

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they said to him, "Teacher, this woman has been caught in the act of adultery.

- It should also be noticed, and added to the list of charges against them, that the scribes and Pharisees have not brought before Jesus, or even mentioned, the *man* who was involved in this case of adultery. There must be one!

John 8:5

モーセは律法の中で、こういう女を石で打ち殺せと命じましたが、あなたはどう思いますか」。

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- As we have seen, the scribes and Pharisees are disgusting men involved in an evil conspiracy to kill the Son of God.

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- As we have seen, the scribes and Pharisees are disgusting men involved in an evil conspiracy to kill the Son of God.
- That they now even mention the Law, makes everything worse for them.

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- Inviting the Son of God to comment on their treachery compounds their guilt.

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- Inviting the Son of God to comment on their treachery compounds their guilt.
- It is only by the grace of God that these men are not struck down and sent directly and immediately to Hell.

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- It is, I think, very important here to grasp how corrupt these men are and how evil is the enterprise on which they are embarked. (They are allied with Satan in an attempt to corrupt Christ if the can and finally to kill him.)

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- Jesus for his part *ignores* them.

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- The author wants to make certain that none of his readers mistakes this for an honest question concerning the Law.
- Jesus for his part ignores them. This is the most likely significance of Jesus bending down and doodling in the dirt.

Discussion

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- This was Jesus' first choice here.

Discussion

- Moral and theological questions and issues of various kinds are often put forward by corrupt men bent on evil and, even, by the Devil himself.
- Very often the best way of responding is by simply ignoring these men and their questions and issues.
- This was Jesus' first choice here.
- But evil men with insincere questions often will not desist and then some type of response may be in order, as we see here with Jesus.

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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."

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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."

- We get the sense that these scribes and Pharisees would simply not go away and let Jesus return to his teaching, so that finally Jesus was obliged to respond in some fashion.

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- We see here what his response was.

John 8:7

彼らが問い続けるので、イエスは身を起こして彼らに言われた、「あなたがたの中で罪のない者が、まずこの女に石を投げつけるがよい」。

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."

- We get the sense that these scribes and Pharisees would simply not go away and let Jesus return to his teaching, so that finally Jesus was obliged to respond in some fashion.
- We see here what his response was: ***a single sentence.***

Discussion

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- Or perhaps they hoped for a short answer, that would:
 - justify Jesus' arrest by the temple guards, or
 - justify Jesus arrest by Roman soldiers, or
 - undermine Jesus current teaching.

Discussion

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- What the scribes and the Pharisees did receive from Jesus was a very short answer, but one which managed to avoid all possible charges against himself:
 - He did not deny the requirements of the Law received through Moses.
 - On the contrary Jesus even reminded his questioners of another just requirement of the Law: namely that those who had witnessed a capital crime be among those to cast the first stone (e.g. Dt. 17:7)

Discussion

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- This makes sense and is tacitly assumed by the Law. One who is guilty of adultery would himself be subject to death by stoning, and should not be alive to throw the first stone.
- On the other hand, one who is guilty but exempts himself from death (by remaining silent) should be willing to grant a similar exemption to another who is guilty of the same sin.

Discussion

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Discussion

- From what follows, it is most natural to understand that no one among the scribes and the Pharisees who had brought this woman before Jesus considered himself qualified to cast the first stone.
 - This could have been because all of these men were guilty of adultery or perhaps were guilty of some other serious sin of which their consciences suddenly convicted them.
 - For some it could also have been because they were not actually witnesses to the woman's adultery and, therefore, were not qualified under law to throw the first stone.

Discussion

- It is also possible that some who had witnessed the woman' sin and who had not themselves committed adultery and who had not themselves committed another serious sin for which they had a guilty conscience, were nevertheless unwilling to throw the first stone:

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 - in recognition of prevailing civil laws.

