

The Third Handwriting

Prophets wrote Bible; God inspired (2 Tim.3:16-17)

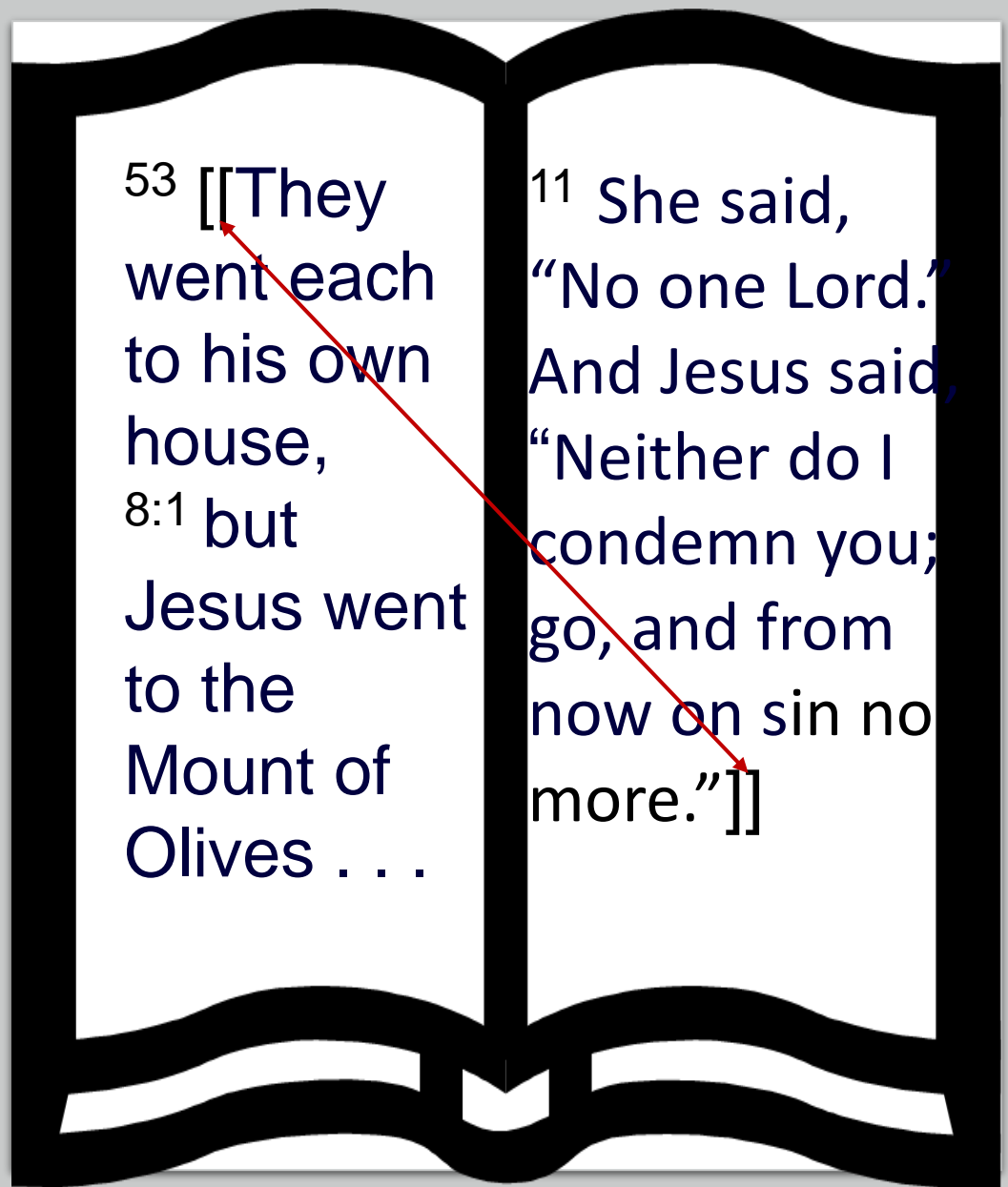
At least three times, God wrote
without aid of men

1. Law on Sinai, Ex.31:18 [34:28]
2. Lost in Palace, Dn.5:5, 24
3. Love on Temple floor, Jn.8:53-8:11

Content: unknown
Consequence: love

I. Textual Criticism

Many
versions
mark the
passage with
brackets



The evidence against

- Passage appears in most medieval Greek MSS (c. AD 700-1500)
- Not in most early Gk. MSS (except 'D' – 6th Century)
- All early church 'fathers' omit it...pass from 7:52-8:12
- Many later MSS mark it with asterisks (*) or obeli (– or ÷): doubtful authenticity

The evidence for

- Didymus the Blind (4th Century, Alexandria)
- Apostolic Constitutions (375-380)
- Jerome (d. 420) included it in L. Vulgate

