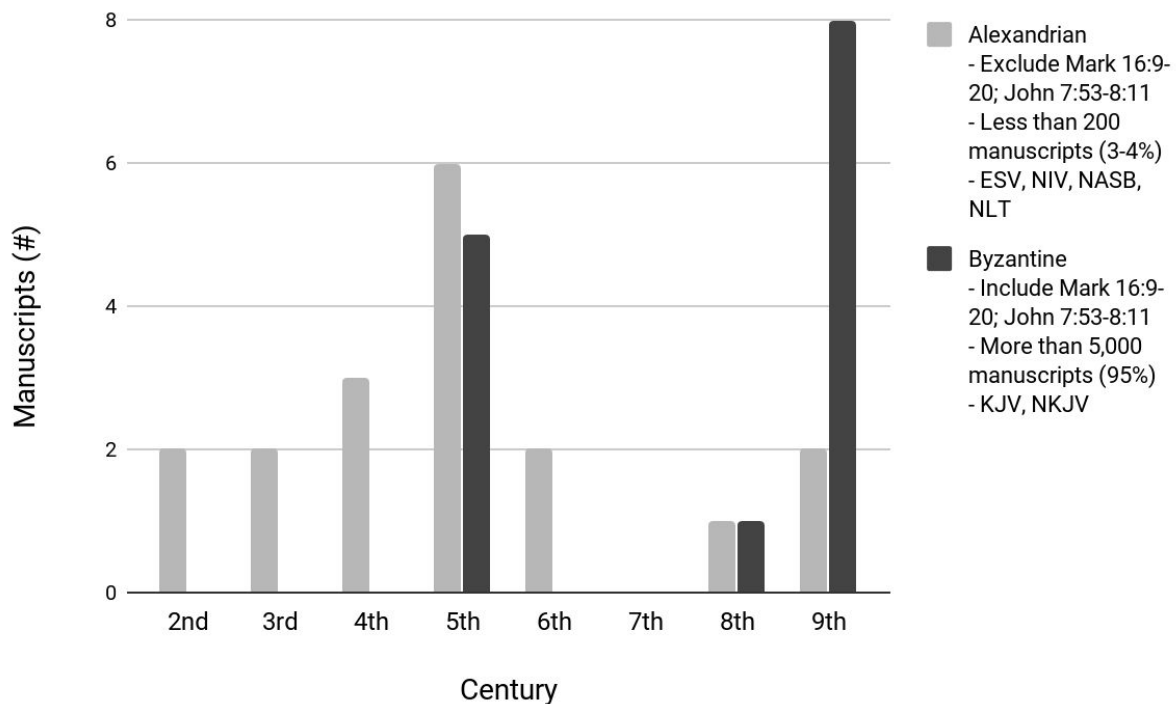


### Disputed New Testament Passages in the Early Church

	<i>Evidence for authenticity</i>	<i>Evidence against authenticity</i>
The Long Ending of Mark (16:9-20)	Justin Martyr (c. 160, but possibly only a coincidental allusion) Diatessaron (c. 175) Irenaeus of Lyons (c. 184) Hippolytus of Rome (died 235) Ambrose of Milan (died 397) Codex Washingtonianus (c. 400) Augustine (died 430)	Eusebius (died 339) Codex Vaticanus (c. 300) Codex Sinaiticus (c. 330) Sinaitic Syriac Manuscript (4th c.) Codex Bobbiensis (400) Jerome (died 420) Armenian manuscripts (early 5th c.) Georgian manuscripts (5th c.)
Jesus and the Woman Taken in Adultery (John 7:53-8:11)	Didascalia Apostolorum (c. 230, but story is not attributed to John) Pacian of Barcelona (died 391) Ambrose of Milan (died 397) Didymus the Blind (died 398) Codex Bezae (c. 400) Jerome (died 420) Augustine (died 430) Codex Fuldensis (546)	Diatessaron (c. 175) Papyrus 66 (c. 200) Papyrus 75 (c. 200) Tertullian of Carthage (died 220) Origen of Alexandria (died 254) Cyprian of Carthage (died 258) Codex Vaticanus (c. 300) Codex Sinaiticus (c. 330) John Chrysostom (died 407)

### New Testament Manuscript Families (aka Text-Types)



## Modern Reformed Views on the Story of the Woman Caught in Adultery (John 7:53-8:11)

“Frankly, the best manuscripts from antiquity do not include this story [of the woman caught in adultery] in the Gospel according to St. John. The overwhelming consensus of textual critics is that it was not part of the original Gospel of John, at least not in this portion of John. At the same time, the overwhelming consensus is that this account is authentic, it’s apostolic, and it should be contained in any edition of the New Testament. I believe it’s nothing less than the Word of God.”

—R.C. Sproul, “The Woman Caught in Adultery” (sermon, March 26, 2011)

“There’s almost complete consensus among biblical scholars that this [story of the woman caught in adultery] was not written by John. This section was not written by the gospel writer John. But there’s also almost complete unanimity... that this is still a firsthand eyewitness account, maybe written by Luke, maybe by somebody else.”

—Tim Keller, “The Humility of Jesus” (sermon, May 24, 1998)

“In most of your Bibles, you notice that John 7:53 to John 8:11 is either set off in brackets or is in a footnote. The reason for this is that most New Testament scholars do not think it was part of the Gospel of John when it was first written, but was added centuries later.... I think they are right.... But what is most significant for the reliability and authority of the New Testament is that the variations that Textual Critics are unsure of are not the kind that would change any Christian doctrine. For example, in our passage from John 7:53–8:11, no truth that [the] Gospel teaches is changed by omitting this story.... So when I agree with the vast majority of scholars that the story of the woman taken in adultery was not in the Gospel of John, you should not think: ‘Oh my, everything is up for grabs now.’ Or: ‘How can I count on any text?’ On the contrary, you can be thankful that God has, in his sovereign providence over the transmission process for 2,000 years, ordered things so that the few uncertainties that remain alter no doctrine of the Christian faith. That is really astonishing when you think about it, and we should worship God because of it.”

—John Piper, “Neither Do I Condemn You” (sermon, March 6, 2011)

“The question then becomes: why did God inspire an inerrant Word, and then consign that Word to a fallible process of distribution and appropriation? That way of putting it may suggest an answer. I think it most likely that God wanted us to appropriate his personal words in a *communal* way. Had he given us perfect copies, perfect translations, and so on, each individual could have come to an understanding of Scripture without help from anyone else. He could have gone to the bookstore and bought for himself a perfect translation of Scripture, taught it to himself, and gained thereby a perfect understanding. But that was not God’s intention. He wanted the church to gather around the Word together, covenantally. He wanted each individual to benefit from the gifts of others in the body. Some would be gifted in languages; they would translate. Others would be gifted to teach, and they would instruct. Some would teach by words, others more by the example of their lives. Everyone would contribute something to the ‘edifying of the body,’ building up one another. Each individual would rely on the gifts of others. Listening for God’s Word would draw the body together.... God may have additional, or completely different, reasons for his decision to give us fallible copies of an infallible book. But certainly he has made that decision for his own reasons, and we would be unwise to second-guess him.”

—John Frame, *The Doctrine of the Word of God* (P&R, 2010), 250-51