

# WESTERN WISDOM BIBLE STUDY

## Crowning Works of the Ministry

### *The Testing of the Three Pharisees*

Jesus went unto the mount of Olives.

And early in the morning he came again unto the temple, and all the people came unto him; and he sat down and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his fingers wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more.

Then spoke Jesus again unto her, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—*John 8:1-12.*

The reason for the inclusion of the above incident in the Gospel of John is found in the words with which it is concluded: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

With the realization of the oneness of all life, all misunderstanding and criticism, all censure and harsh judgment are swept away. In the understanding of the unity of all with God is born the true concept of brotherhood. All are a part of the great whole; every man shares the responsibility of another's failure or sin and is in part accountable for his weakness.

Every man's sorrow is our sorrow and every man's joy, our joy. With this consciousness is found a new meaning in His words: "If we walk in the Light as He is in the Light, we have fellowship one with another." This is a realization born of the Christ consciousness, and one who has touched it can never know separateness again.

Professor Caspar Rene Gregory of the University of Leipsig announced that after comparing many old Gospel narratives among the early Christian writings, he discovered on Mt. Athos that the probable mysterious sentences written upon the ground by the Master were: 1. Eldar killed his friend Modor in the wilderness. 2. Hiram cheated Buvan's widow out of her house. 3. Arvad's wife was compelled to yield to the power of Meoman.

The three Pharisees named were the most prominent in bringing the erring woman to the Christ. Each in turn slipped away as his name was written by Christ Jesus. The record of the sins of these men written in the sand symbolizes the transitoriness of physical existence, the life wherein all men sin and suffer. Sin in its true concept is ignorance; it is action contrary to cosmic law; it is, etymologically defined, missing the mark. Suffering in consequences of sin, is therefore the great enlightener. True wisdom is born of pain, the essence extracted from sorrow. "He that is without sin let him first cast a stone at her."

Filled with the great light of compassion that is born in the realization of the oneness of all, in the tenderness of His loving heart, the Master yearned over these men, who were groping blindly so far away from the true light, with the same infinite pity and compassion which He bestowed upon the erring woman.

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