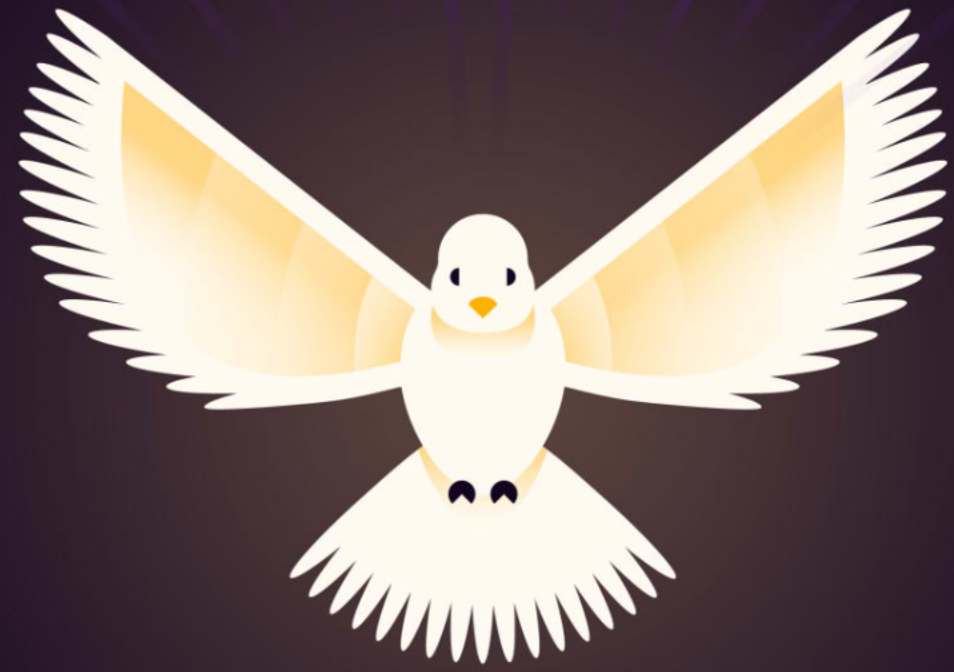




SCRIPTURE READING

JOHN 8:1 – 11

THE GOSPEL ACCORDING TO



— JOHN —



What do you do when
what you thought was
true isn't true **for the
reasons you thought
it was true?**

(But also may not
be false)

Something you
think is true
conflicts strongly
with something
else you now
believe is true





Or, the way you first understood something won't fit the growing complexity of life

Response:



Flip

Deepen

Typically:

We chose what is simple, justifies us, and seems plausible because it is honored.

Example: A loving spouse or friend is always on your side. You're not on my side.



Flip

You're not a loving friend or spouse.

Deepen

Love is to act for the true good of another. If you have to be against my will to be for my good, then love is to stand against me, at least in the moment. To affirm me might make you the true enemy of my everlasting self.

Example:

God protects us, but I've suffered a lot in ways that haven't 'worked out'.



Flip

God doesn't care about my suffering, and so a loving God isn't there.

Deepen

God may be working more angles in the world and in me than I have imagined. My godliness, through pain, must be a huge priority to him. Identification with Christ and resurrection power comes through suffering.

Example:

Since the Bible is God's word, it's text must be reliable. But the Bible has a transmission history with errors and disagreements.



Flip

Deepen

"Manuscript mistakes" brings the whole Bible into question. God's word wouldn't be like that.

???



Ὁρθρου δὲ πάλιν πα
 ὅς ἦρχετο πρὸς αὐτό
 ἄγουσιν δὲ οἱ γραμμα
 μιχεῖα κατειλημμένη
 λέγουσιν αὐτῷ, Διδα
 -' αὐτοφώρῳ μοιχευομ
 ετεῖλατο τὰς τοιαύ
 τοῦτο¹ δὲ ἔλεγον πε
 πορεῖν αὐτοῦ¹. ὁ δὲ
 τέγραφεν εἰς τὴν γ
 πτόν², ἀνέκυψεν καὶ

