

John 7:53-8:11

Introduction

This morning, we come to a very famous passage about a woman caught in adultery. We remember Jesus stooping down and writing with His finger on the ground and then saying to the woman's accusers: "He who is without sin among you, let him be the first to throw a stone at her." I'll start off by saying that I've chosen not to preach this passage because I lean strongly to the opinion that it wasn't originally a part of John's Gospel and therefore wasn't originally a part of the inspired word of God. Now I want to explain this, and I'm hoping that in doing this we'll come away with an even greater love and appreciation for our copies of the Scriptures.

I. The Preservation of the Scriptures by God's "singular care and providence"

The Bible has not come to us "magically." God never lowered a completed Greek manuscript of the New Testament out of heaven as the official original and God never said that any such original would be preserved until the end of the world or that every time a handwritten copy of that original was made it would miraculously be a perfect copy. As a church, we confess in our Articles of Faith that "we believe in the **verbal (every word) and plenary (beginning to end) inspiration** of the Scriptures with the result that they are the **inerrant, authoritative, living, and eternal** word of God *as represented in the original manuscripts* [autographs]." But not a single one of these original manuscripts exists today. The original scroll or parchment of John's Gospel with the original handwriting of the Apostle himself perished many centuries ago. *None* of the Hebrew or Greek manuscripts that we have today are originals. Does this mean that we can't be confident about what was *in* the inspired originals? Does this mean that we can't call our *English* translations of the Scriptures the inspired Word of God?

The confession of our Baptist "fathers" says this:

"The Old Testament **in Hebrew** (which was the native language of the people of God of old), and the New Testament **in Greek** (which at the time of the writing of it was most generally known to the nations), **being immediately inspired by God, AND by His singular care and providence kept pure in all ages**, are therefore **authentic**; so as **in all controversies of religion, the church is finally to appeal to them** [the Scriptures in the Hebrew and Greek]. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read, and search them, therefore they are to be translated into the [native] language of every nation unto which they come, **that the Word of God dwelling plentifully in all**, they may worship Him **in an acceptable manner**, and through patience and comfort of the Scriptures may **have hope**."

We confess that the Hebrew and Greek Scriptures were "immediately inspired by God" and that they were then "by His singular care and providence kept pure in all ages." How do we see this "singular care and providence"? We'll focus here on the New Testament.

“The New Testament has been preserved in more manuscripts than any other ancient work of literature, with over 5,800 complete[, partial] or fragment[ary] Greek manuscripts catalogued [including lectionaries, early church fathers’ commentaries, letters, liturgies, etc.], 10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac, Slavic, Gothic, Ethiopic, Coptic and Armenian. The dates of these manuscripts range from c. 125 to the introduction of printing in Germany in the 15th century.” (Wikipedia)

[See pictures on pages 9-16]

We see God’s “singular care and providence” in the astonishing, almost universal agreement between the numerous manuscript copies that have come down to us. All of this mass of textual evidence combines to give us the highest possible level of confidence in the genuineness and the authenticity of our English translations of the Greek (*and* Hebrew) Scriptures. No other ancient writing can be verified with even close to the level of confidence and certainty that attaches to our Scriptures – not even close.

Having said these things, it’s also true that no two Greek manuscripts of the New Testament are absolutely identical. There are differences between all of the Greek manuscripts that have come down to us, and we call these differences “textual variants.” While there are many variants, the *percentage* of variants is very small. Of these variants, the percentage of variants that can’t be easily explained or accounted for is smaller still. Of these variants, the percentage of variants that would significantly affect the interpretation or the meaning of a text is smaller still. Of these variants, the percentage of variants that would affect any doctrinal teaching is zero. We see in all of this how right we are to rejoice in the fact that by God’s singular care and providence the Scriptures have been kept pure in all ages.

II. Four “different” Greek New Testaments

The “Critical” Greek New Testament

“This” is a book titled, “The Greek New Testament”; and that’s just what it is, the *Greek New Testament*. But since there is no single, divinely authorized Greek manuscript of the New Testament, wherever there are differences between the manuscripts, “this” Greek New Testament has had to choose between one or more different readings for the “main” text. The process of determining which reading seems most likely to be the original reading is called textual criticism and depending on the evidence *and* on how the evidence is interpreted, the reading chosen for the main text might be attended with *more* or *less* certainty. The readings that are “rejected” and a sampling of the evidence for each is provided in the footnotes (the textual apparatus).

