



## The Liberating Transformation of Jesus from Greek-Roman Imperialism: A Postcolonial Feminist Interpretation of John 7:53-8:11 and Its Implications for Women Survivors of Sexual Violence

Yosa Marianta Hetharie  
Sekolah Tinggi Filsafat Teologi - Jakarta  
E-mail: [yosamariantha26@gmail.com](mailto:yosamariantha26@gmail.com)

Digital Object Identifier (DOI): <https://doi.org/10.33856/kerugma.v6i1.300>

### Article history

Received	Revised	Accepted	Published
15 February 2023	03 March 2023	03 March 2023	28 April 2023

### ABSTRACT

*This paper offers a postcolonial feminist reading of John 7:53-8:11, which focuses on the imperialistic background behind the text. The issue is that the violence experienced by the women in the text is not solely influenced by patriarchal culture. The aim of this paper is to analyze the background of the text more deeply, particularly the influence of the Roman Empire during that time. The method used is the postcolonial feminist hermeneutics developed by Musa W. Dube. The new perspective offered is that women are not deserving of violence, neither by culture nor by the binding imperial system.*

*Keywords: Postcolonial, feminist, imperialism, violence, John.*

**Citation Style (APA):** Hetharie, Y. (2023). The Liberating Transformation of Jesus from Greek-Roman Imperialism. *Theological Journal Kerugma*, 6(1), 39-47. <https://doi.org/10.33856/kerugma.v6i1.300>

### INTRODUCTION

In societal life, women who are positioned as a second-class group often become victims of destructive power. Not only towards themselves, but the power over women occurs in all aspects of life. One of them is in the realm of sexuality, which, due to patriarchal cultural demands, is often shaped and defined from a male perspective. The unequal power relations make women's bodies and even sexuality regulated by men, so that men will continue to be the superior party that has power over women as the inferior party. This reality is clearly seen in the Gospel of John 7:53-8:11. The unnamed woman who was accused of committing adultery and brought by the experts in the Law and the Pharisees before Jesus became a victim of the imbalance of power relations that had occurred at that time.

Ira Imelda, in her article, has also analyzed the above reality. According to her, the Gospel of John 7:53-8:11 tells of Jesus' support for a woman who was caught committing adultery amidst the presence of the rulers, namely the experts in the Law and the Pharisees, who utilized and sacrificed the woman for their political interests to bring down Jesus (Ira Imelda, 2014). In the hermeneutical effort she carried out, Imelda argued that the statements and questions from the experts in the Law and the Pharisees aimed to trap Jesus, especially when He

was at the Temple. Imelda ultimately concluded that through Jesus' attitude at that time, He was refusing to uphold traditions or laws that were used to make women a scapegoat for social issues that were occurring, so that it is clear that Jesus was breaking the law as a form of His support for that woman (Ira Imelda, 2014).

In line with Imelda's analysis, Rahel Salmanu, Febby Nancy Patty, and Marlen T. Alakaman also attempt to re-interpret John 7:53-8:11 using a feminist perspective to explore aspects that they believe have not been touched upon in Ira Imelda's research. They focus on analyzing the factors that underlie the silence of the woman. Using the hermeneutics of suspicion method, one of the feminist interpretation methods proposed by Elisabeth Schussler Fiorenza, they suspect the use of the Greek words *gunaika* (woman or wife), *moicheia* (adultery or sexual relations), and the tendency to neglect the victim dimension due to the label given to the woman (Rahel Salmanu, 2021). Their analysis shows that patriarchal cultural domination is the main factor causing the dominant male attitude towards the woman. Therefore, Jesus' silent, stooping, and writing on the ground are interpreted as Jesus' self-criticism of violence and the two words spoken by the woman, which in Greek are *oudeis Kurie* (no Lord), are understood as an effort to restore her identity as an individual who has been saved by Jesus and no longer mute, she can speak independently (Rahel Salmanu, 2021). Thus, their interpretation efforts demonstrate that Jesus' defense of the woman is a form of resistance against the injustice and low stigma that women often experience.

Based on both of the above research results, it is clear that efforts to view this text from a perspective that liberates women have been made. These efforts are crucial because interpretations of John 7:53-8:11 often neglect the situation of women and focus more on the attempts of Torah scholars and Pharisees to test Jesus by finding reasons to blame Him, or focus on the matter of forgiveness that Jesus did to the woman who was seen as a sinner. Although using different approaches, the results of both previously presented studies also show efforts to help women who have become victims in the text. However, in both studies, the contextual background of the situation that occurred at that time, in this case, the imperial situation that also influenced the religious life of Jews at that time, has not yet been seen.