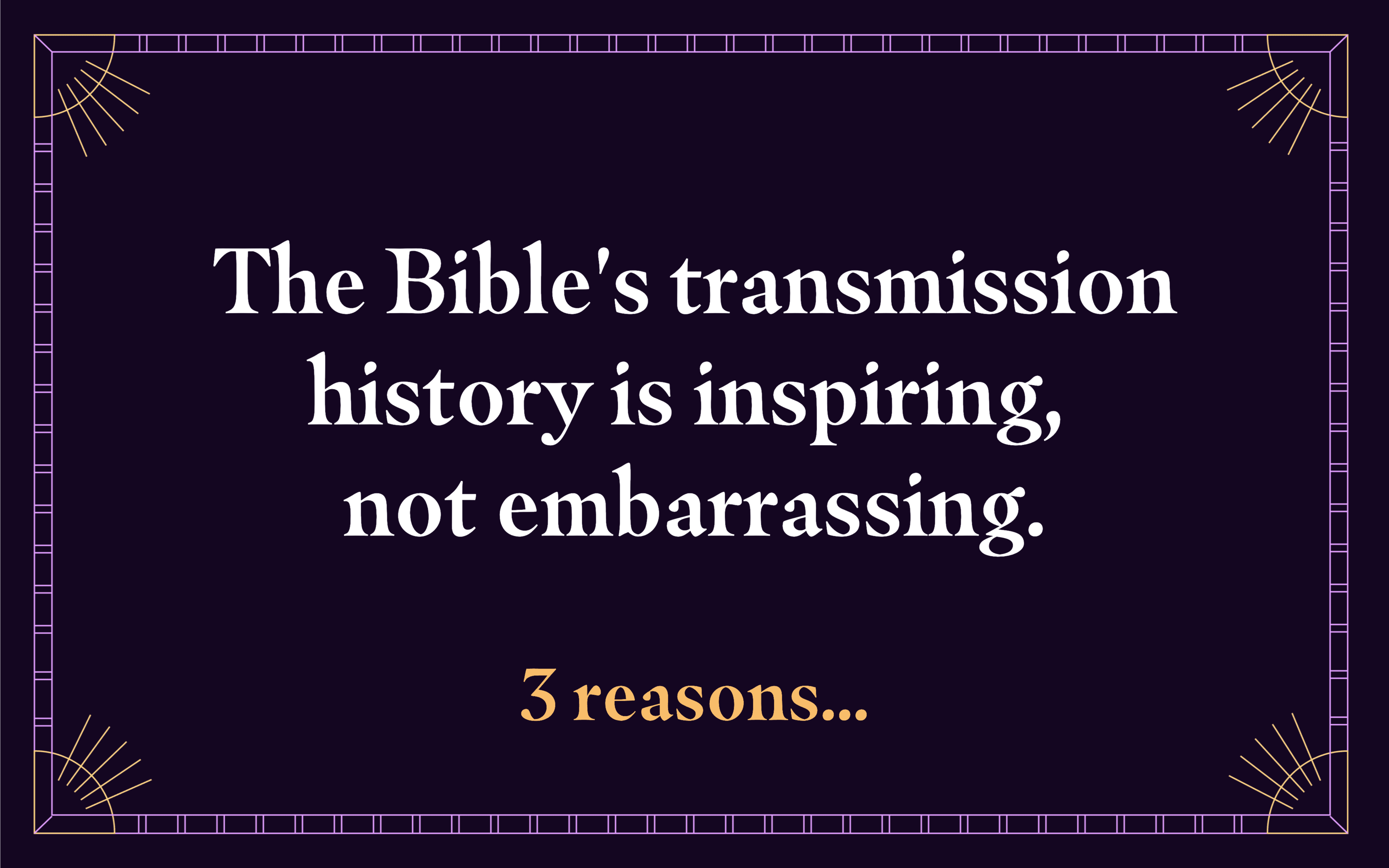
¹¹ 7.53–8.11 {A} omit 7.53–8.11
 5 1241 1333* 1424* Lect it^a, f,
 ysa, pbo, bo^{pt}, ach² arm^{mss} geo slav
 prian mss^{acc. to Augustine} // include 7
 71 1243 1292 1342 (1424^{mg}) 15
 pal cop^{bo^{pt}} slav^{mss^{mg}} Apostolic Co
 cian Rufinus Greek and Latin
 lude 7.53–8.11 with asterisks o
 ly 8.3-11 (Λ with asterisks) l 1
 tionaries are in footnotes 1-7
 38 f¹³, after Jn 7.36 225, after
 53 1333^c
¹ 6 {A} (see also footnote 11 o
 riants E G H S Λ f¹ f¹³ 28 18
 24^{mg} 1505 Lect pt it^{aur, c, e, ff², j, r¹}
 71 it^d (but D 1071 it^d add this s
² 7 {A} (see footnote 11 of ch
 7 700 892 1006 1010 1243 129
 iv^{mss^{mg}} // omit D 1071 it^d
³ 7 {A} (see footnote 11 of ch
 // 53 P: AD Seg // S: TR FC