Since there are other Greek New Testaments that have chosen different variant readings from “this” Greek New Testament, we’ll call this the “*Critical*” Greek New Testament¹—not because it’s critical of the NT, but because this describes its approach to deciding which readings are most likely to be original. The critical text weighs many different factors in deciding between

¹ Cf. Nestle-Aland; United Bible Society

readings: antiquity of the manuscripts, location/distribution of the manuscripts, genealogy and family of the manuscripts, “difficulty” of the reading, which variant appears to best explains the origin of the other variants, etc. There’s a whole set of sometimes contested assumptions behind these different criteria and by the very nature of the case, some of them can at times be very subjective. The Critical Greek New Testament reflects the approach of the vast majority of evangelical scholars today (though not by any means all).

Now if you were reading through the Gospel of John in your Critical Greek New Testament, when you came to John 7:53-8:11 (the account of the woman caught in adultery) you would find this part of the text included (in previous editions it was placed in a footnote), but marked off with double brackets. This indicates a passage “which [is] regarded as [a] later addition... to the text, but which [is] of evident antiquity and importance.” The footnote on this passage claims the very highest level of certainty that it was *not* original to John’s Gospel (assigning it an A status). If you’re using the ESV or the NIV (cf. NRSV; NET; NLT) you’ll see that these translations also “flag” this text with brackets and include this note: “The earliest (or most ancient) manuscripts do not include 7:53-8:11.” The NASB is so confident that it says, “Later manuscripts *add* the story of the adulterous woman.”

The “Majority” Greek New Testament

Now if you read the New King James Version of the Bible (cf. the KJV) you won’t find any brackets around this passage and the footnote will read very differently: “[the critical Greek NT] brackets 7:53 through 8:11 as not in the original text. [This passage is] present in over 900 manuscripts of John”). Notice that there’s no emphasis here on *which* manuscripts (language, geographical distribution, age/antiquity), but only on the *number* of manuscripts. There’s another published Greek New Testament that we’ll call the “*Majority*” Greek New Testament.² This Greek New Testament counts the number of Greek manuscript witnesses that every variant reading has (regardless of age, place, etc.) and includes whichever reading wins *by a majority* (even if it’s only a 51% majority). We can see how that’s not very “critical.” The majority of our Greek manuscripts of John include the story of the woman caught in adultery, so this story is included without any brackets as an original part of John’s Gospel in the Majority Greek New Testament.

The “Received” Greek New Testament

But the KJV and the NKJV are not based on the Majority Greek New Testament. There’s another Greek New Testament called the Textus Receptus (or, the Received Text). For hundreds of years, the church didn’t care about the Greek because it had the “sacred” Latin. But in the late 1400’s the Greek was “rediscovered” and it became evident that there was a need for a published edition of the Greek New Testament. A man named Erasmus gathered together less than ten Greek manuscripts and, based on these manuscripts, published a Greek New Testament in 1516. It was “essentially” *this* Greek New Testament that came to be called the Textus Receptus (the Received Text) because of this promotional “blurb” that appeared in the preface to one of its later editions (1633): “[the reader has] the *text* which is now *received* by all, in which we give nothing changed or corrupted.” It’s this “Textus Receptus” (essentially) that Luther used for his

² Cf. Hodges and Farstad

translation of the New Testament into German, that Tyndale used for His translation of the New Testament into English and that was also used by the King James translators and more recently by the New King James translators.

Because of the specific Greek manuscripts that were available to Erasmus, the Textus Receptus is closer to the Majority Text than it is to the Critical Text, but there are many times when it's contradicted by *both* the majority text *and* the critical text in places where there's *little* or sometimes even *no* support in the Greek manuscripts. For example, the NKJV has these words in 1 John 5:7-8 (not included in any other modern translation), "For there are three that bear witness in heaven: **the Father, the Word, and the Holy Spirit; and these three are one,**" but it also has the following footnote: "[the critical text] and [the majority text] omit [these] words... *Only four or five very late manuscripts* contain these words in Greek." And yet these words are included in the KJV and NKJV without any brackets because these translations are based on the Textus Receptus.

