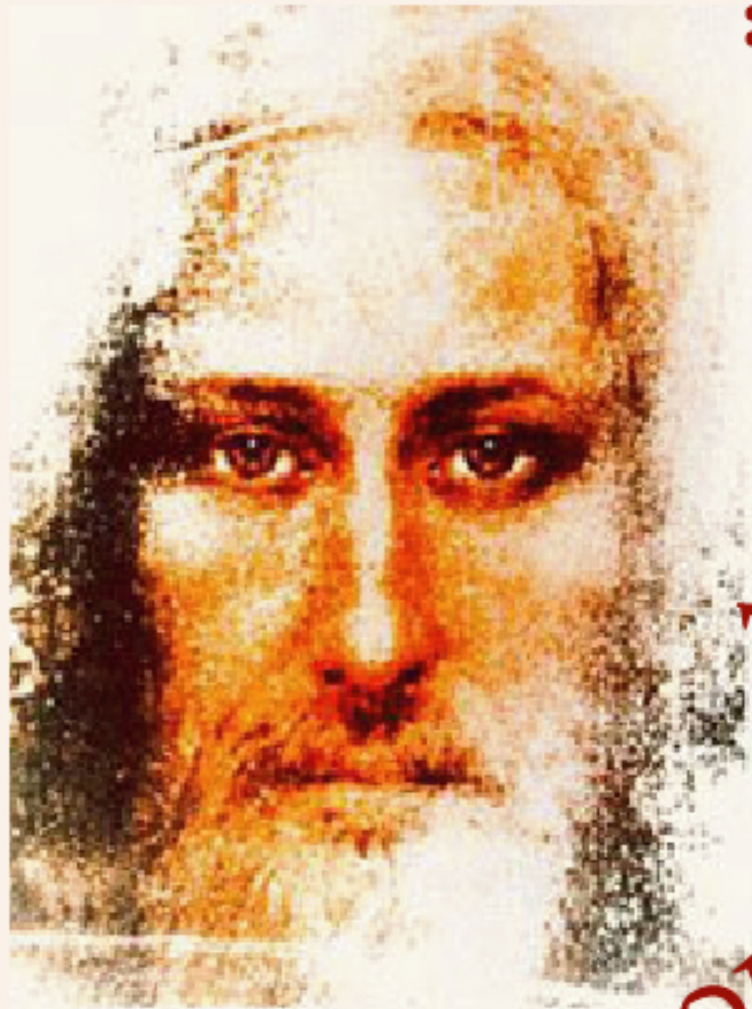


The Gospel of John ~ Part Two:



"Who do you say that I am?"

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Meeting
Jesus Christ
through
His signs
and ministry
~ John 1:19-12:50

Pericope Adulteræ

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*“Let him who has no sin
be the first to throw a stone.”*

~Jesus speaking in John 8:7

Big Questions about John 7:53-8:11

1. Why the “textual variant”?
2. Does it belong in John?
3. Is it historically accurate?

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New American Standard Bible

{Later mss add the story of the adulterous woman, numbering it as Joh 7:53-8:11}

New International Version

{The earliest manuscripts and other ancient witnesses do not have John 7:53-8:11.}

New Living Translation

{The most ancient Greek manuscripts do not include Joh 7:53-8:11.}

English Standard Version

[Some manuscripts do not include 7:53–8:11; others add the passage here or after 7:36 or after 21:25 or after Luke 21:38, with variations in the text]

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- a. This passage, John 7:53-8:11, is missing from the most of the oldest and most complete manuscripts we have of the gospel of John
- b. It is unlike the writing of John, use of words, and style
- c. It seems to interrupt the flow of John 7:52 to 8:12

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 - b. Ambrosiaster (d. 350)
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6. Others argue that since it is so unique as a story, that John changes his language style and it does in fact belong here – following John 7:25 (“Stop judging by mere appearances, and make a right judgment.”)

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Bruce Metzger, author of the *"Textual Commentary on the Greek New Testament"* writes that the passage is *"obviously a piece of oral tradition"* and that it *"has all the earmarks of historical veracity."*

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Augustine

“This proceeding, however, shocks the minds of some weak believers, or rather unbelievers and enemies of the Christian faith: inasmuch that, after (I suppose) of its giving their wives impunity of sinning, they struck out from their copies of the Gospel this that our Lord did in pardoning the woman taken in adultery: as if He granted leave of sinning, Who said, Go and sin no more!”

~ St. Augustine, *De Conjug. Adult.*, II:6.

The woman caught in adultery

John 7:53-8:11

⁵³Then each went to his own home. ¹But Jesus went to the Mount of Olives. ²At dawn he appeared again in the temple courts, where all the people gathered round him, and he sat down to teach them. ³The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group ⁴and said to Jesus, “Teacher, this woman was caught in the act of adultery. ⁵In the Law Moses commanded us to stone such women. Now what do you say?” ⁶They were using this question as a trap, in order to have a basis for accusing him.

