

**The Eagle Soars  
Volume 6**

**The Book of John  
Chapter Eight  
Interpreted By  
William Allen LePar**

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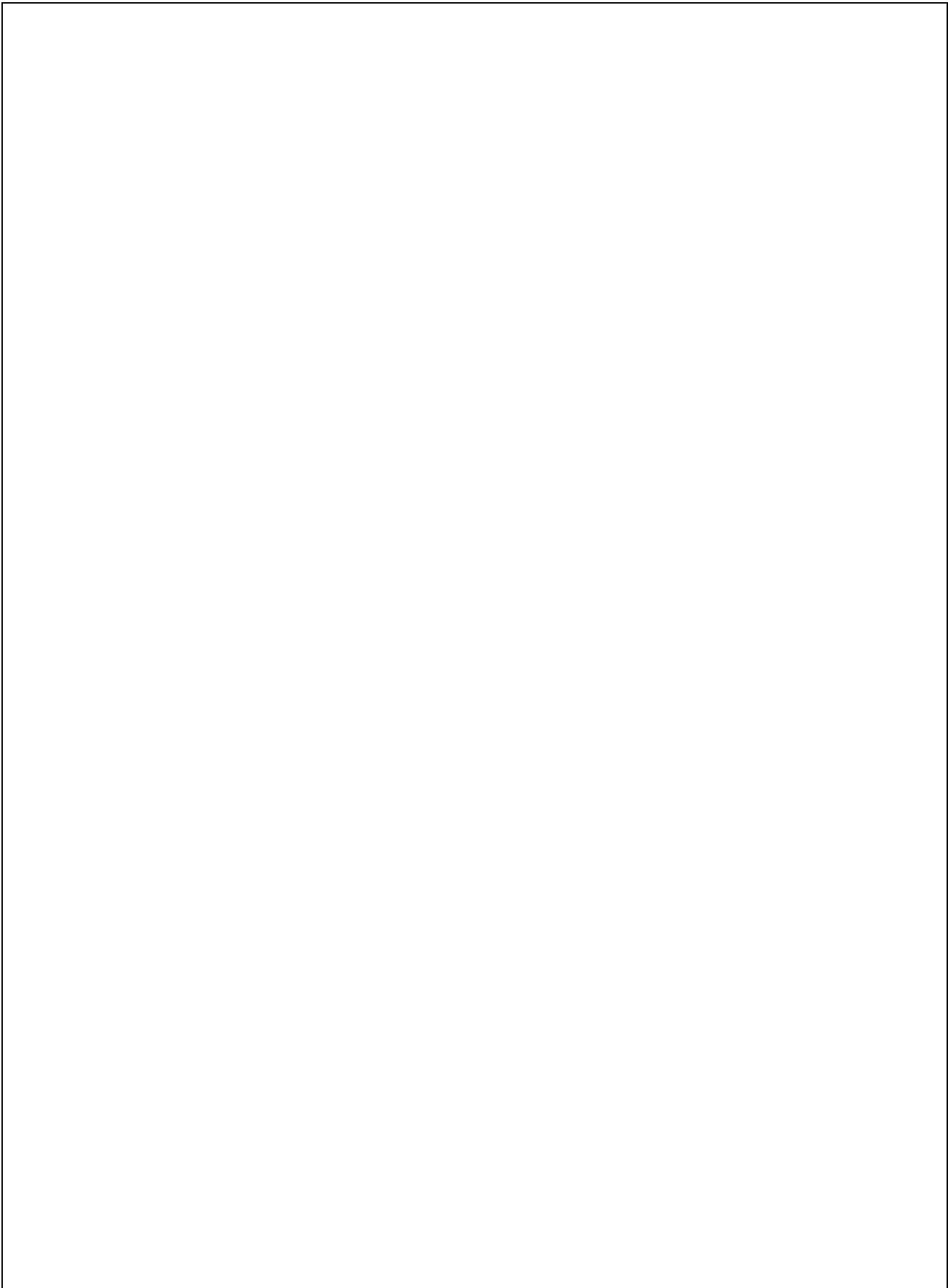