The "Byzantine" Greek New Testament

There is another approach to the textual variants that rejects the simple counting of manuscripts that produces the Majority Text and at the same time also rejects (or reorders) a number of the assumptions behind the Critical Text. The Byzantine Greek New Testament³ places far less emphasis on the age of the manuscripts (contrary to the Critical text) and argues for the general superiority of a specific "family" of manuscripts called the Byzantine family (this is by far the largest family, though the extant witnesses to this family are mostly very late).⁴ (The Byzantine New Testament also rejects the Textus Receptus reading in 1 John 5:7-8).

Conclusion

Now here's the good news: the differences between the Critical/"eclectic" text, the Majority text, the "Textus Receptus," and the Byzantine text (which claims not to be eclectic)—all four of which are making choices between different readings—are *comparatively* so few and so insignificant as to give us *in all four cases* the New Testament which has "by [God's] singular care and providence [been] kept pure in all ages." This ought to encourage us and strengthen our faith in the God who has revealed Himself in the Scriptures, and also cause us to value the privilege of having our own copies of God's Inscripturated Word! While it doesn't make good sense to me to base a translation on the Textus Receptus since it disagrees in many places with the *Majority Text and the Byzantine Text* (to which it's most closely related), it would be wrong to dismiss it as anything other than the pure and authentic Word of God. On the other hand, it's also wrong to accuse the Critical Text of giving us a "mutilated" Bible or to concoct conspiracy theories about the original **scribes and copyists**, the **textual scholars** who promoted the critical text, and the **modern translators** who use that text.

IV. Was the story of the woman caught in adultery originally part of John's Gospel?

³ Cf. Robinson and Pierpont

⁴ Other so-called "families" are the Alexandrian, the Western, and the Caesarean (said to be a sort of combination of the Alexandrian and Western families).

So what about the account of the woman caught in adultery? While there's *not necessarily* any doctrinal or theological danger in including or not including this passage, it's still not a "small" variant, is it? It's an entire story or narrative unit. Does it belong in our New Testaments or not? The Majority Text accepts it because it's found in the Majority of Greek Manuscripts. The Byzantine Text accepts it because it's found in the majority of the Byzantine family of manuscripts, because it does have some support from other text families, and because of the evident antiquity of the story itself. So why does the Critical Text reject this narrative?

In the first place, this is one of the weaker readings even of the Byzantine text. In other words, it does claim a place in the Byzantine family of manuscripts, but not by the strong and overwhelming majority that many other readings do.⁵ The story of Jesus and the woman caught in adultery is obviously very ancient (cf. Lincoln), but the earliest manuscripts of the New Testament don't have it. The first time it appears in a Greek copy of the Gospel of John is in a 5th century manuscript (D) which also includes a number of other passages that aren't included in *any* of our Greek New Testaments (Majority/TR/Byz./Critical). It's not included in many ancient translations of the New Testament. It's not mentioned by any Greek commentator until the 12th century or by any of the eastern Fathers before the 10th century (not conclusive, but carries some weight). The earliest western Fathers make no reference to it (not conclusive but carries some weight). Some of the Greek manuscripts which *include* the passage mark it with asterisks or obeli (indicating a passage that's spurious, doubtful, or corrupt). There's a sudden jump in the number of variant readings (some of them very significant) when we come to this passage, which indicates a different textual history. The style and language of this passage is unique in John's Gospel and reads more like one of the synoptic Gospels (not conclusive, but carries some weight; cf. Carson's commentary).⁶ One Greek manuscript and a number of lectionaries include only 8:3-11 (leaving out 7:53-8:2). One manuscript puts the story of the woman caught in adultery after John 7:36. One ancient translation of the New Testament has it after John 7:44. Some manuscripts put the story at the very end of John as a "postscript." Another group of manuscripts has the story in *Luke's* Gospel (after Luke 21:38).

[See picture on page 17]

Augustine (354-430 AD) believed the story was an *original* part of John's Gospel and he gives his opinion as to how it came to be *cut out* of many manuscripts in his day.