ἠγορεῖν αὐτόν· ὁ δὲ ἰησοῦς κατὰ κύφας τῷ σακτιδῶ
κατέγραφεν εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον ἐρωτῶντες
αὐτόν², ἀπέκρυψεν καὶ εἶπεν αὐτοῖς³, Ὁ ἀναμάρτητος

¹¹ 7.53–8.11 {A} omit 7.53–8.11 $\mathfrak{P}^{66, 75}$ \aleph A^{vid} B C^{vid} L N T W Δ Θ Ψ 0141 33 157
565 1241 1333* 1424* *Lect* it^{a, f, l, q} syr^{c, s, p, h} (but added in some late mss. of syr^{p, h})
cop^{sa, pbo, bopt, ach²} arm^{mss} geo slav Diatessaron Origen Chrysostom Cyril; Tertullian
Cyprian mss^{acc. to Augustine} // include 7.53–8.11 D 28 180 205 579 597 700 892 1006 1010
1071 1243 1292 1342 (1424^{mg}) 1505 Byz [(F gap 7.28–8.10) G H M] it^{aur, c, d, e, ff², j, r¹} vg
syr^{pal} cop^{bopt} slav^{mssmg} Apostolic Constitutions^{vid} mss^{acc. to Didymus}; Ambrosiaster Ambrose
Pacian Rufinus Greek and Latin mss^{acc. to Jerome} Jerome Faustus-Milevis Augustine //
include 7.53–8.11 with asterisks or obeli (E include so only 8.2-11) S 1424^{mg} // include
only 8.3-11 (Λ with asterisks) l 184 l 211 l 387 l 514 l 751 l 773 l 890 l 1780 (these
lectionaries are in footnotes 1-7 of chapter 8 = *Lect*^{pt}) // include 7.53–8.11 after Lk
21.38 f¹³, after Jn 7.36 225, after Jn 21.25 (with critical note) 1; include 8.3-11 after Lk
24.53 1333^c

¹ 6 {A} (see also footnote 11 of chapter 7) τοῦτο ... κατηγορεῖν αὐτοῦ with minor
variants E G H S Λ f¹ f¹³ 28 180 205 579 597 700 892 1006 1010 1243 1292 1342
1424^{mg} 1505 *Lect* pt it^{aur, c, e, ff², j, r¹} vg syr^{pal} cop^{bopt} eth slav^{mssmg} Augustine // omit D M



**The Bible's transmission
history is inspiring,
not embarrassing.**

3 reasons...

P O I N T 1

**Jesus' message
isn't dependent
on a single witness**

Or a single passage.