The woman caught in adultery

John 7:53-8:11

But Jesus bent down and started to write on the ground with his finger. ⁷When they kept on questioning him, he straightened up and said to them, “If any one of you is without sin, let him be the first to throw a stone at her.” ⁸Again he stooped down and wrote on the ground. ⁹At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. ¹⁰Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?” ¹¹“No one, sir,” she said. “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

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The collision of agendas

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1. The religious rulers (Ha! We got ya!)



Christ and the Woman Taken in Adultery,"
by Lucas Cranach the Younger (1515-1586), oil on canvas.
The Hermitage, St. Petersburg.

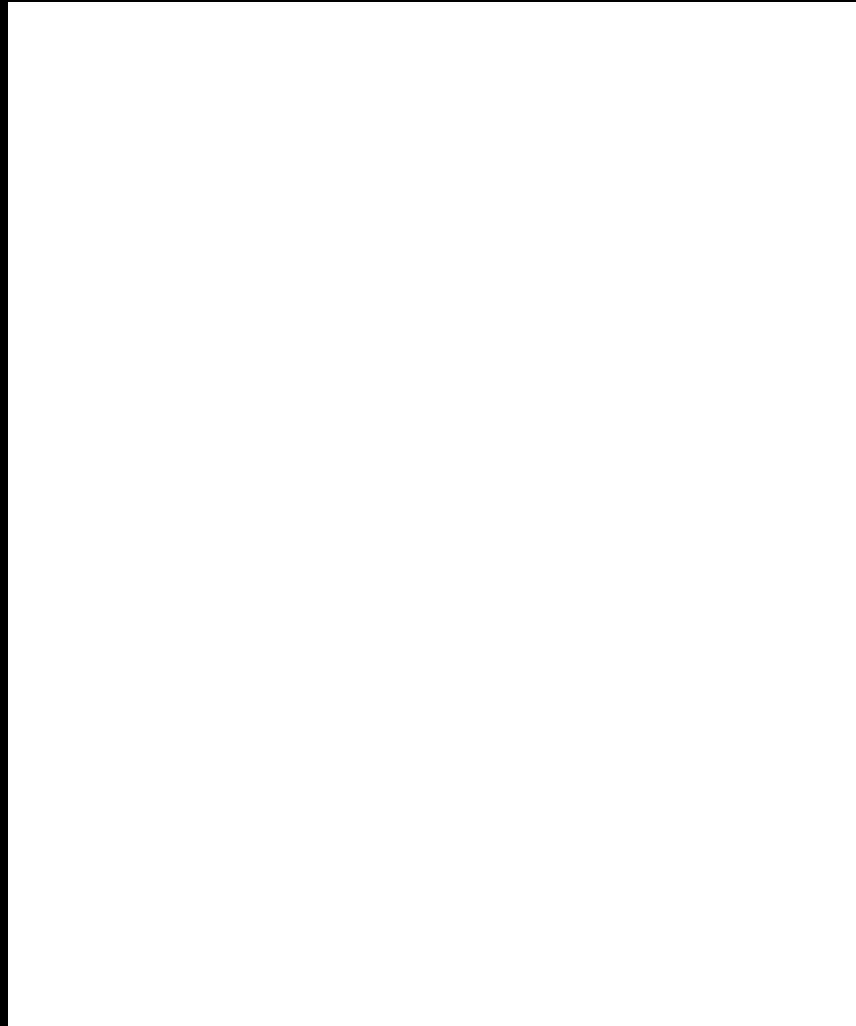
*The collision of agendas:
2. Jesus (“Right back at ya!”)*



*~ Christ with the Woman Taken in Adultery
Guercino, 1621 (Dulwich Art Gallery).*

The collision of agendas:


3. The woman (the real victim in all of this)



Max Beckman (1884-1950)
"Christ and the Woman Taken in Adultery" (1917)
Saint Louis Art Museum, USA.

The collision of agendas:

3. The woman (the real victim in all of this)



If anyone thinks that Christians regard unchastity (sexual sin) as the supreme vice, he is quite wrong. The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are purely spiritual. The pleasure of putting other people in the wrong, of bossing and patronizing and spoiling sport, and backbiting; the pleasures of power, of hatred. For there are two things inside me...they are the animal self and the diabolical self; and the diabolical self is the worst of the two. That is why a cold self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute. But of course it is better to be neither!

C.S. Lewis, *Mere Christianity*

What's our take away in all of this?

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- 2. Judgment is deserved*

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- 4. Receiving mercy is very costly*

What's our take away in all of this?

- 1. Judgment is real*
- 2. Judgment is deserved*
- 3. Mercy is a gift*
- 4. Receiving mercy is very costly*
- 5. This is your life...Are you who you want to be?*