Therefore, through this writing, the author aims to present a postcolonial feminist interpretation of the Gospel of John 7:53-8:11, which focuses on exploring imperial conditions and unequal power relations in order to establish the understanding that the oppression of women in the text is caused by many factors. In this article, the author will discuss imperialism in the Gospel of John, women in Roman imperialism, power relations imbalance in the Gospel of John 7:53-8:11, Jesus as a transformative figure for women, and the impact of Jesus' transformation on women who are victims of sexual violence. This discussion is expected to intertwine in order to achieve a deeper understanding of the Gospel of John 7:53-8:11.

## **RESEARCH METHOD**

This article aims to interpret the text of John 7:53-8:11 using the postcolonial feminist interpretation method. This method was chosen based on the development of contemporary interpretation in countries that are still categorized as the Third World. This method of interpretation began when feminist theologians from various Third World countries included postcolonial analysis in various efforts to uncover various forms of colonization caused by imperialism from those in power, which impacted women. The use of postcolonial method in biblical studies has been developed by several biblical scholars, one of whom is R.S. Sugirtharajah. According to him, this method pays thorough attention to issues that have not been previously considered in various biblical narratives or in the interpretation of the Bible, namely domination, expansion, and imperialism (R.S. Sugirtharajah, 2021).

This method questions the interpretation of colonization and analyzes the significant impact of such interpretation in order to allow for efforts to renew the identity or self-identity of those who are still colonized in colonial areas (R.S. Sugirtharajah, 2021).

Furthermore, when postcolonial approach is combined with feminism, the emphasis is naturally on the struggle of women who have experienced double colonization, both from patriarchal culture and colonialism. Ritu Tyagi, in her article, states that postcolonial feminism focuses on the construction of gender differences in colonial and anti-colonial discourses, as well as the representation of women in anti-colonial and postcolonial discourses with various references from women writers (Ritu Tyagi, 2014). Based on this reality, Kwok Pui-lan, an Asian feminist theologian, emphasizes the importance of introducing these issues in theological efforts, including the interpretation of the Bible, in order to uncover various types of colonization caused by imperial domination and its negative impact on women (Kwok Pui-Lan, 2005). Pui-lan's view has indeed been realized through the development of postcolonial feminist interpretation among biblical scholars.

One of the postcolonial feminist theologians who heavily employs this method in interpreting the Bible is Musa W. Dube, a woman theologian from South Africa. Dube emphasizes the importance of using a model of reading and interpreting the Bible that considers the elements of imperialism and patriarchy, and strives for liberation for women in various issues that often create problems, such as gender, race, nation, economy, culture, politics, and structures in society (Musa W. Dube, 2000). The double colonization experienced by women leads Dube to argue that the struggle to create new space must be carried out to help women articulate a more anti-imperialist and anti-patriarchal liberation. It is this Dube's method that I will use in conducting a postcolonial feminist analysis of the Gospel of John 7:53-8:11, with a focus on Roman imperialism that contains political, economic, social, cultural, and gender issues, so that it can become one of the analytical lenses to see the oppression of women in this text.

## **RESULTS AND DISCUSSION**

### **Imperialism in the Gospel of John**

In the four Gospels included in the New Testament, the Greco-Roman empire became an inseparable background from the context of their writing. Specifically in the four Gospels, the story of the life and ministry of Jesus occurred during the rule of the Roman empire over Israel. The Roman empire was established in 27 BC by Emperor Augustus (Gaius Julius Caesar Octavianus Augustus) who quickly developed various areas of power with the main support of military force, so their colonization significantly influenced the lives of the West and the development of Christianity at that time (James S. Jeffers, 2011). One of the well-known imperial ideologies was *pax romana* or "Roman peace," which asserted that they were bringers of peace to the world, but in reality, it was the injustice and cruelty of the Romans that were felt by all the colonized nations (James S. Jeffers, 2011). At that time, people under the Roman empire believed that everything done by the Romans was intended to create that peace. However, in reality, the peace they intended was for the Roman empire, built on military power and violence. This governance was the background for the writing of the four Gospels.