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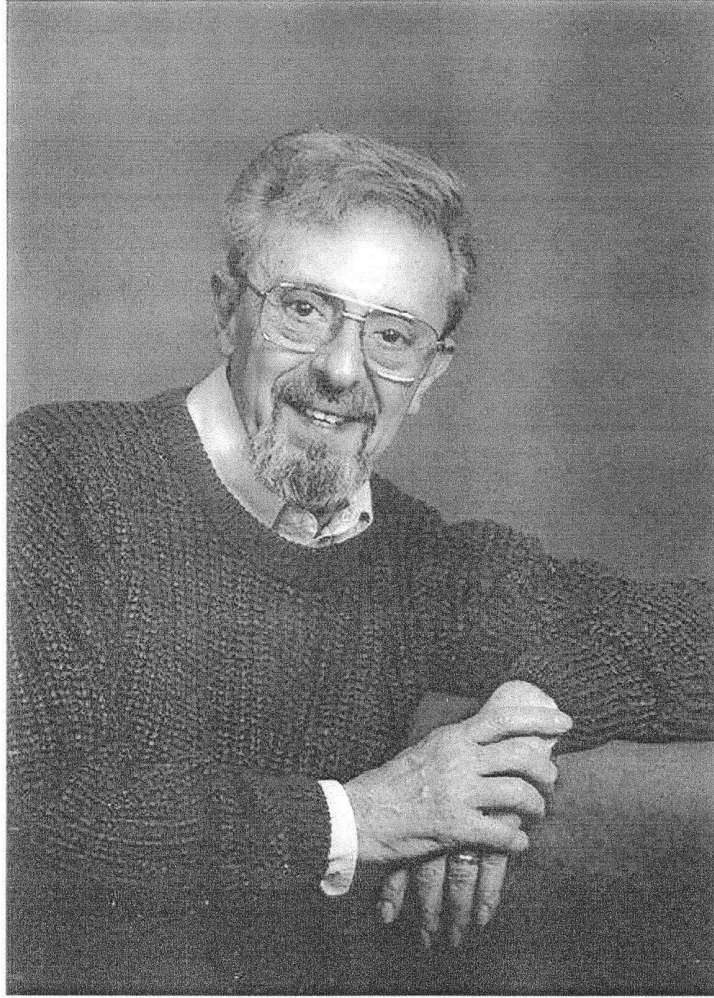
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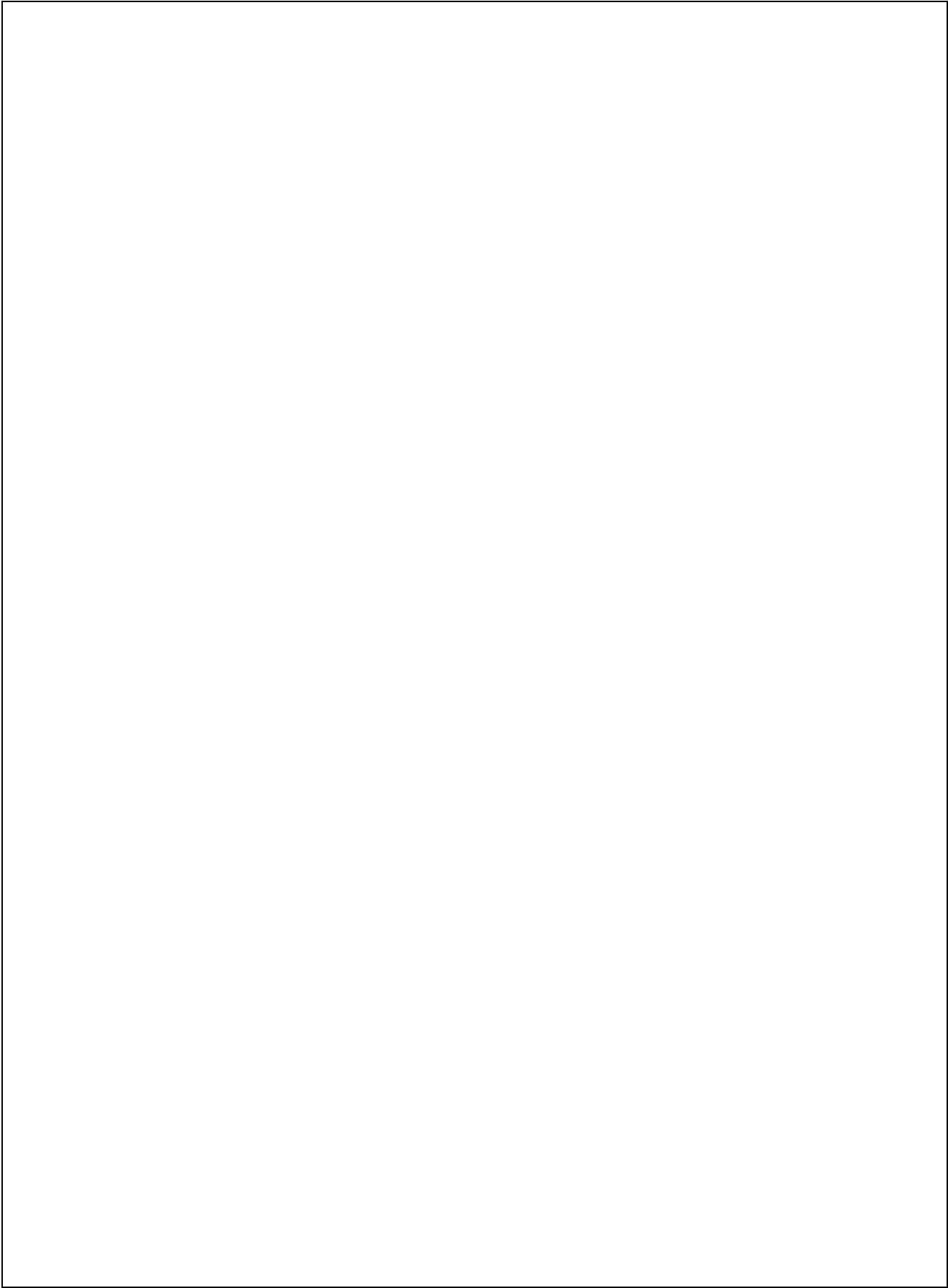
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**William Allen LePar**