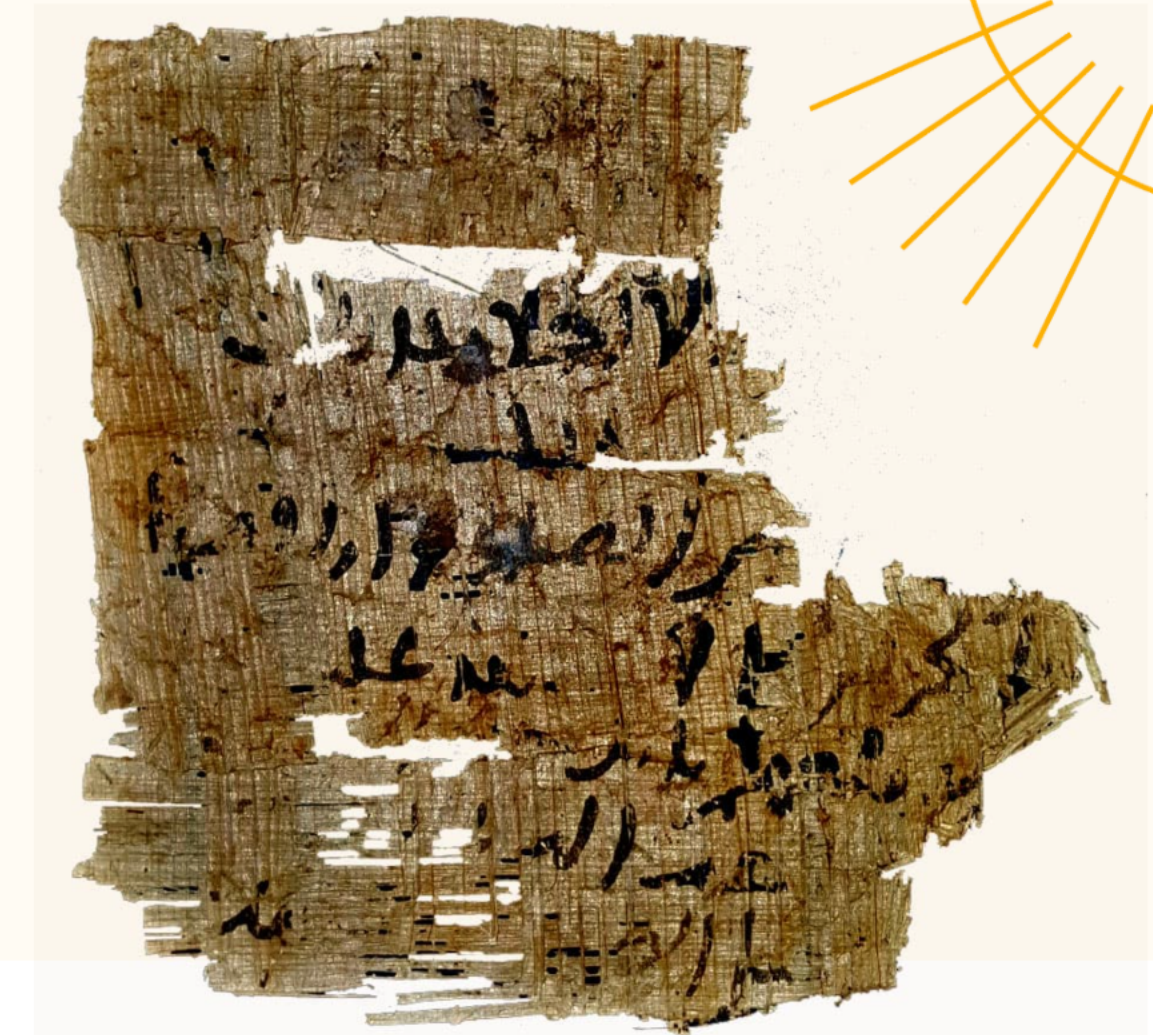
Test #1:

**If you had to establish the mercy
of Jesus without John 8:1 – 11,
would it be hard?**



How many mistakes would ***you*** make
in copying a 400 page book on
papyrus or velum?

Many variants because of many manuscripts



Manuscript Evidence for Ancient Writings

Author	Written	Earliest Copy	Time Span	# Mss.
Caesar	100-44 B.C.	900 A.D.	1,000 yrs	10
Plato	427-347 B.C.	900 A.D.	1,200 yrs	7
Thucydides	460-400 B.C.	900 A.D.	1,300 yrs	8
Tacitus	100 A.D.	1100 A.D.	1,000 yrs	20
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643
New Testament	40-100 A.D.	125 A.D.	25-50 yrs	24,000

