

Question 34

IT IS BELIEVED BY MANY THAT THE WOMAN CAUGHT IN ADULTERY IN JOHN CHAPTER 8 IS MARY MAGDALENE. HOW CAN IT BE PROVED?

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John, in his narration, doesn't mention the name of the woman.

But when we compare other Scriptures we know it is Mary, the sister of Maratha and Lazarus, commonly called Mary Magdalene.

Mary always loved to be at the "feet" of Jesus (See Luke 10:39,

John 11:2, 32)

We know *two things clearly* mentioned about Mary Magdalene in Scripture:

1. She was the one who anointed Jesus with the precious perfume before His death. John records:

It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother

Lazarus was sick. (John 11:2)

2. She was delivered from seven demons.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. (Mark 16:9)

The anointing of Jesus' feet was at Simon's house. He was a *leper* whom Jesus healed, and therefore in gratitude he arranged a feast for Jesus.

Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. (Matthew 26:6, 7)

Luke, in his narration, gives us the detailed conversation of what happened there, and about *wh*
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Mary was.

**And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, A WOMAN IN THE CITY, WHICH WAS A SINNER, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind [him] weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and
WHAT MANNER OF WOMAN THIS IS**

THAT TOUCHETH HIM: FOR SHE IS A SINNER. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, **THY SINS ARE FORGIVEN.** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; **GO IN PEACE.**

(Luke 7: 36-50) (Emphasis supplied).

We know from other passages already seen that this woman was

Mary Magdalene. In fact just after that passage Luke mentions about Mary Magdalene (See Luke 8:2).

Please notice carefully *what* Jesus tells the woman. He said:

"Thy sins are forgiven", "Go in peace" (Luke 7:48, 50). Isn't it similar to what John recorded in his story of the adulteress woman?

Neither do I condemn thee: go, and sin no more. (John

8:11).

In the *Bible language* certain words carry a *definite meaning*. A whore or a prostitute or an adulteress woman is called by many other names- *evil woman, strange woman, sinner, etc.*

Solomon wrote:

To keep thee from the EVIL WOMAN, from the flattery of the tongue of a STRANGE WOMAN. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a WHORISH WOMAN a man is brought to a piece of bread: and the ADULTERESS will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.
(Proverbs 6:24-30) (Emphasis supplied).

And I find more bitter than death THE WOMAN, WHOSE HEART IS SNARES AND NETS, and her hands as bands: whoso pleaseth God shall escape from her; but THE SINNER shall be taken by her.
(Ecclesiastes 7:26)
(Emphasis supplied).

The whorish woman traps "sinners", that is, like-minded people. Carefully look at the recording of the story of the woman who anointed Jesus with the precious ointment. Luke wrote:

And, behold, a woman in the city, WHICH WAS A SINNER, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.
(Luke 7:37)
(Emphasis supplied).

We know, "All have sinned", according to Romans 3:23. So calling Mary a "sinner" in the *general sense* does not make sense. She was a sinner in a *specific sense* ; she was a "bad" woman, an adulteress. Simon too referred to her in the same way:

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: FOR SHE IS A SINNER. (Luke 7:39) (Emphasis supplied).

ONE MIGHT SAY: How to know for sure the term "sinner" means a "harlot" in this passage? Well, notice a *parallel phrase*. Just before the incident at Simon's house we have this phrase: "A friend of PUBLICANS AND SINNERS!" Luke 7:34 (Emphasis supplied).

The people accused Jesus of mingling with "publicans and sinners".

Notice elsewhere what Jesus told His accusers, "Verily I say unto you, That the PUBLICANS AND THE HARLOTS go into the kingdom of God before you", (Matthew 21:31) (Emphasis supplied).

So a "sinner" was a synonym for a "harlot". It is clear that Mary Magdalene was a "sinner" or an adulteress woman.

It is her story that John records in Chapter 8 of his Gospel; and the parallel statements of Jesus to her in Luke 7 supports it.

ONE MIGHT SAY: Why didn't John record her name?

Well, Mary Magdalene was a *contemporary of John*; Christ had forgiven her of all her sins, and why should she be made to feel guilty again? John cared for her sentiments and therefore concealed her name!