Additionally, in the Roman Empire, differences in economic status significantly influenced the formation of social strata within society. They used the term "ordo" to describe the classes in their society, where those in the highest ordo enjoyed various privileges that were greater than those in lower ordo (James S. Jeffers, 2011). The social strata in effect at that time can be described as follows: the uppermost layer was occupied by officials, landlords, and big businessmen, who relied on capital and wealth to wield power; the layer below them consisted

of free people who had full citizenship, such as government employees, artisans, small businessmen, and a few farmers; the layer below them consisted of former slaves who were given their freedom by their masters or bought their own freedom; and the lowest layer was made up of slaves (Samuel Benyamin Hakh, 2010).

The position of women in Roman society was below that of men, but above that of slaves. Further discussion of women's position will be presented in the sub-discussion on Women in Roman Imperialism. The differentiation made by the Roman Empire, as previously explained, indirectly influenced the differentiation of social strata in Jewish society. However, in terms of culture, it was Greek culture that actually developed in Rome, even Latin was overshadowed by Greek, because Greek was used as the language of the educated and was one of the requirements in the fields of politics, social, and economics (Samuel Benyamin Hakh, 2010). Thus, it can be understood how Roman tradition and Greek culture blend and form Greco-Roman culture in the writings of the New Testament. The Greco-Roman background is also analyzed in the contemporary interpretation of the Gospel of John. Gnosticism, which has long been considered the main background for understanding the Gospel of John, is increasingly being questioned, and interpreters are beginning to find the possibility that the purpose of writing the Gospel of John was in response to the social, political, and religious issues faced by the Johannine community in the late first century (J. Rumahlatu, 2020). This relatively new view cannot eliminate the strong Gnostic background in the Gospel of John, as some of the stories in this Gospel show an effort to attack the Gnostic teachings, including the text about the Word becoming flesh and dwelling among us; and the text about Jesus who experienced hunger, thirst, and even death.

The stories mentioned above are some of the attempts to attack Gnosticism, as they refused to acknowledge the existence of flesh, even though Jesus was fully human and the Son of God. Thus, the Gnostic background in the Gospel of John is still recognized, but in contemporary interpretation, there is a discovery of the Greco-Roman context that also serves as a background to this Gospel.

One issue related to the Greco-Roman context of the Gospel of John is the tension experienced by the Johannine community with Roman imperialism, particularly during the reign of Emperor Domitian from 80-96 AD, which was also the time of writing the Gospel of John (J Rumahlatu, 2020). Craig S. Keener, in his commentary on the Gospel of John, argued that it was written around 90 AD, during a period of war and the destruction of the Temple by the Roman Empire. The community of believers faced severe persecution, not only from the Jewish community but also from the Roman authorities who were suspicious of anyone who did not worship the emperor (Craig S. Keener, 2014).

This strengthens the arguments of other scholars who have started to analyze the context of imperialism in this Gospel. One indication that the author of the Gospel of John paid attention to Roman imperialism is reflected in the story of the Sanhedrin trial in John 11:46-53, which contains a discussion between the chief priests and the Pharisees about their plan to kill Jesus, but theological issues are not the main motif, rather it is a political issue, because they feared that the messianic movement led by Jesus would provoke actions against Roman colonization (Rumahlatu, 2020). The Jesus portrayed in this Gospel provided some resistance not only against Jewish tradition but also against Roman imperialism. The community of John also rejected the domination of Roman imperial power that forced them to worship the emperor as *dominus et deus* by declaring that Jesus is *dominus et deus* according to Thomas' confession, even though they ultimately had to experience persecution and suffer poverty (Rumahlatu, 2020). Thus, the influence of Roman imperialism was indeed significant in the community of John during the writing of this Gospel.

### **Women in Roman Imperialism.**

A postcolonial feminist analysis of the text John 7:53-8:11 not only demands a scrutiny of the context of Roman imperialism in general, but also specifically addresses gender issues. In Greco-Roman culture, women were deemed incapable of reaching the intellectual level achieved by men, and were expected to be simple, unobtrusive, and lead an "uninteresting" life (James S. Jeffers, 2011). Women were viewed as "competitors" and were not given the opportunity to live a life of freedom like men.

The Greco-Roman cultural view of women was certainly based on various understandings of Greek philosophers who influenced their way of thinking. Plato, a renowned Greek philosopher, stated that the social hierarchy of men could be equated with that of precious metals, without mentioning the place of women who were considered a second-class (Elisabeth Schüssler Fiorenza, 1989). Similarly, in the view of Aristotle, another prominent Greek philosopher, men who were free should rule both in the household and in the state, because they could think logically, unlike women whose nature was not to manage anything (Elisabeth Schüssler Fiorenza, 1989).