## **The Awakening**

For many decades psychic William Allen LePar was nationally acclaimed for the array of psychic abilities he exhibited, particularly the Deep Catatonic Trance, a remarkable and rare phenomenon even for the realm of the paranormal.

While he was in a Deep Catatonic Trance, a gathering of 12 highly evolved spiritual entities known as The Council spoke through Mr. LePar, providing our world with an incomparable and abundant supply of spiritual information. More than just a psychic (“a unique and distinct personality in the world of psychic phenomenon,” said a professor of psychology, Jim Conners, from a major university), Mr. LePar has been referred to as a modern mystic by many of those who have encountered him.

Mr. LePar exhibited his psychic abilities quite early in life, but society’s traditional reaction to such an unsettling aspect of human potential caused him to repress his gifts until adulthood. A series of unusual events triggered the state of Deep Trance, a dimension Mr. LePar had never before experienced, and he found himself catapulted back into the world of the psychic. For several years he conducted Deep Trance sessions privately while publicly doing psychometry, inspirational speaking, and psychic counseling.

Convinced that The Council’s information held tremendous constructive potential for our troubled world, Mr. LePar in the mid-1970’s invited others to share in the experience. SOL, a non-profit organization, was established to handle all aspects of preserving and disseminating the Trance information. The Council delivered well over two million words of material. Among its many responsibilities, SOL coordinated Research Group inquiries into new topics of investigation at trance sessions and currently operates a speakers’ bureau for appearances by SOL Associates, has a membership program that provides participants with library files of verbatim Council transcripts, and maintains frequently updated websites – [www.WilliamLePar.com](http://www.WilliamLePar.com) and [williamlepar.blogspot.com](http://williamlepar.blogspot.com)

Through the years, Mr. LePar's presentations on aspects of spiritual and psychic development as well as on The Council's profound information was enthusiastically received across the country. He was in demand and lectured and led workshops at colleges and universities and for organizations such as Spiritual Frontiers Fellowship, REST, the Western Reserve Awareness Conference, Star Stream Cosmic Experience, the Human Development Center, and various chapters of Aquarian Age Encounter. The subject of numerous newspaper and magazine articles, Mr. LePar also appeared on local and syndicated radio and television shows and permitted television taping of Trance sessions for broadcast.

In addition to his myriad activities, Mr. LePar worked with writers investigating The Council's material and authored these books: *Meditation: A Definitive Study*; *Genesis 2: A Personal Revelation*; *Controlling the Creative Process in You: Androgyny*; *Spiritual Harvest: Discourses on the Path to Fulfillment*; *Life After Death: A New Revelation*; *More Than Mind Discloses*; *Return to Eden: The Universal Being Lectures of William LePar* and *The Eagle Soars: William LePar Interprets the Book of John Volume One, Two, Three, Four and Five*.



## Foreword

Soon after Mr. LePar decided to make his gifts known to the public, he was inspired to teach classes on the Fourth Gospel, The Book of John. With the help of two SOL associates, a detailed outline of each chapter was constructed. Much research and preparation were done for each class. Generally the classes were held every other week for approximately two hours per class with a break for fellowship at an appropriate point.

All of the classes were recorded on cassette tapes which remained in storage for more than 30 years. These tapes have been transcribed and the results edited for this book. It is important to note that most of the class was presented in a lecture format; however, at times a general discussion occurred. The purpose of this book is to present Mr. LePar's insights: by chapter and verse. We realize that a lecture format is not the normal way that a book is written. However, the editors felt that in this case it was necessary to present Mr. LePar's thoughts exactly as he intended.

Along with the insight, Mr. LePar presented a great deal of information about life and thought in ancient times. There are also points where inspiration takes over, and Mr. LePar moves beyond the normal scholarly knowledge that is readily available. He goes into an area of pure spiritual insight that is rarely presented to mankind.

We hope that you find as much value in reading this work as we did in compiling it.

The following are some comments by Mr. LePar's spiritual source, The Council, concerning the Bible classes:

"Some of the information that has come out and will come out will never be out again unless it is preserved on tape or in some form. Now do you understand when we say it will never be out again, we mean in the form that it is presented, in those particular words? The truth has always been and always will be. But it is the proper construction or the proper presentation that makes the difference, that makes for the understanding and the acceptance.