It was removed from gospel because 'some were of slight faith, and to avoid scandal [Jesus seemed too lenient]' (light view of adultery) – Ambrose (d.397); Augustine (d. 420)

The evidence for

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- Ambrose (d. 397) . . . Augustine (d. 430)

Papias 'expounded another story about a woman who was accused before the Lord of many sins, which the Gospel according to the Hebrews contains' – Eusebius, d. 340? – [Papias, d. A. D. 130]

► Brings us back to beginning of 2nd Century ◀

Conclusions

- “There is little reason for doubting that the event here described occurred” – Carson
- Many place it after Jn.7:44 / 36 / 21:25 / Lk.21:38
- The account has “all the earmarks of historical veracity” – Metzger
- John 20:30-31

Most commentators treat it as an actual event in life of Christ that early became linked with John

I. Textual Criticism

II. Temple Conflict

Outer court: venue for scribes to teach students, 7:53-8:11

- 2: Outer court; early ... to teach students.
 - *Sat...all came...* [Envious rabbis; Jn.12:19]
 - *Came (kept on coming; NASB)*
 - *To Him...* [NOT to rabbis]
 - *He taught them...* [training troublemakers]
- 3: Opponents go to trap Jesus
- 4: Bait: woman caught in sin. [No man?]
- 5: Law: 'such should be stoned'

Outer court: venue for scribes to teach students, 7:53-8:11

¹If He spurns stoning:
breaks Law of Moses;
encourages sin,
even of adultery

²If He defends Law:
unloving to sinners;
infringes on Roman
Law (18:31-32)

- Rome did not punish adultery with death.
- Trap is set. [Lk.23:1-5; Mt.22:15...]

Outer court: venue for scribes to teach students, 7:53-8:11

- 6a: Testing Him – unlike disciples (v.2).
 - Try, test, put to test: Mt 16:1; 19:3; 22:18, 35; Mk 8:11; 10:2; 12:15; Lk 11:16; 20:23. . .
- 6b-7: He writes: we don't know what
- 7:
 - They continued like sharks...
 - He raised to give coup de grace...
 - Let one without sin throw first stone

Outer court: venue for scribes to teach students, 7:53-8:11

- 8: He writes again: we don't know what

What He said is clear

'Stone her – if you are
w/o sin,' 7

You answer to the Romans!

Outer court: venue for scribes to teach students, 7:53-8:11

- 9a: sinful accusers are convicted by own conscience...

“It is historically attested, that at that time many prominent Rabbins were living in adultery” – Tholuck

Old sinners have more to repent of

First judge yourselves, then others

- They come as accusers and judges; they go as condemned
- They intended to destroy the holy One; He rescues (?) a lost one
- People in one sin condemn people in other sins. Mt.7:1-5

9b-11:

- Jesus and woman are left behind
- He focuses on her spiritual condition:
 - Where are your accusers?
 - No one condemned you? (stone her)
 - Neither will He – but sin no more!

Sinners need repentance; results–changed life

“Sin no more” ¹sees her need; ²exhorts her

I. Textual Criticism

II. Temple Conflict

III. Twofold Correction

1. The Saving Lord

- Sacrificial love of souls
- Intense hatred for sin
- Unfathomable wisdom
- Deep insight into minds of men
 - Condemns both
 - Compassionate to both (11; Mt.23:37)

2. The Sinful Woman

- . Guilty as charged
- . Pharisees use and abuse her; no pity

“She deserves none!”

- James 2:12-13
- “Hate sin, love sinner”
- Hosea 1-3 (2:23). Mt.18

2. The Sinful Woman

- “Sin no more” is merciful.
- Jn.5¹⁴, Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”
- Hb.10²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

2. The Sinful Woman

- Popular advice is unmerciful –

Do not judge. (Jn.7:24; 8:11)
Some judge others . . . for judging

Do not discipline.
(2 Thes.3, in name of Lord...)

Love everyone.
World: *love is tolerance*

3. The Scheming Pharisees

Main purpose: destroy Jesus

1. Selective indignation: where is the man?
2. Hypocritical double standard: release adulterous man in order to murder world's only Innocent Man
3. Full of hate, yet convicted by conscience . . .

Genesis 3

Genesis 42

Daniel 5

Mark 6

Acts 24

John 8

What to learn from prodigal daughter?

- ❖ **Law:** stone her! Hopeless. Jn.1:17
- ❖ **Sinners:** excuse her. [God: repent . . . or perish, Jn.12:40]
- ❖ **Accusers:** say anything to kill Jesus. Jn.7:24
- ❖ **Jesus:** did not condemn her (stone her) nor condone her sin. Lk.19:10; Jn.8:16