Many variants because of many manuscripts



These are single books

This is a library of separate witnesses

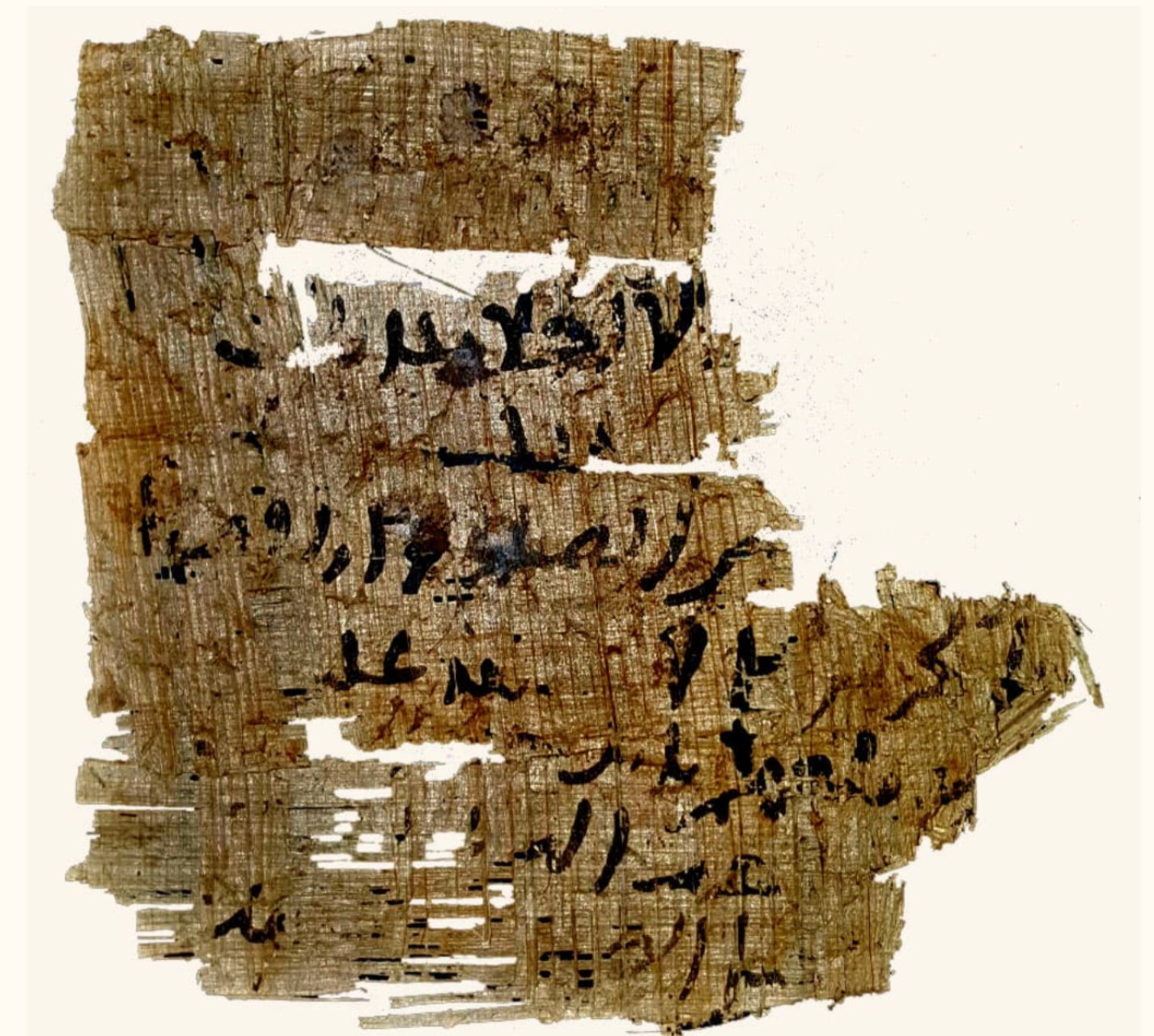
Author

Caesar
Plato
Thucydides
Tacitus
Suetonius
Homer (Iliad)
New Testament

**The big variants point to
how few there really are.**

**How many John 8:1 – 11
type passages are there?**

(Less than 5...about 2)



P O I N T 2

**The Bible's
transmission history
is open and honest**

We have the data and everyone can see it.