In his book titled *Politics* (1254), Aristotle discusses extensively about women in both the public and private realms. He asserts that men have the highest authority over women, even equating the relationship between men and women to that of animals and humans (Elisabeth Schüssler Fiorenza, 1989). In Aristotle's theory of reproduction, women are positioned as "soil" in the process of sowing reproduction, because men have a more active nature while women are passive (Elisabeth Schüssler Fiorenza, 1989). Women are considered as producers of offspring to support men's lives.

Aristotle's various views above indicate that women are placed in an extremely low position in the perspective of Greek philosophy. The existence of Aristotle as one of the famous philosophers in the development of Greek philosophical thought can also influence other Greek philosophers in viewing women. Therefore, it is highly likely that in classical Greek philosophical thinking, most philosophers place women in a position that is seemingly suitable for marginalization.

These views could also influence perceptions of women in Roman imperialist culture. Furthermore, the existence of women within the family was also regulated by the empire. According to the laws established by Emperor Augustus Caesar, women between the ages of twenty and fifty were required to marry, or else they would lose their inheritance rights and other privileges (James S. Jeffers, 2011). This regulation was established by Augustus to stem the aristocratic trend of childless marriages, which threatened many old aristocratic families with extinction. Thus, widowed or divorced women were also required to remarry and have children (James S. Jeffers, 2011). This was based on the Roman government's need for male presence to defend the state from enemy attacks. Essentially, this need was not misguided, especially given the perceived strength of Roman governance in their military might, making the need for male offspring crucial. However, according to the author, this requirement violates the personal independence that every woman should rightfully have over herself. A woman's self-authority is governed and controlled by a much greater and more powerful authority, so women are not given the opportunity to hold authority over themselves. This reality makes women vulnerable to various acts of subordination and violence.

However, despite the opposition of Greek and Roman culture to the reform of women's status in society, there were opportunities for women to escape from such oppression. However, these opportunities were only available to upper-class women who acquired wealth through inheritance or investment, allowing them to appear

and play a role in society (James S. Jeffers, 2011). Nevertheless, the society as a whole, which was dominated by men, still expected women to remain in subordinate positions.

Thus, it is evident that social stratification still influenced the existence of women within the Roman Empire. Therefore, in the author's opinion, the subordination experienced by women living in the imperial era, especially those in the lower social strata, was doubled, not only by the patriarchal culture upheld by society but also by the power of imperialism. If so, then the unnamed women victimized in the Gospel of John 7:53-8:11 were undoubtedly impacted by this reality, especially with their perceived "sinful" status by religious leaders.

### **The Power Imbalance in John 7:53-8:11.**

The unnamed woman in this text is a victim of power imbalance that exists between the religious leaders and herself. The religious leaders, who had a strong relationship with the Roman Empire, considered themselves to have excessive power over the woman. She was objectified and treated as a passive object to be debated, displayed publicly, and even used as a "bait" to trap Jesus in front of men who had the full authority to kill him (Michael O'Sullivan, 2015). These religious leaders, namely the Pharisees and the scribes, were given considerable authority at that time, which was often abused. According to Flavius Josephus, the Pharisees were a Jewish group who had an outstanding reputation for providing comfort to their country by obeying religious rules and also as a group that gave accurate interpretations of the Law (Samuel Benyamin Hakh, 2010). On the other hand, the scribes were a wise group of people who had expertise in preserving traditions, interpreting, and applying the content of the Holy Scriptures (Samuel Benyamin Hakh, 2010).

From the explanation regarding the roles and functions of these two religious groups, it becomes increasingly clear the power imbalance that occurs in the Gospel of John 7:53-8:11. This imbalance led them to arbitrarily turn the unnamed woman into an object to achieve their goal, which was to trap Jesus. The religious leaders brought the woman before Jesus and tried to create a dilemma similar to the issue of paying taxes to Caesar (cf. Mark 12:14-15) (Craig S. Keener, 2014). If Jesus opposed carrying out the execution, he would have to explain why he did not follow the law of Moses, while if he approved it, he would be seen as a usurper of Roman prerogatives because Roman law did not allow execution without their approval and did not permit execution for adultery (Craig S. Keener, 2014). The reality shows that even in planning their plot against Jesus, the religious leaders were still indirectly influenced by the laws of the Roman Empire, which bound them.

Their attempt to trap Jesus by bringing the woman was actually flawed according to the Law of Moses, as the law that applied to the offender who committed adultery was not just the woman who had to be stoned but also the man (J. Ramsey Michaels, 2010). Therefore, there are two possibilities that caused the absence of the male offender: either their action was just a contrivance, or they ignored the man's mistake and only focused on the helpless woman (Leon Morris, 1995).

