

This first verse of John, chapter 8... connects with the verse right before it; and this whole section -- verse 1 through verse 11... can be found in one of many different locations in the oldest bibles. It's located after John 7:36 ... after John 21:24 ... and it's even found after Luke 21:38. Very likely, this is the best place; as the previous day, He who is the Fountain of living water: cried out with a loud voice: If anyone thirsts, let him come to Me and drink; we read...



约翰福音的第一节，第 8 章，和前面的一节相连;这一节，从第 1 节到第 11 节，都可以在最古老的圣经中找到。它位于约翰福音 7:36，约翰福音 21:24 之后，甚至是路加福音 21:38 之后。很可能，这是最好的地方;就如前一天所说，活水泉源的大声喊着说，人若渴了，可以到我这里来喝。我们读...

**And everyone went to his own house.**

<sup>1</sup> **Jesus went to the Mount of Olives** / it was the next day after the Feast of Tabernacles -- the great feast of thanksgiving in the late-Fall.



<sup>1</sup> 于是各人都回家去了。耶稣却往橄榄山去。/那天是住棚节的第二天，住棚节是在深秋举行的感恩节盛宴。

<sup>2</sup> **And early in the morning He came again to the temple area, and all the people came to Him; and He sat down, and taught them** / sometime in the 4<sup>th</sup> watch of the night; after 3:00 am... now most teachers... most professors like to stand and parade a little in front of the class; but He's different than most; He sits and teaches. And notice, we don't get to hear what He taught them! All the people had come gladly... early in the morning. So it must have been interesting don't you think?! Yet all the gospel writer tells us is...

<sup>2</sup> 清早又回到殿里。众百姓都到他那里去，

**他就坐下教训他们。** /在夜里四更的时候;凌晨 3 点以后，大多数老师和教授都喜欢站在教室前面检阅一下;但他和大多数人不同;他坐着上课。注意，我们并没有听到他教导他们什么!大清早，所有的人都高兴地来了。那一定很有趣，你不觉得吗!然而福音作者告诉我们的...

**He sat down, and taught them** / now that's almost a waste of ink and paper wouldn't you say? They are sitting there and He's teaching them! And then we read...

**他就坐下教训他们** /这简直是浪费墨水和纸张，你说呢?他们坐在那里，神正在教导他们!然后我们读...

**<sup>3</sup> And the scribes and Pharisees the scribes and Pharisees brought to Him a woman taken in ADULTERY!!** / lovely snobs they have come to interrupt Jesus, the teacher who is already educating this crowd of people that got up early to listen to Him.

like class clowns disrupting the lesson -- these snobbish scribes and Pharisees... like a gang of thugs they interrupt with a woman...

**And they set her in the middle,** / but where is the man?

**<sup>4</sup> They said to Him, Master / you know Einstein! this woman was taken in adultery in the very act** / in the previous chapter, we read these religious leaders already sought to kill Jesus; they called Him a deceiver.

Now they have moved to Plan B, in hope that their flatteries will ensnare Him; and their vigorous prosecution of this female offender, certainly seemed to suggest they had a great zeal against this sin.

And they say to Him...**Master, this woman was taken in adultery, in the very act.** WOW! Just imagine?!

And you know, it's common in every generation that those who are indulgent to their own desires are often the most severe in judging others over the same!

**<sup>5</sup> Now Moses in the law commanded us, that such should be stoned** / and that's true. Under certain conditions, Moses commanded they be put to death. – the problem, Moses said **they**.

**But what do You say?!!**

**<sup>3</sup> 文士和法利赛人，带着一个行淫时被拿的妇人来，** / 他们是可爱的势利小人，来打断耶稣，这位老师已经在教育这群早起听他讲话的人了。  
这些势利的文士和法利赛人就像一群暴徒，他们用一个人打断课堂...

**叫他站在当中。** / 可是那个人在哪儿呢?

**<sup>4</sup> 就对耶稣说，夫子，这妇人是正行淫之时被拿的。** / 在前一章，我们读到这些宗教领袖已经试图杀死耶稣;他们称他为骗子。

现在他们采取了 B 计划，希望他们的奉承会诱骗他;他们对这名女性罪犯的严厉起诉，显然表明他们对这一罪行有着极大的热忱。

他们对他说道：“夫子，这个女人是在行淫的时候被捉住的。”哇!想象一下?!

你知道，每一代人都很普遍，那些放纵自己欲望的人往往最严厉地评判别人的欲望!

