

## Yochanan ~ Part 17

### Debate over Yeshua's Claims

*<sup>45</sup> The guards came back to the head cohanim and the P'rushim, who asked them, "Why didn't you bring Him in?" <sup>46</sup> The guards replied, "No one ever spoke the way this man speaks!" <sup>47</sup> "You mean you've been taken in as well?" the P'rushim retorted.*

The **P'rushim** think their guards are deceived, but their answer (v. 46) suggests more that they are bemused.

*<sup>48</sup> "Has any of the authorities trusted Him? Or any of the P'rushim? No!"*

Have any of the authorities put their trust in Him? Or any of the **P'rushim**? The questioners assume a negative answer, but Nakdimon may already have trusted in **Yeshua** (see vv. 50–52 below); by 19:39, **he surely had**. Have any of the modern era's **Jewish** authorities put their trust in **Yeshua**? Of course, they have!!!

*<sup>49</sup> True, these 'am-ha'aretz do, but they know nothing about the Torah; they are under a curse!"*

The critical **Judeans**, although trained in the **Torah**, which teaches love, not only despise the 'am-ha'aretz, the "people of the land," but regard them as under a curse because of their lack of education.

*<sup>50</sup> Nakdimon, the man who had gone to Yeshua before and was one of them, said to them, <sup>51</sup> "Our Torah doesn't condemn a man, does it? - until after hearing from him and finding out what he's doing." <sup>52</sup> They replied, "You aren't from the Galil too, are you? Study the **Tanakh**, and see for yourself that no prophet comes from the Galil!"*

*Study the Tanakh and see for yourself that no prophet comes from the Galil!* One need not study it deeply to find that the prophet **Jonah** came from **Gat-Hefer** in the **Galil** (2 Kings 14:25). On this subject, the Talmud agrees: "*Rabbi Eli'ezer ... said ... , 'There was not a tribe in Israel which did not produce prophets'*" (Sukkah 27b). But the **Greek** text also allows the meaning that no future prophet comes from the **Galil** and does not refer to the past.

*<sup>53</sup> Then they all left, each one to his own home. <sup>8</sup><sup>1</sup> But Yeshua went to the Mount of Olives. \**

\* Most scholars believe that 7:53–8:11 is not from the pen of **Yochanan**. Many believe it is a true story about **Yeshua**, written by another of His talmidim.

### An Adulteress Forgiven

*<sup>2</sup> At daybreak, He appeared again in the Temple Court, where all the people gathered around Him, and He sat down to teach them. <sup>3</sup> The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group. <sup>4</sup> Then they said to Him, "Rabbi, this woman was caught in the very act of committing adultery. <sup>5</sup> Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?" <sup>6</sup> They said this to trap Him, so that they might have ground for bringing charges against Him; but Yeshua bent down and began writing in the dust with His finger. <sup>7</sup> When they kept questioning*

*Him, He straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."<sup>8</sup> Then He bent down and wrote in the dust again.<sup>9</sup> On hearing this, they began to leave, one by one, the older ones first, until He was left alone, with the woman still there.<sup>10</sup> Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"<sup>11</sup> She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."*

The religious authorities bring **Yeshua** a woman caught in the act of adultery and ask Him to pass judgment. The scene is similar to many legal test cases or hypothetical scenarios that the **Jewish** religious leaders bring to **Jesus** (compare the two examples in Mattityahu 22:15–23). Adultery was not a capital offense under **Roman law**.

## The Light of the World

Picture the scene: **Jesus** speaking in the **Temple**, standing boldly before people, His voice resonating, *'I am the light of the world.'* Some believed in Him, while others argued. It's a reminder that we can choose today to either accept His teachings or question them - each decision impacting our spiritual journey. Choosing the Light leads to life; the darkness leads to confusion.

*<sup>12</sup> Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."<sup>13</sup> So the P'rushim said to Him, "Now you're testifying on your own behalf; your testimony is not valid."<sup>14</sup> Yeshua answered them, "Even if I do testify on my own behalf, my testimony is indeed valid, because I know where I came from and where I'm going; but you do not know where I came from or where I'm going.<sup>15</sup> You judge by merely human standards. As for me, I pass judgment on no one;<sup>16</sup> but if I were indeed to pass judgment, my judgment would be valid, because it is not I alone who judges, but I and the One who sent me.<sup>17</sup> And even in your Torah, it is written that the testimony of two people is valid.<sup>18</sup> I myself testify on my own behalf, and so does the Father who sent me."<sup>19</sup> They said to Him, "Where is this 'father' of yours?" Yeshua answered, "You know neither me nor my Father; if you knew me, you would know my Father too."<sup>20</sup> He said these things when He was teaching in the Temple treasury room; yet no one arrested Him, because His time had not yet come. <sup>1</sup>*

In your family discussions, you often find people misunderstanding each other, leading to conflict. Just like in Yochanan 7:45-8:20, where the people grapple with who Yeshua truly is, you can bring clarity and understanding to your conversations. Commit to practicing active listening this week. When a family member shares their thoughts, allow them to express themselves fully before responding, ensuring you understand their perspective. This imitates Christ's patience and wisdom, fostering peace and deeper connections at home.

In our next post, we will continue to explore the **Gospel of Yochanan**.

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<sup>1</sup> Yochanan 7:45-8:20.