“Having argued that it well becomes a Christian husband to be reconciled to his wife, upon her repentance after adultery, because our Lord said, ‘Neither do I condemn you: go and sin no more,’—[Augustine] says, ‘This, however, rather shocks the minds of some weak believers, or rather unbelievers and enemies of the Christian faith, insomuch that, afraid of its giving their wives impunity of sinning, they struck out of their copies of the

⁵ <http://evangelicaltextualcriticism.blogspot.com/2006/01/review-of-robinson-and-pierpont.html>

⁶ The “internal” argument based on the **grammatical-historical context** can go either way. Many argue that 7:53-8:11 are an obvious interruption of the grammatical/historical flow from 7:52 direct to 8:12. Conversely, others argue that 8:12 makes no grammatical/historical sense following immediately after 7:52 and that 7:52-8:11 are required for the flow of the narrative (cf. Ryle). Both sides far overstate their case (cf. the meaning of “again” [*palin*] in v. 12). The **literary-theological context**, however (given all of the other external and internal evidence), seems to me to point very strongly to the original direct linkage of John 8:12 with John 7:52 (cf. “*therefore*” [*oun*] in the Greek of 8:12). This literary-theological context will be considered in the message on John 8:12-29.

Gospel this that our Lord did in pardoning the woman taken in adultery; as if He granted leave of sinning, when he said, ‘Go and sin no more.’” (Ryle)

The major problem with this explanation is that it makes absolutely no sense to strike out John 7:53-8:2 along with the “story proper” (cf. Lincoln)!

- John 7:53–8:2 — They went each to his own house, but Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them.

Is it also possible that Augustine *wanted* this story to be original so that he could have a more powerful argument for his pastoral (and wise) counsel to husbands?

But if this story wasn’t deleted from John’s Gospel, then how might it have come to be added to John’s Gospel? We can never know for certain, but here’s one possible scenario: “Other stories about Jesus still in circulation were often read in the *liturgy* alongside canonical Gospels, were sometimes written down for *lectionary* purposes, and then on occasion found their way via copyists into the *canonical texts*” (Lincoln; emphasis mine). For example, the earliest extant Greek manuscript which *includes* the story of the woman caught in adultery also contains a couple of other stories that aren’t included in any of our Greek New Testaments (Luke 6:5 – “On the same day seeing a certain worker on the Sabbath, [Jesus] said to him, ‘Man, if you know what you are doing, you are blessed. But if you do not know, you are accursed and a transgressor of the law!’”⁷ In the very last verse of John’s Gospel we read:

- John 21:25 (20:30-31) — Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

The story of the woman caught in adultery may very well preserve an *authentic* tradition of something that happened during Jesus’ ministry, but does it reflect an *inspired* (canonical) tradition? In light of the textual evidence, there are a couple of things about the story itself that cause me to wonder (the unexplained emphasis on Jesus writing with His finger on the ground; the statement: “He who is without sin among you, let him be the first to throw a stone at her” [commentaries offer different explanations].”

V. Should the story of the woman caught in adultery be included in our translations and preached?

So here’s my question: “If the NASB believes so strongly that this passage was “*added*” later, why does it still include this passage in the main text of its translation (even with brackets)? Perhaps for the same reason the New English Translation does?— “[This] passage has an important role in the history of the transmission of the text, so it has been included in the translation” (NET translation note). That logic doesn’t make any sense to me. If the translators don’t believe it’s original to John’s Gospel, then the translators shouldn’t include it (perhaps

⁷ <https://peterlorenz.me/2016/06/20/bezaes-sabbath-worker/>

including it in a footnote would be acceptable?). One very conservative, reformed commentator says:

“Though it cannot now be proved that this story formed an integral[?] part of the Fourth Gospel, neither is it possible to establish the opposite with any degree of finality. We believe, moreover, that what is here recorded really took place, and contains nothing that is in conflict with the apostolic spirit. Hence, instead of removing this section from the Bible [better: “from our published Greek New Testaments and English translations”] it should be retained and used for our benefit. Ministers should not be afraid to base sermons upon it! On the other hand, *all* the facts concerning the textual evidence should be made known!” (Hendriksen)

I would respectfully disagree. I cannot base a sermon (and an *entire* sermon at that) on a text that I’m so unsure of, because then I am not able to preach with the *authority* that should always attend the true preaching of God’s Word.⁸ This shouldn’t be about any powerful lessons that could be preached from this text (no matter how “true” those lessons might be). This shouldn’t be about the place of this text in ancient “tradition” or any of our sentimental attachments. Our only question should be whether this text can be read with *full submission* and preached with *full authority* as the *inerrant* and *infallible Word of God*.

