



## The adulterous woman<sup>1</sup> (John 8:1-11)

**1** Jesus returned to the Mount of Olives, **2** but early the next morning he was back again at the Temple. A crowd soon gathered, and he sat down and taught them. **3** As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

**4** "Teacher," they said to Jesus, "this woman was caught in the act of adultery. **5** The law of Moses says to stone her. What do you say?"

**6** They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger. **7** They kept demanding an answer, so he stood up again and said, "All right, but let the one who has never sinned throw the first stone!" **8** Then he stooped down again and wrote in the dust.

**9** When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman. **10** Then Jesus stood up again and said to the woman, "Where are your accusers? Didn't even one of them condemn you?"

**11** "No, Lord," she said.

And Jesus said, "Neither do I. Go and sin no more."

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<sup>1</sup> not Emilia Clarke, she's lovely

## Breaking it down



- Consider that the moon is surrounded by stars at night, and that Jesus is the self-proclaimed "bright morning star" (Revelation 22:16) and "light of the world" (John 8:12) who "rises" from the dead in a reenactment of the sunset/sunrise cycle.
- When the sun begins to rise, the stars around the moon begin to vanish from the sky, at least from the human point of view. They don't all disappear at once. Location in the sky matters in determining which ones vanish first, but so does the distance of the star from earth. Because the speed of light is constant, the further away a star is, the older its light is. What's vanishing is not the star itself, which is how it appears to us, but the light from the star. The further away something is, generally speaking, the dimmer the light from that object will be to an observer. Since dimmer lights will be overwhelmed by a brighter light faster, the "older ones" (stars) tend to "begin slipping away" from the sky first.



"At the resurrection people neither marry nor are given in marriage;  
they are like the angels in heaven."

Matthew 22:30

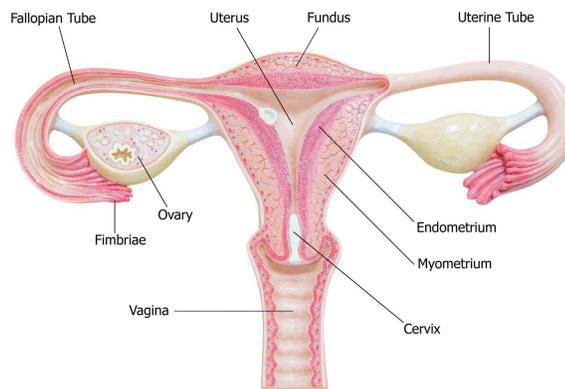
In other words, despite appearing quite close together from our point of view, like married people might be, stars are actually quite far apart from one another.

- Now consider the similarities between a night sky with a moon surrounded by stars and the darkness of a female body in which an egg is surrounded by sperm after an ejaculation.
- Imagine being an egg in that darkness. Your purpose, your *raison d'être*, is to collaborate with a sperm to kick off the magical process that ultimately results in the creation of a baby. You have been grown like fruit on a tree for this very reason. Every unsuccessful, wasted sperm from an ejaculation is an accusation of sorts. "You'll never amount to anything. Your existence is meaningless. Give up, lady."
- The crowd of judgemental, dusty spermfellas are ghost-like entities *inside* of the woman, a physical manifestation of spirits of doubt that might similarly haunt her *mind* about her ability to become pregnant, to endure the extreme difficulties and demands of pregnancy, labor and birth, her ability to be a good mother, to be pleasing to her beloved, the extent to which she is deserving of being loved, or literally anything else. Much like the crown of thorns surrounds Christ's skull and brain, each stabbing doubt or painful memory is a thorn that inflicts its own little wound. The collective damage that results leads to crucifixion-like mental anguish and torment.
- Jesus opens the Sermon on the Mount, and perhaps his life as a public speaker, by saying "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3) Being unhaunted in this way - free of nagging doubts, uncertainty, distrust, fear, anxiety,

worry, etc. - is extremely important and it is the mental state that God wants for his creations because it enables total appreciation of the miracles around us. Put another way: "Blessed are the pure in heart, for they will see God.." (Matthew 5:8)