“Now, at the risk of sounding egotistical, we would recommend (Mr. LePar’s) Bible class whole-heartedly, because in that then you get what is necessary, and you get it in a very clear picture without the hindrance of man’s intellect.”

“An eagle can always be accepted as another sign for the Book of John, and the Book of John then always speaks of the spirituality of Christ and the spiritual consciousness of Christ and the Mystical Body of Christ.”

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## The Eagle Soars

### Volume 6

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#### John 8:1-11 – The Adulteress and Pity – Part I

We will begin Chapter Eight with the first 11 verses. We are going to do these 11 verses in two parts. In the first part, we are going to talk about the scribes and Pharisees and their purpose in this episode. In the second part, we will discuss the attitude that Jesus had towards this particular sinner and other sinners. Let's read from a couple of Bibles.

New American – But Jesus went to the Mount of Olives. And early in the morning He came again into the temple *area*, and all the people were coming to Him; and He sat down and *began* teaching them. Now the scribes and the Pharisees brought a woman caught in the act of adultery, and after placing her in the center *of the courtyard*, they said to Him, “Teacher, this woman has been caught in the very act of committing adultery. Now in the Law, Moses commanded us to stone such women; what then do You say?” Now they were saying this to test Him, so that they might have *grounds for* accusing Him. But Jesus stooped down and with His finger wrote on the ground. When they persisted in asking Him, He straightened up and said to them, “He who is without sin among you, let him *be the* first to throw a stone at her.” And again He stooped down and wrote on the ground. Now when they heard *this*, they *began* leaving, one by one, beginning with the older ones, and He was left alone, and the woman *where she* was, in the center *of the courtyard*. And straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on do not sin any longer.”

Jerusalem – and Jesus went to the Mount of Olives. At daybreak he appeared in the Temple again; and as all the people came to him, he sat down and began to teach them. The scribes and Pharisees brought a woman along who had been caught committing adultery; and making her stand there in full view of everybody, they said to Jesus, “Master, this woman was caught in the very act of committing adultery, and Moses has ordered us in the Law to

condemn women like this to death by stoning. What have you to say?” They asked him this as a test, looking for something to use against him. But Jesus bent down and started writing on the ground with his finger. As they persisted with their question, he looked up and said, “If there is one of you who has not sinned, let him be the first to throw a stone at her.” Then he bent down and wrote on the ground again. When they heard this they went away one by one, beginning with the eldest, until Jesus was left alone with the woman, who remained standing there. He looked up and said, “Woman, where are they? Has no one condemned you?” “No one, sir” she replied. “Neither do I condemn you,” said Jesus “go away, and don’t sin any more.”

There appears to be a gap in the early manuscripts that we have as far as John is concerned. It is assumed that this particular story was added by one of the disciples of John as a footnote. When the manuscripts were officially accepted as God-inspired, then whoever had charge of John’s manuscripts inserted it in the proper place as part of the manuscript. This particular story was not always in the manuscripts in early Christian times because of the fear of the attitude that some people would have about this story. Many people don’t understand what was going on. So by reading this, the early Christians might assume that Christ placed very little importance on this particular sin of adultery, which was quite the opposite. As we go on, we will discover what was transpiring.

Someone asked me if the adulteress was Mary Magdalene. The answer is that no one knows for sure. Some believe that John may have told one of his scribes, “Let me tell you how the Pharisees tried to trick Christ.” The scribe then simply copied the story on a piece of paper and inserted it into the manuscript as an extra item. Some assume it was Mary Magdalene, and there is no reason why it could not have been.

There is a somewhat similar story in Luke 7:36-50 – New American – Now one of the Pharisees was requesting Him to eat with him, and He entered the Pharisee’s house and reclined *at the table*. And there was a woman in the city who was a sinner; and when she learned that He was reclining *at the table* in the Pharisee’s house, she brought an alabaster vial of perfume, and standing behind *Him* at His feet, weeping, she began to wet His feet with her tears, and she wiped them with the hair of her head and *began* kissing His feet and anointing them with the perfume. Now when the Pharisee who had invited Him saw *this*, he said to himself, “If this man were a prophet, He would know who and what sort of person this woman *is* who is touching

Him, that she is a sinner!” And Jesus responded and said to him, “Simon, I have something to say to you.” And he replied, “Say it, Teacher.” “A moneylender had two debtors: the one owed five hundred denarii, and the other, fifty. When they were unable to repay, he canceled the debts of both. So which of them will love him more?” Simon answered and said, “I assume the one for whom he canceled the greater debt.” And He said to him, “You have judged correctly.” And turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. You gave Me no kiss; but she has not stopped kissing My feet since the time I came in. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but the one who is forgiven little, loves little.” And He said to her, “Your sins have been forgiven.” And *then* those who were reclining *at the table* with Him began saying to themselves, “Who is this *man* who even forgives sins?” And He said to the woman, “Your faith has saved you; go in peace.”

