12, 18. ST. JOHN. 537   
 walk in | darkness, but shall have the light of life. 13 The   
   
 Pharisees therefore said unto him, »Thou bearest ™ record b.v.31.   
   
 1 perder, the darkness. ™ render, witness.   
   
 woman taken in adultery are forced and which these words “the light of the   
 harsh. It was, say they, the early morn- world” allude,—and the walking in dark-   
 ing (ver. 2) and the sun was just rising, to ness is an allusion to the woman, whose   
   
   
 HISTORY OF THE WOMAN TAKEN IN ADULTERY.   
   
 gsuch should be stoned: but what sayest thou ? 6 (h This they said,   
 tempting him, that they might have to accuse him.] Bunt Jesus stooped   
 down, and with his finger wrote on the ground[, ias though he heard them   
 not}. 7 So when they continued asking him, he lifted np himself, and said   
 unto them, > He that is without sin among you, let him first a stone at Dist, xv   
 her. $ And again he stooped down, and k wrote on the ground. 9 And   
 lthey which heard it, being convicted by their own conscience, went out one   
 by one, beginning at the eldest, m even unto the last: and n Jesus was left   
   
 g render, such women. \   
 h omitted in the most ancient MS. ; see above on ver. 4.   
 iomit. k read, wrote with his finger.   
 1 read, each of the Jews went out. m read, so that all went out.   
 n read, he.   
 proves nothing, or proves too much; for it satisfactory: Iam much more inclined to   
 is added, ‘and thrust thee through with think with Luthardt, that the whole ar-   
 their swords.’ I would rather suppose rangement and plan of our Gospel is   
 that from Dent. xxii. 21, 23, 24, an in- by the insertion of this passage. The   
 ference was drawn what kind of a death Lord Jesus was not sent to be a ruler and   
 was intended in ver. 22, the crime being a judge in this or that particular case of   
 regarded as the same; “he hath humbled crime, see Luke xii. 14; but the Ruler   
 his neighbour's wife.” We have similar in- and Judge of a//: and His answer ex-   
 definiteness in ib. ver. 25, evidently presses this, by convicting them adZ of sin   
 the same punishment is meant. before Him. Some of our MSS. read, “ the   
 wrote on the ground] The habit was a stone:” in that case, our Lord refers to   
 usual one to signify pre-occupation of the first stone, which by Deut. xvii. 7 the   
 mind, or intentional inattention. The witnesses were to cast. 8.] Euthymius   
 addition, “as though he heard them not,” remarks that our Lord adopted this ges-   
 is an explanatory gloss. It does not ture, of again writing on the ground, in   
 follow that any thing was actually written. His goodness, to allow them to pass ont:   
 Stier refers to Jer. xvii. 13, but perhaps without being specially observed by Him.   
 without reason. This minute cireum- One of onr MSS. reads, ‘‘ wrote on the   
 stance speaks strongly for the authenticity ground the sins of each of them.”   
 of the narration. 1.) The expression, 9.] They had said, ver. 5, women”   
 “without sin,” is not here used in the —they now perceive that they themselves   
 general sense, meaning, entirely sinless, were such men. There is no historical   
 nor in the strictest, ‘free the crime of difficulty this conduct of the Pharisees,   
 adultery’ (it can hardly be that any of the as Olshausen finds ;—they were struck by   
 Pharisees should have held themselves the power of the word of Christ. It was a   
 sinless,—or that ail should have been im- case somewhat analogous to that in which   
 plicated in adultery) :—but—as the word His saying, “Zam he,” struck His foes to   
 “«@ sinner,” in Luke vii. 37,—of the sin of the ground, ch. xviii. 6. The varia-   
 uncleanness generally. Stier, who con- tions of reading are very wide in the latter   
 tends strongly for the genuineness of this part of the verse, We can hardly (with   
 narrative in this place, finds in ver. 46 an some) lay any stress on “beginning at the   
 allusion to this saying. I cannot say that eldest,” as indicating the natural order of   
 his attempts to establish a connexion with conviction of sin. If the consciences of   
 the subsequent discourse are to me at all older sinners have heavier loads on them,