- Brief aside: Zombies have to be killed by brain injury because they represent nagging, draining mental entities inside ourselves, each of which by itself might not pose much of a threat to our happiness, but when our interior space becomes crowded with many such pests, happiness becomes impossible. So shooting a zombie in the brain is like a reset, a clearing of what exists between our temples. Another reason we have to shoot them in the brains is because zombies represent a fear of truly heartless people. Shooting such a monster in the heart has no effect.
- Since clarity and confidence and trust is so important to God for his people, it obviously follows that if you deliberately with malice aforethought infect other people with ideas, beliefs, attitudes, and memories that cause nagging doubts, uncertainty, distrust, fear, anxiety, worry, or low-self-esteem, or you intentionally booby trap their mind with trauma triggers which have much the same effect, then you are very literally the exact and only enemy of God Himself.
- The egg is "adulterous" because (it seems) that She is indiscriminate and will dance with any of the sperm that come along, like a flower in a garden making itself available to any and all pollinators like bees or butterflies that want her nectar.
- The woman is "caught" in adultery because she gets pregnant. Not all sex leads to pregnancy and getting "caught" in this very public way. Getting pregnant is like, the hardest thing to try to explain away without admitting that you have had sex with someone. You would have to fabricate a story about some kind of Immaculate Conception, or something, which of course no one would believe.
- Jesus plays a lone, successful sperm here. He alone "mates" with the egg and the other sperm vanish into oblivion, leaving no trace of their existence. (That's what they get for being hostile and accusative) Because the miracle of fertilization happens, the accusations mentioned above about the egg not ever making anything out of its life are proven untrue.
- Consider the similarities between dust motes and sperm, and this passage from Genesis 3, which describes one consequence for Adam of the eviction from Eden. "By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." (Genesis 3:19) Jesus "returns to the ground" here by writing in the dust with a phallic object, his finger.
- Twice. Sometimes sex leads to pregnancy. Sometimes it doesn't.

- Twice Once for the teachers of the law, and once for the Pharisees. Two types of patriarchal oppressors of women. Enforcing unnatural prudishness on one side or being abusive and exploitative on the other. This episode happens in a crowded Temple. When Jesus angrily clears the Temple elsewhere in the Gospels (Mark 11:15-18, Luke 19:45-47, John 2:14-16, Matthew 21:12-13), he gets rid of money-changers and those who sell birds, an echo of when he makes the remark that tax collectors and prostitutes are getting to heaven. Think about it. This all has to go.
- Twice.? Maybe they did it once, and afterwards *someone* kept demanding an answer, so they did it again. Which makes it hard later to identify for certain which of the two events led to the miracle that later results.
- Twice. What happens between genders during sex, and ideas about this, has a significant impact on what happens between genders outside of sex.
- The fact that the woman will "sin no more" is not a moral statement in this context but a biological one. It is merely a poetic, slightly humorous articulation of the fact that the woman's menstrual cycle will pause while she is pregnant, because of what Jesus-the-winning-spermahero did. She will not suffer the "curse" of periods and blood for a while, all thanks to him. "You're welcome, woman," he's saying in the aftermath of their collision, portraying impregnation as a salvific act. He is both telling a joke and also being a sexy sex teacher here.



"Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb **2** down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations."

Revelation 22:1-2

QUESTION: What if Adam in the garden is a sperm having been evicted from a serpentine penis and the fruit of the tree is an egg or something?



"15 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them  
Matthew 7:15-16

- By using an adulterous woman to describe a sunrise and also sex, Jesus invites us to consider sex as a dawn-like event and the inside of someone's body as sacred, vast, and magical. Like a night sky, it is a place of awe and profound beauty, one we cannot hope to fully understand and therefore one in which we should tread with thoughtfulness. The interior of a body penetrated during intercourse is the kingdom of heaven. From which it also logically follows that the interior of a body penetrated by anything (sound through the ears, or light through the eyes, for example) is the kingdom of heaven, too, and should be treated with the reverence that such a place merits.
- The "teachers of the law" say that the patriarchal "law of Moses" calls for *stoning* the woman, making physical intimacy feel like an ordeal.

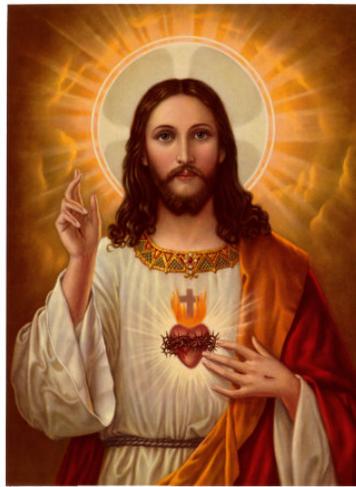


Christ retorts by writing in the dust **twice**, foreshadowing his crucifixion which involves both his hands being penetrated and also transforming the ritual from a one-sided perpetrator-victim crucifixion into an actual conversation. Talking's important. And the mental and emotional part of things matters much more for how much love each person will be left feeling for themselves, the other, God and the world than the physical does.