**<sup>5</sup> 摩西在律法上吩咐我们，把这样的妇人用石头打死。** / 这是真的。在某些条件下，摩西命令将他们处死。-问题，摩西说。

**你说该把她怎么样呢?**

Here is an irony: Those entrusted to administer justice, should look to Jesus for instruction. And had they stopped there: **What do You Say?** they would have been right

**6 But this they said, testing Him that they might have something to accuse Him;** / What do You have to say in this case? If He should confirm the sentence and let it take its course, He would show He really was **not** a friend of tax-gatherers and whores. But if He should acquit her, as they expected He would, they could accuse Him as being an enemy of God, and one who had come to destroy the law: Matthew Henry.

**But Jesus stooped down, and with His finger wrote on the ground.**

/ this is the only mention of Christ ever writing; and, what He wrote... we do not know; though Zev Porat of **Messiah of Israel** suggests they said, yesterday you claimed to be the Messiah, the Fountain of living waters, now we are bringing to you a woman caught in the act.

Now was it His index finger? His pinky? or His middle finger? Your guess is as good as mine! And was He doodling in the dirt? I can't imagine He was drawing hearts and flowers. Maybe being called Einstein... He scribbled out his: mass energy equivalence formula; you know...  **$E=mc^2$** .

What was He writing? We're not sure. But what we do know is: He was in charge; His dismissive attitude -- His silence fanned their fury, and enraged their wrath.

**7 So when they continued asking Him** / they were irritated; they were frustrated. That's not the way of Jesus; and His is always the better way.

And He did, as it were, look another way to show that He was not willing to take notice of their question; to say: Who made Me a judge or a divider? And they were sure the trap they set was ready to ensnare Him.

这是一个讽刺:那些被委托执行正义的人,应该向耶稣寻求指导。如果他们停在那里:**你说什么?**他们可能是对的

**6 他们说这话,乃试探耶稣,要得着告他的把柄。** /在这种情况下你有什么要说的?如果他确认这个判决,让它顺其自然,他将表明他真的不是收税人和妓女的朋友。但如果耶稣如他们所期望的那样判她无罪,他们就可以指控耶稣是神的敌人,是来破坏律法的马太·亨利。

**耶稣却弯着腰用指头在地上画字。**

/这是唯一一次在书中提到基督;他所写的,我们不知道;尽管**以色列弥赛亚**的泽夫·波拉说,他们说,昨天你声称自己是弥赛亚,活水之泉,现在我们给你带来一个在行动中被抓的女人。

现在是他的食指了吗?他的小指吗?还是他的中指?我和你一样不知道!他是不是在土里乱涂乱画?我无法想象他画的是心形和花。他写下了他的质能等效公式;你知道... **$E = mc^2$** 。

他在写什么?我们不确定。但我们知道的是:他是负责人;他轻蔑的态度—他的沉默激起了他们的愤怒,激起了他们的愤怒。

**7 他们还是不住地问他,** /恼怒的;他们是沮丧。这不是耶稣的方式;他的方法总是更好的。

耶稣就用另一种方式来表示他不愿意理会他们的问题。说:谁立我作审判官和分家的呢?他们确信他们设下的圈套已经准备好了。

So when they persisted asking Him, He **stood up** / as if one arose from sleep. Stretching and yawning! Probably looking at everyone in the crowd **and said to them**

He who is without sin among you,  
let him first cast a stone at her / Moses already said if a false witness accuses of a crime, the judges will investigate, and if the witness is false,

you will do to that one what was intended for the other.

<sup>8</sup> **And again He stooped down, and wrote on the ground** / and Christ had avoided their snare. And notice, He neither reflected on the law, nor excused the woman's guilt. And notice the trap they set for Him, snagged themselves. So when He said, Let him first cast a stone at her... HE knew their law. Moses prescribed in the execution of criminals that the hand of the eye-witnesses must be first upon them.

Jesus puts it to them: Would they, by their own law dare to be the executioners? Would they take away the life with their hands who they accused with their mouths?

**He stooped down, and continued to write on the ground** / Zev Porat says, He wrote Jeremiah: O Lord the Hope of Israel, All who abandon You will be ashamed; and those who turn from You will be written in the dust, because they have forsaken the Fountain of living water, even the Lord. Jeremiah 17:13

<sup>9</sup> **And they who heard it, being convicted by their own conscience, went out one by one.** Matthew Henry says, They came with design to accuse Him; but they were forced to accuse themselves. And he adds, Perhaps His writing on the ground frightened them. Certainly, what He said frightened them, because He had shown them to themselves.