You must remember that the early Christian church was but a small dot in the world of paganism with too lax of an attitude. If they had a misunderstanding of what was taking place, these people could very easily have relapsed into a way of life where chastity was not respected. This was the attitude of some of the pagans; chastity was nothing to them. As history progressed, there was less fear that the story would give the wrong impression to others. Then it was added to the earlier manuscripts.

Much of these things that we find in the Bible, in the Gospels, that isn't the only place where these stories are written. If you look at some of the historical writings, you will find many references to these stories. Those in the Bible are the official, recognized episodes about Christ's life. Many people think that this is all we have about Christ, but we have much more on the experiences He had.

You have heard of the apocryphal writings. Some are very good and others are just hero worshipping. It doesn't take too much time to tell the difference. According to the Pocket Catholic Dictionary, apocryphal writings were “originally writings that claimed a sacred origin ... later, they came to be regarded as a well-defined class of literature with scriptural or quasi-scriptural pretentions, but lacking genuineness ...”

As far as the books that are accredited to John, the two that come under fire constantly by theologians and other church scholars are the Book of John and Revelations. That is because the Synoptic Gospels talk about our humanness and our responsibility through telling us about the life of Christ. When it comes to John, we have left that material world; we have left the humanness. John talks about the higher spirituality of Christ through many of the same stories that the other Gospel writers use, but he does it differently. He brings out the inner workings of Christ, where the other three Gospels deal with the outer workings. A classic example of that to give you some idea of what I mean: Why do the three Synoptics talk about the Last Supper while John does not mention a Last Supper? In place of the Last Supper, John talks about the multiplication of the fishes and the loaves, the feeding of the 5000. He is talking about a spiritual episode and placing it before the world. The other Gospel writers refer to the Last Supper as a personal experience with this small group of people which would later develop into the Communion Rite which is for everyone. What they are talking about is what Christ did when He was alive and then allowing you to realize on your own what would transpire later. John jumps way ahead of them. John realized what was going on immediately when Jesus fed the 5000. Christ was presenting Himself to the world, not just 12 chosen people as He did at the Last Supper. He was offering Himself to the world at the feeding of the 5000. Unofficially, I can say that He presented Communion at that time, really, not at the Last Supper. But only at the Last Supper did He show the importance of it for those who had to see the importance of it. John is saying, "It is for the common people of God first, then for those who think that they are elite, last. This is the way that John speaks, and it is very controversial to some theologians because they want to hold spirituality for a select group.

It has been only in the last few years that churches are beginning to talk about the universal Love of God, talk about the Love of God and brotherhood, our responsibility, and our humanity. John was talking about this within 100 years after Christ died. The Synoptic writers don't talk about that. They talk about God and Christ, and they leave it to you to realize your responsibility. John says, "No, I am going to tell the people the way it is."

In the early years of Christianity, that was a large amount of information to grasp. Most of the people lived in a pagan society. Those in the know had to be extremely careful in many respects as to what was given to the people because they could misunderstand the concepts being given to them. They

could confuse it with some of the pagan rituals and pagan teachings. If you investigate, you will find that there are many pagan teachings that parallel Christian experience closely. The early church leaders at that time did what they thought was right in guiding the people to a more mature spirituality. Evidently, they did the right thing, because from one person and 12 followers you have one of the major religions of the world.

I would hope that John will be less severely attacked in the future, but I believe that the opposite will occur. If we could follow the concepts that John tries to point out to us, we would not have a world that is on the road to destruction. We would take our immoralities and turn them into a more godlike existence in our world.

In this particular episode, we see how the scribes and Pharisees want to challenge Christ. They wanted something to charge against Him, so they could discredit Him, and with this particular situation, they thought most assuredly that they had thrown Christ on a bed of stakes. They thought that His death would be the eventual outcome. Whenever a question of legalities arose concerning the law, the natural thing or the routine thing to do was to take the situation to a rabbi for a decision. In this case, the scribes and Pharisees approached Jesus as a rabbi with the woman that they had caught in adultery.

In the Jewish law, three sins were considered extremely serious: idolatry, murder, and adultery. These were the gravest of sins and were punishable by death. The inescapable situation that the scribes and Pharisees sought to put Jesus into was this: If He were to say that the woman ought to be stoned to death, two things would follow. First, He would lose the name that He had gained for the love and mercy that He showed for the sinners and the reprobates of that time, or those people who broke the law. He could never again be called a friend of those who lost the way. Second, He would come into direct collision with Roman law because if He condemned the woman, it would mean her death, since adultery was punishable by death. They had a very clever plan. They thought that they would catch Him one way or the other. If He said, "Stone her to death," He would violate Roman law because it stated that no Jew had the power to pass or carry out a death sentence on anyone.