No one can ascertain the true condition of the woman in question. However, regardless of the two possibilities presented by Leon Morris in his interpretation, the author believes that the objectification of the woman in this text did indeed occur and cannot be ignored. In the first possibility, they positioned the woman as an object that could facilitate their efforts to bring down Jesus. On the other hand, in the second possibility, they deliberately disregarded the presence of a man who was equally guilty as the woman.

In both of the above possibilities, the woman accused of adultery remains the only victim who is overlooked due to the power imbalance that existed at the time. She was not given the opportunity to speak the truth about herself or to defend and protect herself from the violent efforts that could lead to her murder, which were being

carried out by more powerful parties. Therefore, the power imbalance, which was also influenced by imperialism at the time, further exacerbated the situation experienced by the woman in the text.

### **Jesus: A Transformative Figure for Women.**

The efforts made by the Pharisees and the experts in the law were not successful in bringing them to the point of being able to bring down Jesus. His initial response was silence, even his body language was more striking when facing their barrage of questions, until finally Jesus gave a response that was quite shocking to them. His response seemed to assume that the woman had already been judged before, that is, when someone had been punished based on the testimony of at least two witnesses (see Deuteronomy 17:7), so if the witnesses were present, Jesus invited them to do what should be done to the woman according to the applicable law (J. Ramsey Michaels, 2010). The author agrees with Michael O'Sullivan's opinion, because Jesus had known their efforts to bring Him down, so by giving such a response, He could silence them. Jesus' response contained something that was not easy to do, especially if the issue they brought to Jesus was just a fabrication.

As religious leaders, they certainly did not want to take any actions that would harm themselves. Jesus' response then made them start to leave the place, so instead of condemning the woman, Jesus' response actually showed his effort to resist those religious leaders (J. Ramsey Michaels, 2010). Jesus' response completely disarmed their "weapons". His response cannot be interpreted as a rejection of the law, for Jesus clearly commanded them to throw stones at the woman (Leon Morris, 1995). Jesus' response effectively prevented the danger that could befall the woman, as there was a possibility that if Jesus chose to completely reject their request, the woman would still be punished if she had actually committed adultery (Leon Morris, 1995). Jesus did not allow their attempt to bring him down to become a dangerous threat to the woman.

Jesus' response to the Pharisees and the scribes was able to reverse the situation, so that they were confronted with their own sins. Indirectly, Jesus broke the historical order of life that had been formed and institutionalized by culture in society, so that violence against women, which was often legitimized in the old order, was brought by him to a new order that contained the value of love (Michael O'Sullivan, 2015).

The new order that emerged from this not only has implications for the relationship between men and women, but also for the cultural meaning and values, as well as the structures and institutions of society and the church in all times (Michael O'Sullivan, 2015). With Jesus' willingness to speak to the woman who was considered sinful, to listen to what she had to say, and to treat her with dignity, Jesus has given complete empowerment to this woman in her existence as a human being (Michael O'Sullivan, 2015). The author agrees with Sullivan's understanding, as Jesus truly demonstrated a different attitude than other authorities present at that time, and his actions had a great impact. This transformation of Jesus has prevented those who were considered stronger in social strata and power relations from subordinating and even resorting to violence against those who were powerless due to their lower position.

In addition, according to the author, the woman who was considered an adulteress was fully restored to her community, which would lead her to be able to strive to regain her life. This is important because the woman was placed in a situation that caused her to be marginalized by society, and thus Jesus' action helped her achieve complete restoration of her life. From a colonial perspective, this process is extremely crucial, as restoring the life of colonial victims is an important part of providing liberation and transformation.

The transformation of Jesus described by the Gospel writer John also shows the writer's effort to challenge the Roman Empire. In this Gospel, Jesus is given titles similar to those of the Roman emperor, to demonstrate Jesus' superiority in the midst of the failure of the Roman Emperor to create a peaceful state (J Rumahlatu, 2020). Thus, it can be seen that the Gospel writer John sought to present Jesus as a figure resistant to Roman imperialism and to make him a model of resistance for the John community.

This indicates that despite being influenced by Roman imperialism, Jesus is presented as a figure who is capable of transformation, both in Jewish culture and in the Roman Empire. This transformation had a significant impact not only on the community of John but also on the marginalized groups of that time, including women.