- Writing in the dirt is something one might do with a gardening implement, providing a much better metaphor for sex than simplistic, brute force nail hammering. Gardening involves patience, time, and allowing the natural development of things. Like becoming familiar with someone, developing emotions and a connection outside the context of sex, and also adopting a *Gardener-of-Eden* attitude during sex and all other interactions with the person.
- Read the Song of Songs, aka Song of Solomon, a book of erotic poetry that is part of the Old Testament. Listen, carefully, to the way the lovers speak to one another. The adoration. The sexy imagery. The creativity. The kindness. The attitude. Both engage in total acceptance and celebration of everything that their beloved is. They elevate one another to the status of divinities. They compare one another to the entire natural world: animals, flowers, mountains, food, palaces, gardens, fountains, all kinds of stuff. Each is clearly a kingdom of heaven to the other. It is quite the opposite of stoning.



Like a lily among thorns is my darling among the young women.  
SoS 2:2



Your breasts are like **two** fawns, like **twin** fawns of a gazelle  
that browse among the lilies.  
Song of Songs 4:5

You are **altogether beautiful**, my darling  
(let me say that again a second, different way)  
**there is no flaw in you.**

Song of Songs 4:7

Love the Lord your God with **ALL** your heart, **ALL** your soul, and  
**ALL** your mind.

This is the first and greatest commandment.  
And the second is like it (sort of says the same thing)

**Love your neighbor as yourself.**

*(Elevate and celebrate others, and then treat yourself the same way, b/c anyone who treats others that well deserves such treatment)*

All the Law and the Prophets hang on **these two commandments.**

Matthew 22:37-40

By the facts of nature and the text supporting the possibility of the above-described collection of apt metaphors and connections, with the same patterns repeating on the micro-and macro-cosmic levels Jesus invites us to consider whether this is more likely to be an accident of random chance, or part of a glorious and artistic design.

# The Gist



Make



like



This



causes this

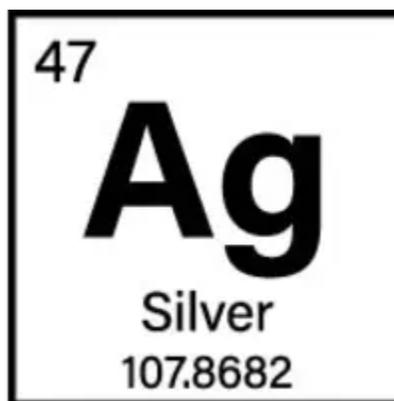
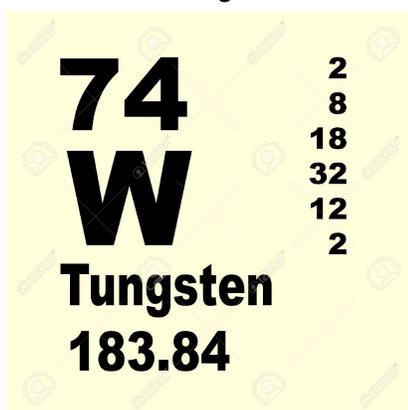
Don't do retarding, worthless shit.



Unless YOU want to end up like



Being angel glass is like being a wolf singing at the moon.  
 Making the moon feel as if it is "raised by wolves."



Your neck is like an ivory tower.  
 Your eyes are the pools of  
 Heshbon by the gate of Bath  
 Rabbim. Your nose is like the  
 tower of Lebanon looking toward  
 Damascus.

Song of Song 7:4

Thoughtful, compassionate  
 attention and creative use of  
 metaphors to highlight specific  
 aspects of the beloved that we  
 cherish.

You are altogether beautiful my  
 darling, **there is no flaw in you.**

Song of Songs 4:7

Total sincere acceptance,  
 embrace, celebration, adoration  
 of the whole person, and *truly*  
*unconditional love. Agape.*

Your **temples** behind your veil  
are like the halves of a pomegranate.  
Sixty queens there may be,  
and eighty concubines,  
and **virgins (without sin)** beyond number;  
but my **dove, my perfect one, is unique,**  
the only daughter of her mother,  
the **favorite** of the one who bore her.  
The young women saw her and called her blessed;  
The queens and concubines praised her.  
Song of Songs 6:7-10



Temples. Cleared.