If they said to Him, "This is an adulteress. What do you say?" and Jesus said, "Yes, she is." That would be a condemnation: then all the people that

He befriended, who had no other friends, would feel shut out from Him. They would have considered Him a hypocrite. If He said this, He would also come into conflict with Jewish law because it says that only Roman law can pass judgment. Do you see the entrapment here? Another part of this that would be an entrapment is this: if He were to say that the woman was pardoned, then He could be accused of teaching men to break the Law of Moses, and in that respect, it could be said that Jesus was condoning or encouraging people to commit adultery. This was the trap the scribes and Pharisees sought to create for Jesus. He turned their attacks back on them and it recoiled against them.

Here is how Jesus accomplished this. We have proof of this by looking at the words used in the original manuscripts. When many of the early manuscripts were translated, there were words used that are correct, provided we understand the attitude behind those words. For example, today we have one word for love. To give any further description we have to use an adjective or other phrasing to distinguish the variations of the word love that exist in our vocabulary. The Jewish people did not have just one word for love. They had several, and each indicated the kind of love. They were able to give a lot of detailed information by using just one word.

Here is an example of where we have to be careful in the use of words. The normal Greek word used for “to write” is *graphein*. Instead of this word, the word *katagraphein* is used. The meaning of this word is to write down a record against someone or something. The Bible says that Christ wrote in the sand, but the words in the manuscripts give us a direct indication of what was being written or at least in what attitude it was being written, which was much clearer than what most people would want. People will say that there is a controversy on what Jesus wrote in the sand. Some say, “He could have been just doodling in the sand.” Some theologians say that. Others say He was writing their sins, or He was killing time to let them resolve the problem themselves. These are many of the things that the theologians consider in this particular verse. What they are talking about here is that He is writing a record against someone or something. You decide whether it is someone or something based on the text in which it is used.

From this, we can understand then that Jesus wrote a record of their sins against them in the sand. Apparently, some of the scribes and Pharisees were not happy about this. Some of them pressed on, so Jesus continued to write. Some of them still insisted that Jesus commit Himself one way or the other.



In the manuscripts then it continues with the word *anamartetos* which means “without sin” or “without sinful desire,” so in that sense what Christ was doing was writing the sins of those who actually had committed a physical sin, but He was also writing of those others who had desired to commit a sin. Therefore, they were just as guilty. If there was anyone there who had not actually committed a sin or had not desired to commit a sin, they could throw the first stone. All would have to stone themselves before they could stone the woman. What Christ is saying is, “If you are completely without sin, then you must throw the first stone. All others must wait until then.” In essence, what He was saying is that any of those who could not throw the first stone at this woman would have to pick up a stone and throw it at themselves first. Then they could throw a stone at her. This may not make a lot of sense to our way of thinking, but in those days, to those people, what He was saying is that if you want to take this woman’s life, you better take yours first because yours is of no more value than hers.

In this passage, we see two things about the attitudes of the scribes and the Pharisees. First, we see their idea of authority. The scribes and Pharisees were considered the legal experts of the day. Authority was characteristically critical, censorious, and condemning. They did not realize that authority should be based on sympathy, and that the aim was to reclaim the criminal or the sinner. This thought never entered their minds. They stood over people as a group of grim vigilantes. They watched for every mistake and every deviation of the law, and they would descend upon the people with a savagery that we can’t conceive. Their punishment was unforgiving. They never realized that their obligation might have been to cure the wrongdoer. Today some still regard positions of authority as giving them the right to condemn others and to punish them. They think that such authority that they may have gives them the right to be moral watchdogs that are trained to tear lawbreakers and sinners to pieces.

All true authority is founded on sympathy. The first duty of authority is to try to understand the forces and temptations that brought the sinner to a situation. It is not for us to pass judgment on another unless we at least try to understand what the other has gone through. This isn’t to say that we are to be permissive. There is a difference between being permissive and trying to be fair to a lawbreaker or sinner. There are many people who desire to do what is right but can’t. I will give you an example: Suppose that there is a man that has three or four children, and he wants to work for his wife and children. I am talking about a man who wants to provide the basics for his

family. Suppose that his children are sick, and he has to decide whether to pay a doctor or buy food. He pays the doctor. Next, he goes to the supermarket and robs it, takes some food to feed his children. Are you going to be as hard on him as you are on a person who is just too lazy to work so he robs a store? He robs a store so that he can get booze or so that he can go out and have a good time. In a godly sense, you can't judge both people the same way. They both broke the same law, but what about the circumstance that drove each of them to break the law? Do you judge them equally? This is where sympathy and love come in. The Pharisees and scribes had no concept of that.