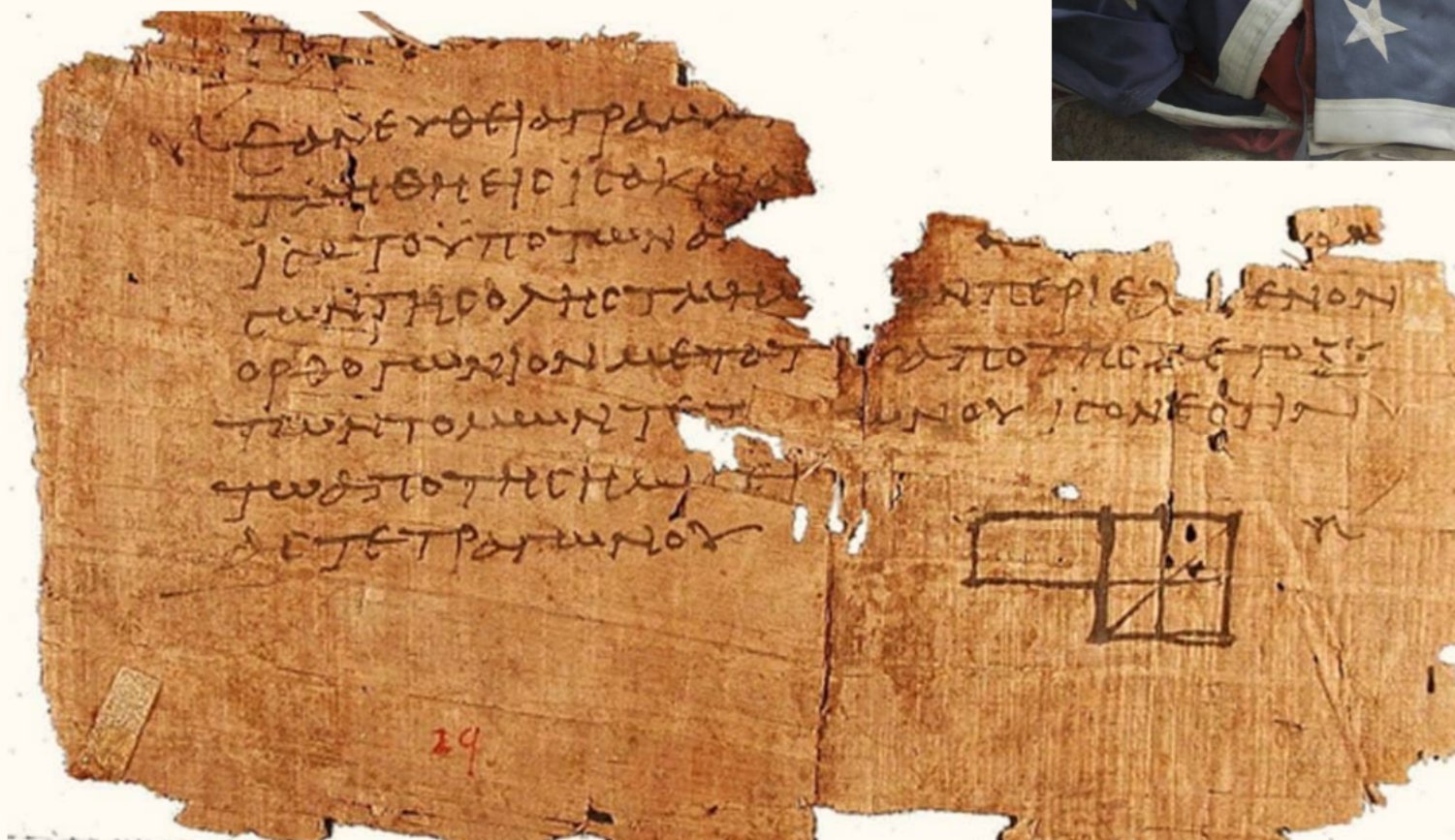
Where are the oldest ones? (Corruption?)