Conclusion

There are textual variants in many of the passages that I preach on Sundays but rarely ever are they significant enough or doubtful enough to even be mentioned in preaching (cf. the explanation of the stirring up of the waters in John 5:3-4). God could have miraculously preserved all of the original autographs, but He chose not to. God could have miraculously ensured that every copied manuscript was copied without a single error, but He chose not to. God could have directly “inspired” the translators of every new translation, but He chose not to. *Why?* Perhaps to guard us from bibliolatry – from worshiping the Bible (or Bible manuscripts) rather than the God who is revealed in the Bible. The important thing is not that our Greek New Testaments and English translations be identical in every detail to the inspired originals (they’re not) but that they *are*, in fact, rooted in those inspired originals and therefore *do* truly partake of the character of those inspired originals as the inerrant, infallible, and authoritative Word of God.⁹ When we understand this, then we can rejoice in confessing with our Baptist “fathers” of 350 years ago:

“The Old Testament **in Hebrew** (which was the native language of the people of God of old), and the New Testament **in Greek** (which at the time of the writing of it was most generally known to the nations), **being immediately inspired by God, and by His singular care and providence kept pure in all ages**, are therefore **authentic**; so as **in all controversies of religion, the church is finally to appeal to them** [the Scriptures in Hebrew and Greek]. But because these original tongues are not known to all the people of

⁸ Most textual variants don’t result in this problem either because the variant itself is so insignificant or because the variant has explicit parallels (whether in form or in substance) elsewhere in Scripture.

⁹ Cf. Jesus’ and the NT writers’ treatment of the Greek translation of the OT with all of its obvious licenses in translation.

God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read, and search them, therefore they are to be translated into the [native] language of every nation unto which they come, **that the Word of God dwelling plentifully in all**, they may worship Him **in an acceptable manner**, and through patience and comfort of the Scriptures may **have hope.**”

When Jesus prayed these words, He was assuming and guaranteeing the preservation of the Scriptures by God’s singular care and providence:

- John 17:20 — I do not ask for these only, but also for those who will believe in me through their word [the apostolic testimony now contained in Scripture].

When Jesus spoke these words to Peter, He was assuming and guaranteeing the preservation of the Scriptures by God’s singular care and providence:

- Matthew 16:18 — You are Peter, and on this rock [upon this apostolic confession and witness to the Christ] I will build my church, and the gates of hell shall not prevail against it.

When Jesus spoke these words to His disciples about the woman who anointed Him in Bethany, He was assuming and guaranteeing the preservation of the Scriptures by God’s singular care and providence:

- Matthew 26:13 — Truly, I say to you, wherever this gospel is proclaimed in the whole world, what [this woman] has done will also be told in memory of her.

When the Apostle Peter wrote these words, He was assuming the preservation of the Scriptures by God’s singular care and providence until Christ comes:

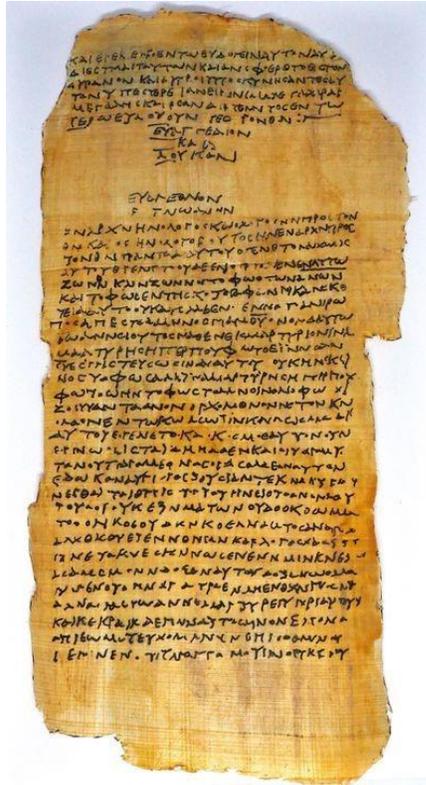
- 2 Peter 1:19 (cf. Rom. 16:25-26) — We have *the prophetic word* more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, *until* the day dawns and the morning star rises in your hearts.