The second duty of those in authority is to attempt to reclaim the wrongdoer. It is not just for the authority to deal with punishment. If the authorities drive a wrongdoer to either despair or resentment, that is a failure. It is not their function to destroy or banish the wrongdoer from all society or destroy him completely. It is to try and help make him a good person. A person in authority can look upon himself in the same light as a physician, a person who seeks to cure or heal and not destroy. These are all ideal situations. There are some criminals that no matter how much love, how much sympathy, or how much compassion you give, there are some criminals that cannot be rehabilitated. We know that from past experience, but how many people have been rehabilitated that in someone's eyes they felt that there was no chance to help that person? If that attitude had prevailed, that individual could possibly have been destroyed. With an attitude of sympathy and love, that person was helped and perhaps became productive.

The second attitude that we see is the cruelty of the scribes and Pharisees to their people. They did not consider this woman as a person at all. They only had looked upon her as an instrument that they could use to destroy or bring a charge against Jesus. They were using her in the same manner that a man might drive an automobile or a woman might use a sweeper. To them, she had no personality. She had no feelings. She was simply a pawn in their game that they were playing. And their game was to destroy Christ. It is wrong to consider people as objects or situations.

First and foremost, people are not factions of the masses or abstract ideas, but they are persons, and they are individuals created in the image of God, just as we are created in the image of God, and it is for us to look upon each person not as a thing or a face in the crowd, but as an individual. More than likely the scribes and Pharisees did not even know the woman's name. That

would not be out of context to the way that they did things. To them, she was nothing but a situation concerning shameless adultery that they could use in some way to suit their purpose. We must remember that when people become things for us to use, the spirit of Christianity in us is dead. The Bible shows us that God uses His authority to love men into goodness and to God, no person is ever a thing. We must remember that any authority that we have must be used so that a person does not become an object, that with our authority we do not just condemn, but we must try in some way to mend that person of their wrongs. At the very least, try to understand the mistakes that the person made. We must remember that every human being is a child of God and not a nameless thing.

You might say, “How am I going to use this information? I am not in authority.” Yes, you are. You are the author of your life. You are the king of your personal life. Just as this segment brings our responsibilities, you must assume responsibility for your life. How many times have you judged a neighbor or a friend without love, without sympathy? Do you see how we can use that teaching in our everyday lives? This is a touchy situation. When are you discerning and when are you judging? There are always situations where it is not a question of judgment; it is a question of discernment. When the facts prove a situation, you are not judging when you come to a conclusion. You must be careful that the facts that you are looking at are real facts. You can’t listen to a rumor. You can’t listen to hearsay. When you see a list of facts, then you can say, “I discerned that this is the situation.” Remember, there is a very fine line between judging someone or condemning someone and discernment. To keep from judging a person, suppose your next-door neighbor was an adulteress: You may see many things that prove this to be a fact. You have discerned this. That doesn’t give you the right to treat her in such a way that it hurts that person, and she is made to feel as though she is unworthy. You have to think this way: Before you react, even though there is a set of facts, you can never be 100 percent sure that they are true and that you know the truth.

Again, as for thoughts being as bad as actions, let me add a little clarity. When we have ungodly thoughts, the question is whether the thought comes into our mind and is immediately dismissed, or whether we choose to dwell upon it. There is the key! There is the escape. We cannot control all of the thoughts that come into our minds. The best of us have thoughts that should not be there. We are not responsible for those thoughts. If you get a thought, but you don’t try to dispel it, you hang on to it, you entertain that thought,

you hold it and caress it just as if an actual action, then you become guilty. It is difficult today to keep some nasty thoughts from entering your mind. The question becomes, are you going to let them stay there, or are you going to busy your mind with something more constructive? For example, if someone hurts you, you could immediately think, "I am going to kill him." That initial thought is natural, but we really do not mean it nor do we want to play with it in the mind. Dispelling it as soon as it enters is what is important.

## John 8:1-11 – The Adulteress and Pity – Part II

Knox – Jesus meanwhile went to the mount of Olives. And at early morning he appeared again in the temple; all the common folk came to him, and he sat down there and began to teach them. And now the scribes and Pharisees brought to him a woman who had been found committing adultery, and made her stand there in full view; Master, they said, this woman has been caught in the act of adultery. Moses, in his law, prescribed that such persons should be stoned to death; what of thee? What is thy sentence? They said this to put him to the test, hoping to find a charge to bring against him. But Jesus bent down, and began writing on the ground with his finger. When he found that they continued to question him, he looked up and said to them, Whichever of you is free from sin shall cast the first stone at her. Then he bent down again, and went on writing on the ground. And they began to go out one by one, beginning with the eldest, till Jesus was left alone with the woman, still standing in full view. Then Jesus looked up, and asked her, Woman, where are thy accusers? Has no one condemned thee? No one, Lord, she said. And Jesus said to her, I will not condemn thee either. Go, and do not sin again henceforward.