### **The Impact of Jesus' Transformation on Survivors of Sexual Violence.**

Sexual violence is one form of violence that women continue to experience to this day. Despite the efforts of activists, maximum efforts by social institutions and governments, cases of sexual violence against women remain an iceberg phenomenon, which in reality is far more prevalent than what is currently known. The recent enactment of the Law on the Eradication of Sexual Violence by the Indonesian House of Representatives provides some encouragement in addressing these cases. This new legal umbrella is expected to increase the courage of women who have been victims and have chosen to remain silent in order to help the victims and give a deterrent effect to the perpetrators. This is important because survivors of sexual violence deserve better treatment than what they have received so far, such as being ostracized by family and society, even layered violence that they can experience.

The above reality also needs to be of concern to Christians. Women who become victims of sexual violence need help not only from activists and the government, but also from the church. Justification as "sinners" done by the Pharisees and Torah scholars is often also done by the church. They, who should receive help and assistance, instead have to experience oppression, even though they are in the position of victims. Therefore, the transformative effort of Jesus towards women who were considered sinful should also be applied by the church. Thus, the example of Jesus who defends and even empowers women can help women who are victims of sexual violence to regain their empowerment as creations of God.

### **CONCLUSION**

The Gospel of John 7:53-8:11 is a text that has been interpreted from various perspectives, including feminist interpretation advocating for women in the text. Through a postcolonial feminist hermeneutical lens, it is evident that the violence against women experienced by the women in the text was not only influenced by patriarchal culture, but also by the imperialism that underpinned life at that time. The women portrayed in this text were in a life situation that was also influenced by the Roman Empire that ruled at that time. Therefore, by reinterpreting this text using this method of interpretation, a deeper understanding of the existence of the woman considered to be adulterous and Jesus' transformative efforts to empower her can be obtained. Thus, neither cultural nor imperial systems can justify the perpetration or approval of violence against women.

REFERENCES

- Dube, M. W., Press, C., Louis, S., & Punt, J. (2006). Postcolonial Feminist Interpretation of the Bible: A South African Perspective and Comments 1. *Scriptura*, 92, 280–291. <https://doi.org/10.10520/EJC100785>
- Fiorenza, E. S. (1989). Text and reality - Reality as text: The problem of a feminist historical and social reconstruction based on texts. *Studia Theologica - Nordic Journal of Theology*, 43(1), 19–34. <https://doi.org/10.1080/00393388908600063>
- Hakh, Samuel Benyamin. (2010). *Perjanjian Baru, Sejarah, Pengantar dan Pokok-Pokok Teologisnya*. October, 169.
- Imelda, I. (2014). “MENELAAH KEBERPIHAKAN YESUS TERHADAP PEREMPUAN KORBAN KEPENTINGAN PENGUASA Studi Terhadap Injil Yohanes 7:53-8:11,” *Gema Teologi*, 38.1 (2014), 49–64.
- Jeffers, James S. (2011) *The Greco-Roman World of The New Testament Era: Exploring the Background of Christianity* (Illinois: InterVarsity Press.
- Keener, Craig S. (2014) *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, Illinois: IVP Academic
- Kenner, Craig S. (2012)., *The Gospel of John: A Commentary*, Volume I (Grand Rapids, Michigan: Baker Academic.
- Michaels, J. Ramsey. (2010) *The Gospel of John: New International Commentary on the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- Morris, Leon. (1995) *The Gospel According to John* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- O’Sullivan, M. (2015). Reading John 7:53–8:11 as a narrative against male violence against women. *HTS Theologese Studies / Theological Studies*, 71(1). <https://doi.org/10.4102/HTS.V71I1.2939>
- Pui-Lan, Kwok, *Postcolonial Imagination & Feminist Theology* (Louisville, KY: Westminster John Knox Press, 2005)
- Rumahlatu, J. (2020) “Imperialisme Roma Dan Implikasinya Dalam Studi Kristologi Injil Yohanes,” *Jurnal Pembaharu*, 57–73 <https://sttlets.education/jurnal/index.php/pembaharu/article/view/32>
- Salmanu, R., Patty, F. N., & Alakaman, M. T. (2021). “Aku Yang Bisu Telah Bersuara”: Tafsir Feminis Terhadap Yohanes 7:53-8:1-11. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 5(2), 195–209. <https://doi.org/10.30648/DUN.V5I2.302>
- Sugirtharajah, R. S. (2001) *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters* Cambridge, UK: Cambridge University Press.
- Tyagi, Ritu. (2014) “Understanding Postcolonial Feminism in Relation with Postcolonial and Feminist Teories,” *International Journal of Language and Linguistics*, 1.2.