耶稣就直起腰来 / 好像人从睡梦中醒来。拉伸和打哈欠!可能是在看人群中的每一个人, 对他们说,

你们中间谁是没有罪的,  
谁就可以先拿石头打她。 / 摩西已经说过, 若有作假见证的人犯罪, 审判官就要鉴察, 若有作假见证的人,

你要对那个人做你想对另一个人做的事。

<sup>8</sup> **于是又弯着腰用指头在地上画字。** / 基督避开了他们的陷阱。注意, 他既没有考虑法律, 也没有为女人的罪行开脱。注意他们为他设下的陷阱, 被自己缠住了。所以当他说, 让他先朝她扔石头...他知道他们的律法。摩西在处死犯人的时候, 吩咐见证人要先手在他们身上。

耶稣问他们:他们凭自己的律法敢当刽子手吗?他们口中所控告的, 会用手夺去他的性命吗?

于是又弯着腰用指头在地上画字。 /

西夫波拉说, 他写耶利米: 耶和华以色列的盼望啊, 凡离弃你的必蒙羞;并且转身离开你的人, 名字必写在尘土里、因为他们离弃活水的泉源就是耶和华。 耶利米十七 13

<sup>9</sup> **他们听见这话, 就从老到少一个一个地都出去了。** / 马修·亨利说, 他们是故意来控告他的;但他们被迫指控自己。他又说, 也许他在地上的文字使他们害怕。耶稣的话实在叫他们害怕。因为他已经把这话给自己看了。



And they were afraid should they stayed till HE stood up again and His next word would show them to the world. Notice the order of departure began with the elders... because they were the most guilty; and certainly, the first to be aware of the danger they were in. Matthew Henry adds, And if the elders retreat ingloriously; the younger will soon follow them.

**and Jesus was left alone, and the woman standing in the middle** / notice she is still standing where the fiery snobs put her; in the center of the assembly that gathered to hear Him preach. And notice she did not try to make her escape.

**10 When Jesus stood up again, and saw no one but the woman, He said to her, Woman, where are your accusers?** / and notice she doesn't even answer the question. She does not triumph in their retreat; nor raise a voice against them... who greatly witnessed against her.

**Has no one condemned you?**

**11 She said, No one, Lord** / and Paul wrote, Who will lay a charge? Who will make an accusation? And did we hear that? Who will accuse God's elect?

**And Jesus said to her, neither do I condemn you** / and quite frankly, it was none of His business to condemn her. When He came the first time, He was no judge or divider. And Jesus concludes:

**Go, and sin no more.** / what? Go, and sin no more? I've never met anyone who went and sinned no more! Have you? Paul to the Romans reminds us: Whatever is not of faith, is sin. And Jesus says to this woman, Is this why you think you were created? **Can you get a little faith in your life! Because without faith, it is impossible... to please God.**

**Neither do I condemn you. Go, and sin no more.**

他们害怕他们会停留在那里，直到耶稣再次站起来，他的下一句话会让世人看到他们。请注意，离开的顺序是从长者开始的，因为他们是最有罪的；当然，他们是第一个意识到自己处境危险的人。马修·亨利补充道：“如果长老们不光彩地撤退；弟弟很快也会跟着走。

**只剩下耶稣一人。还有那妇人仍然站在当中。** / 请注意，她仍然站在势利小人放她的地方；就在聚集听他讲道的会中。注意到她并没有试图逃跑。

**10 耶稣就直起腰来，对她说，妇人，那些人在哪里呢？** / 注意，她甚至没有回答这个问题。她并没有因为他们的撤退而得意；也不要对那些见证了她的人大声疾呼。

**没有人定你的罪吗？**

**11 她说，主阿，没有。** / 保罗就写着说，谁能控告人呢。谁将提出指控？我们听到了吗？谁控告神所拣选的人呢。

**耶稣说，我也不定你的罪。** / 坦白地说，谴责她与他无关。当他第一次来的时候，他没有审判，也没有分家。耶稣总结道：

**去吧。从此不要再犯罪了。** / 什么？去吧，不再犯罪吗？我再也没见过有人去犯罪了！有你吗？保罗提醒罗马人：凡不属信心的，就是罪。耶稣对这女人说，你以为自己是为此被造的吗？**你能在你的生活中得到一点信心吗？因为没有信心，就不能讨神的喜悦。**

**我也不定你的罪。从此不要再犯罪了。**