Discussion

- It is also possible that some who had witnessed the woman' sin and who had not themselves committed adultery and who had not themselves committed another serious sin for which they had a guilty conscience, were nevertheless unwilling to throw the first stone:
 - out of compassion for the woman and/or
 - in recognition of prevailing civil laws.
- Indeed it often is those who are most innocent and law abiding who are most compassionate, with Jesus himself as the supreme example of this.

Discussion

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- In any case, Jesus has redirected what was an insincere and evil question back at those who had originated it, with the result that:
 - The woman's accusers were helped to confront and be convicted of their own sins, while also being given an opportunity to be merciful to the adulterous woman.
 - The woman was spared death and further indignity and left alone with Jesus who is the One who takes away sin.

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 - The woman's accusers were helped to confront and be convicted of their own sins, while also being given an opportunity to be merciful to the adulterous woman.
 - The woman was spared death and further indignity and left alone with Jesus who is the One who takes away sin.
 - Jesus' life was preserved until his appointed time of death.

Discussion

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Discussion

- Please notice that, in addition to avoiding the appearance of conflict between the teachings of the Old and the New Covenants, Jesus answer avoids the appearance of conflict with the civil laws then prevailing in Judea under Rome.
- In this story, absolutely everything works toward the conviction of sin and hopefully also the salvation of the woman and her accusers and the preservation of Christ until the appointed time.
- And nothing of the evil agenda which the woman's accusers had initially in mind was allowed to be in any way effective.

John 8:8

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- Although this story has caused us to consider and to learn many things, it should be remembered that Jesus spoke only a single sentence in response to these men and then returned to doodling in the dust (seemingly ignoring them).

John 8:9

これを聞くと、彼らは年寄から始めて、ひとりびひとり出て行き、ついに、イエスだけになり、女は中にいたまま残された。

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.

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- What they heard was the single sentence Jesus spoke.
- But this sentence and the work of the Holy Spirit in their ears and hearts cause all of these men to go away!
- Why do you suppose the **older** ones left first.

Discussion

- Remember that the Pharisees had sent the temple guards to arrest Jesus but the guards had returned empty handed, saying “***no one ever spoke like this man!***”

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- Remember that the Pharisees had sent the temple guards to arrest Jesus but the guards had returned empty handed, saying “***no one ever spoke like this man!***”
- This time the Pharisees themselves confronted Jesus and went away, leaving behind a woman caught in the act of adultery. ***This time Jesus spoke a single sentence!!***

Discussion

- Remember that the Pharisees had sent the temple guards to arrest Jesus but the guards had returned empty handed, saying ***“no one ever spoke like this man!”***
- This time the Pharisees themselves confronted Jesus and went away, leaving behind a woman caught in the act of adultery. ***This time Jesus spoke a single sentence!!***
- Evidently these men are deterred from taking Jesus before the appointed time by the operation of the Holy Spirit, ***convicting them of sin and moving them to compassion.***

John 8:10

そこでイエスは身を起こして女に言われた、「女よ、みんなはどこにいるか。あなたを罰する者はなかったのか」。

Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?"

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- Jesus has been gracious with woman's accusers.
- Now he will be gracious with her.
- He draws her attention to the fact all of her human accusers under the Law have been disqualified by a word from Jesus.

John 8:11

女は言った、「主よ、だれもごさいません」。イエスは言われた、「わたしもあなたを罰しない。お帰りなさい。今後はもう罪を犯さないように。」]

She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."]]

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- On the contrary he allows the stones to be cast at himself!
- So how would any other man dare to cast a stone?!

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- This does not excuse the woman's sin, which was real and repugnant to God. But it turns the legal punishment away.

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- Jesus immediate injunction is: sin no more!

Final Note

- John 7:53-8:11 was not originally part of John's Gospel.
- Few of the earliest Greek manuscripts include it.
- Most of the latter manuscripts and translations include it in parentheses, as a footnote or end note, etc.
- Some families of translations include it in the Gospel According to Luke.
- The language is much closer to Luke than to John.
- The best way to understand this is as being genuinely historical and inspired but of indefinite authorship.