How grateful we should be to have our own personal printed copies of the inerrant and infallible Old and New Testament Scriptures even in their entirety from Genesis to Revelation! How devoted we should be to reading and studying and meditating on these Scriptures which reveal to us our Creator and are able to make us wise for salvation through faith in Christ Jesus (2 Tim. 3:15)! Thanks be to God for His indescribable gift!

Early 3rd Century

Most of Luke
John

P75 (Papyrus)



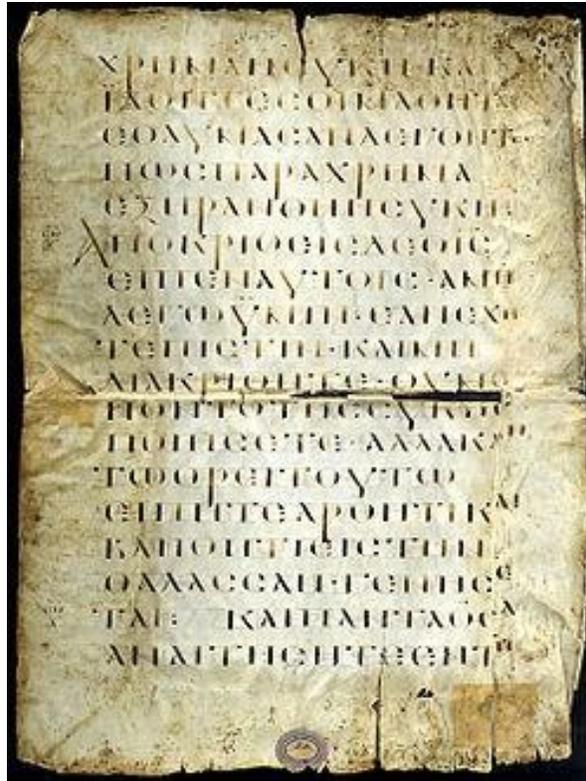
4th century

Aleph (Sinaiticus)