Destruction Through Torture

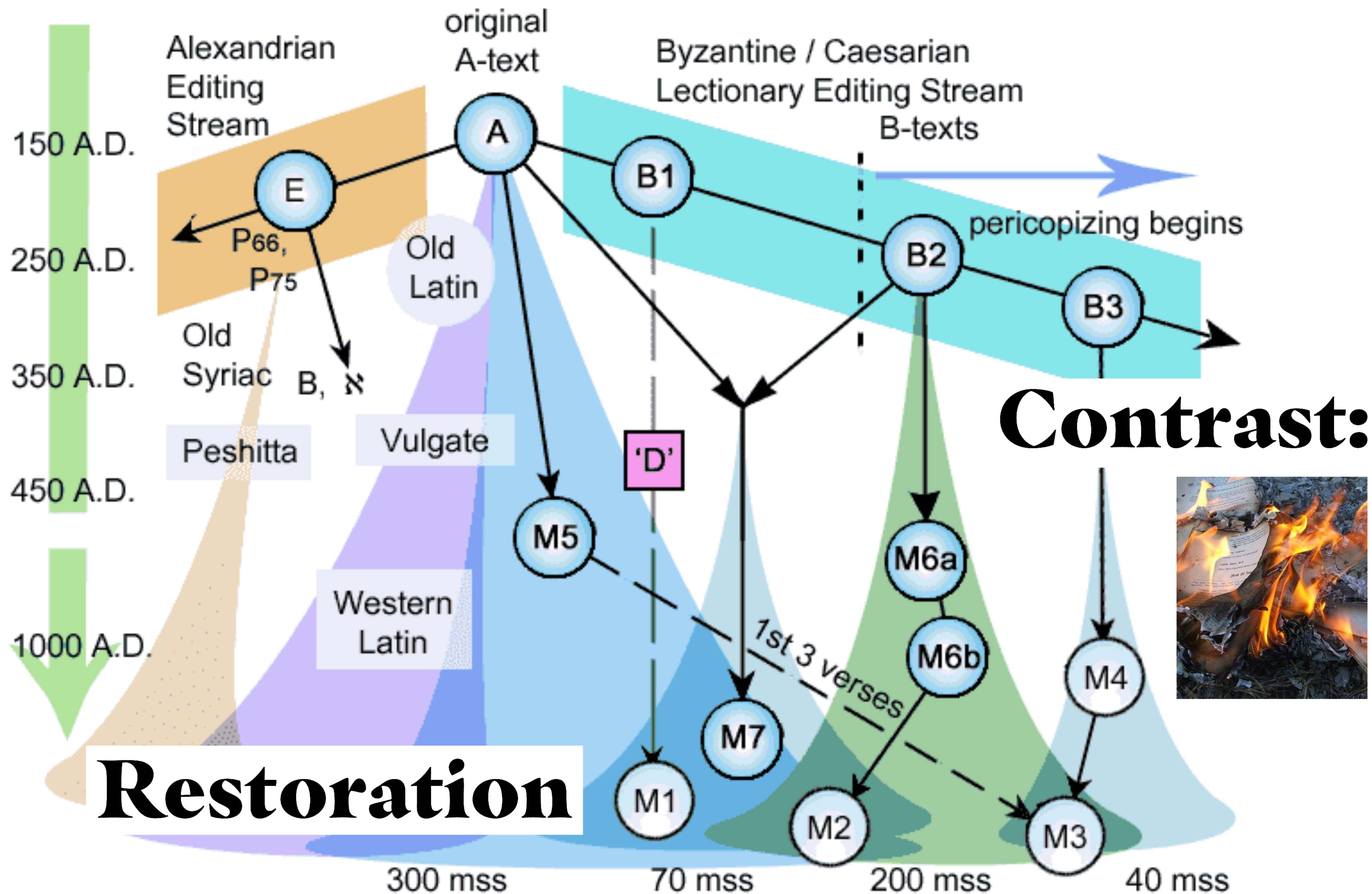


Retirement
or Reuse
(C/04)

Edict of
Toleration
310AD

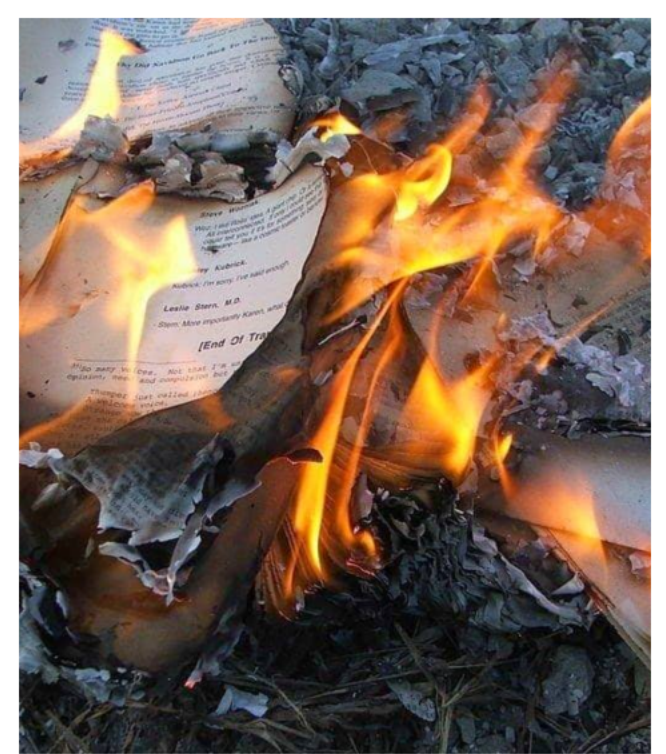


Time and
Weather



Restoration

Contrast:





Result:

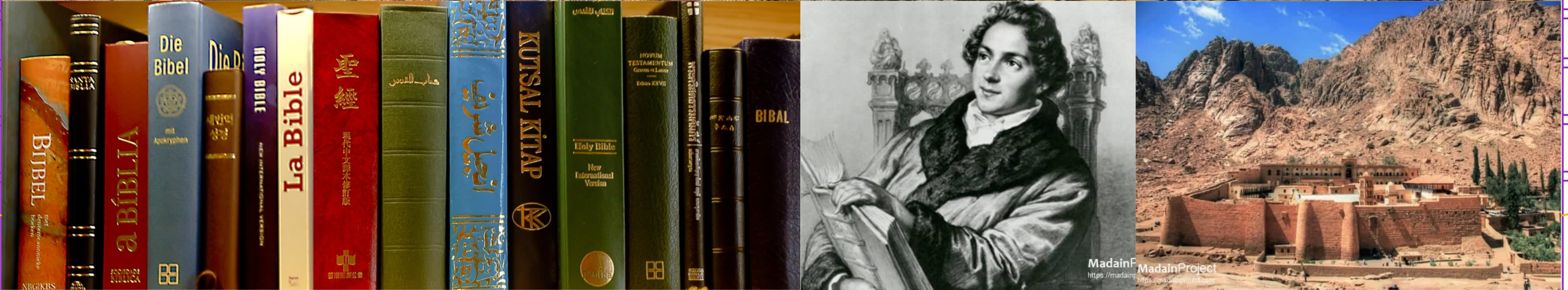
1. There are no Autographs to worship or venerate
2. There are mistakes in every copy (obviously)
3. We have an embarrassment of riches in manuscripts
4. Together, the text can be completely reconstructed
5. The text of Scripture is entirely trustworthy
6. The transmission too is both divine and human

P O I N T 3

**Its history is
inspiring**

**Only together with us are they made perfect
Hebrews 11:40**

The Cost of Faith, and value of the Scriptures

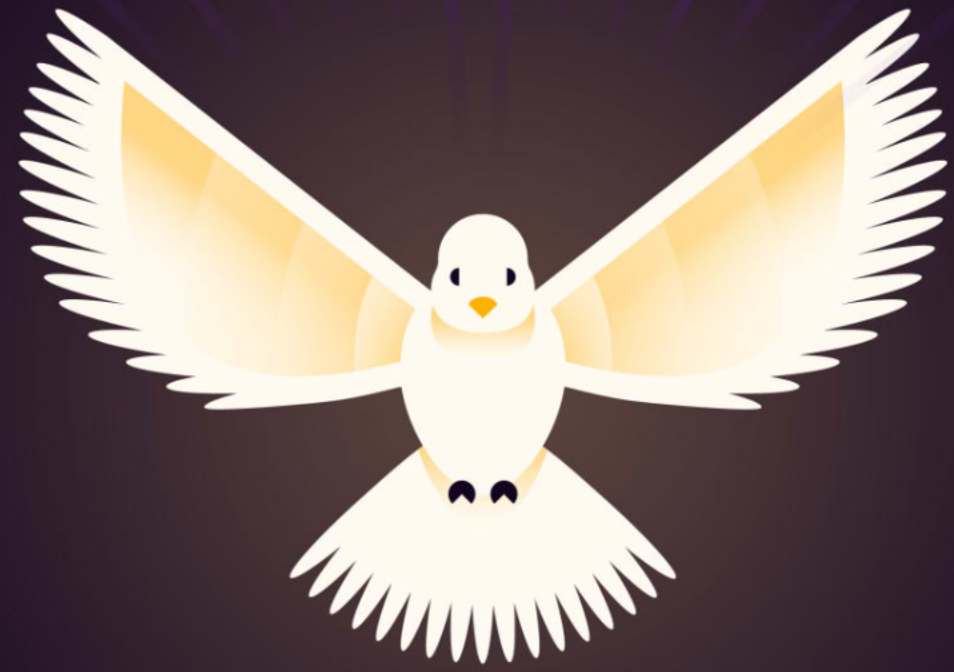




**What is our burden?
Which will be our priviledges?
What kind of generation do you want to be?**



THE GOSPEL ACCORDING TO



— JOHN —