NIV – but Jesus went to the Mount of Olives. At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, “Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?” They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, He straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.” Again, He stooped down and wrote on the ground. At 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. Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?” “No one, sir,” she said. “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

In the first part, we discussed the attitude of the scribes and Pharisees and how they attempted to trap Jesus. We also covered the Greek words that tell us what transpired. Many times, in the translation of passages, we don't get

as clear a translation as we would if we understood the Greek, Hebrew or Aramaic manuscripts.

In the second part, we are going to see the first attitude that Christ shows in this whole situation. If you recall, the Pharisees were not interested in helping someone correct their faults or simply understand the right way. They simply wanted to destroy the sinners. There was no such thing as correction in their eyes. Christ's attitude is completely the opposite.

Let's take a closer look at what Christ's attitude was. First, only a man who is without fault or sin had the right to express any sort of judgment on the faults of others. Christ says, in Matthew 7:1 – KJV – “Judge not, that ye be not judged,” and in Matthew 7:3-5, He gives us the example of a man who attempts to take a splinter or a piece of dust out of a man's eye when he himself has a plank in his eye. Matthew 7:3-5 – Jerusalem Bible – “Why do you observe the splinter in your brother's eye and never notice the great log in your own? And how dare you say to your brother, ‘Let me take that splinter out of your eye,’ when, look, there is a great log in your own? Hypocrite! Take the log out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye.”

One of our great faults is to demand standards of people that we ourselves can never live up to. We condemn so many others of shortcomings while those very shortcomings that we seek to condemn stand very bright in us, although we don't recognize them. Matthew 7:1-2 – Jerusalem Bible – “Do not judge, and you will not be judged; because the judgments you give are the judgments you will get, and the standard you use will be the standard used for you.”

How many times have you been with a friend at work or a neighbor who gossips about another person? Someone will say to you, “Don't tell Jim what I told you, or it will get around as if it were in the newspaper,” and yet this person is doing the very thing that he accuses someone else of doing.

The qualifications for judging are not based on knowledge regardless of what you know about a person. The achievement of goodness is the factor, but since none of us are perfect because of our humanness, that means that only God has the right to judge us. If we were totally good, then, possibly, we would have the right to judge others.

The second attitude that we see Jesus display here is that of the emotions we have towards someone who has made a mistake. That first emotion should be pity. What if we were in the other person's shoes, and the first reaction we felt was disgust or scorn? How should we feel? We must extend to others a compassionate pity. The same type of compassionate pity that we would like to have shown to us if we were in the other person's place. So many times, we will see someone do something, and immediately we will go and say, "He did this. Isn't that terrible?" In our humanism, we may have a tendency to elaborate a little more than what actually happened without any thought about the possible harm that it might do to that individual or how that individual's feelings might be hurt. We may not know all of the facts involved in the situation, but there are times that people find themselves in positions that they themselves are not wholly responsible for. Those are things that we must take into consideration before we consider judging anyone. A lot of people find themselves in certain circumstances that have been brought about by an accumulation of conditions or situations that they may be totally responsible for. Because of this condition or this situation, they react in such a way that maybe, just maybe, they would not have reacted under different conditions. Is it for us to pass judgment on that individual? Even if we were involved in the middle of a situation, can we discern the situation so perfectly and so completely that we know all the facts that would enable us to pass a fair judgment? Most of us tend to hear only what pleases us. Let's say there is a family quarrel; as neutral as you would like to be, there is going to be one side or one person you are going to favor because of your humanness. If we can be swayed in a situation like that, how much easier can we be swayed in a situation when it is something outside of our family or circle of friends? Remember, there may come a day when we may be in the same position and need compassion, pity, and understanding.

The third attitude towards the sinner that Jesus demonstrated was that He did not forgive this woman of her sins lightly. There is a train of thought concerning this particular passage by people in various religions who tend towards the position that Christ brushed the whole thing off very lightly. This isn't the case. It does not leave us with the idea that it doesn't make any difference that she committed a sin. It certainly does. You must remember, there is a difference. He said to her, "Go and sin no more." This was not in a light vein. He did not pass a final judgment. The concept arises in this passage that since Christ did not condemn her, He was condoning or making light of the sin that this woman was responsible for. That is a very narrow



way of looking at things. To put it point blank, it shows a lack of spiritual insight when you take this attitude because if you study the Bible, you understand that Christ was telling us, you cannot possibly take this attitude.

He did say to her, “Go and show me that you can do better. Prove to me that you can do better.” If He had passed the final condemnation on this person, that would have been the end. What hope would there have been? Instead, He simply told her, “Don’t do it anymore. Change your way of life.” Just because you fall into a pigsty does not mean you have to stay there. You can get out of there. Get a shower. Put on some clean clothes and you will be okay. In essence, what He was doing was giving her a second chance, and in all of Jesus’ teaching, there is always a second chance that He makes available to us.