Greek OT and NT



5th century A (Alexandrinus)
Most of the OT in Greek and NT in Greek



6th century
Portions of Matthew
and John
087

7th century

Parts of Romans,
2 Corinthians,
2 Peter

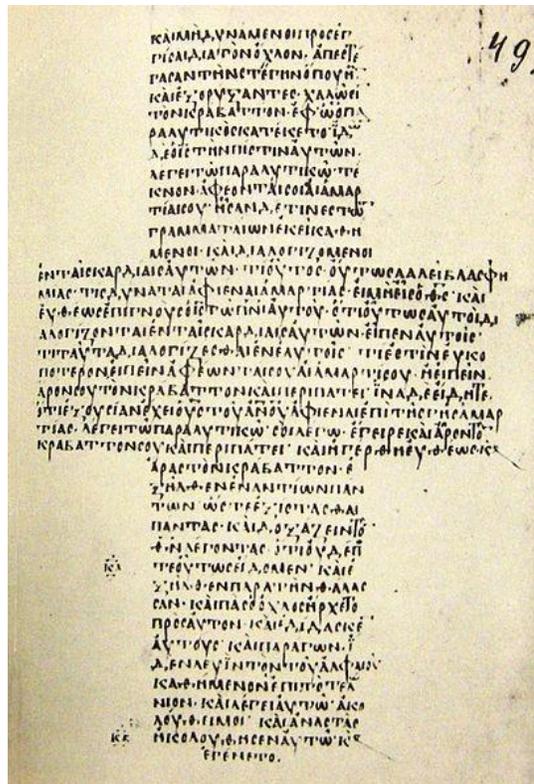
0209



8th century

Mark 2:4-15

047





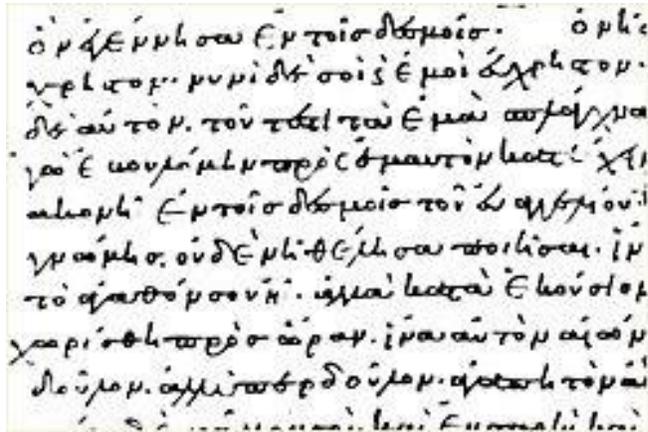
9th or 10th cent. Gold letters on purple vellum 565



10th century

Luke 1:59-2:7

0177 (Uncial)



10 century

Portions of New
Testament

1739 (minuscule)



11th century

Gospels

113

12th century
(1122 AD)

Gospels

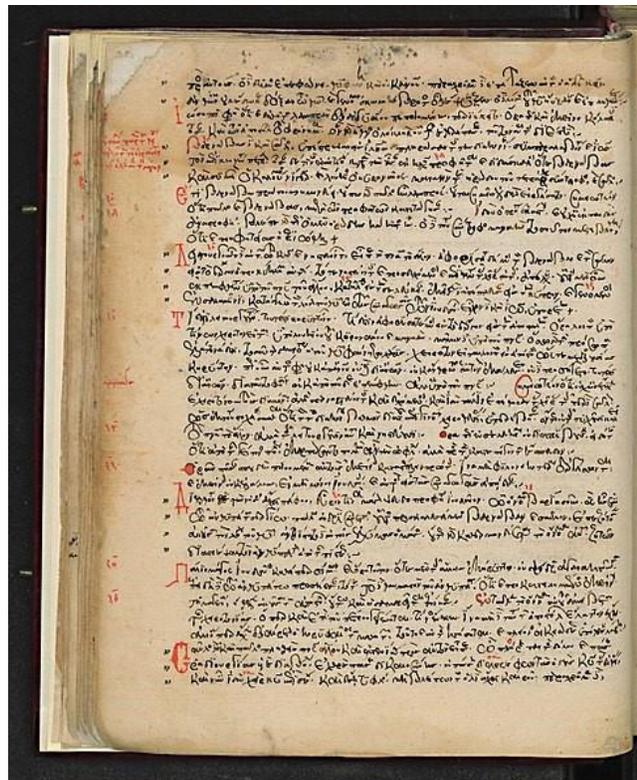
157

χάσαστοίρα τοιμή δδλω βαρτη
σεσι λαιάνωκτιρωσιμ δβαρι
δν μι θν θορτη ιραμι θοριωσ
χθικ ταβν πζλασώ τ ερ του δειυ
Γ Ερομ βρου βν μι θαρια ιροιλιασι
μεζμοσ του χθωρου ποροσ χθιμα
τεζμωκ αμαα φρομ ζοισαμ μερ
πολυτιμου • λαικαλια χθρ δωπ
Κεφαλη μάλτου αφωκτιρωσι • ι
δομ τω δ ε οίμαθι τα αι του ληδ
μακτικσαμ λδμ τω • Εις τή αητ
χαι αητη του μύρου • λιδνωατο
γαρ πρ αημαι ποσ χθου λαι δδθικ
τοισ περ χθις • ημοισ δ ε οίσ ιι πμ
αυτοισ • τικρ ποισα παρ χθις τη
γραμει • Ερωμ γαρ λαμομ ιροιλια
τοιισ θμς • τοισ περ χθις γαρ πα
ροτ ε χθις με δδ αυτωμ • θμς δε χ
η αμ τοις ι • χθις • βαροισα γαρ αι
ιι τομύρου του τοβωι του σζμα
ποτιμου ποροι τοβι ταδριασαι με
δ τοιισ θμ • ομ λωμ λχοι μμ • οπ

13th century

New Testament

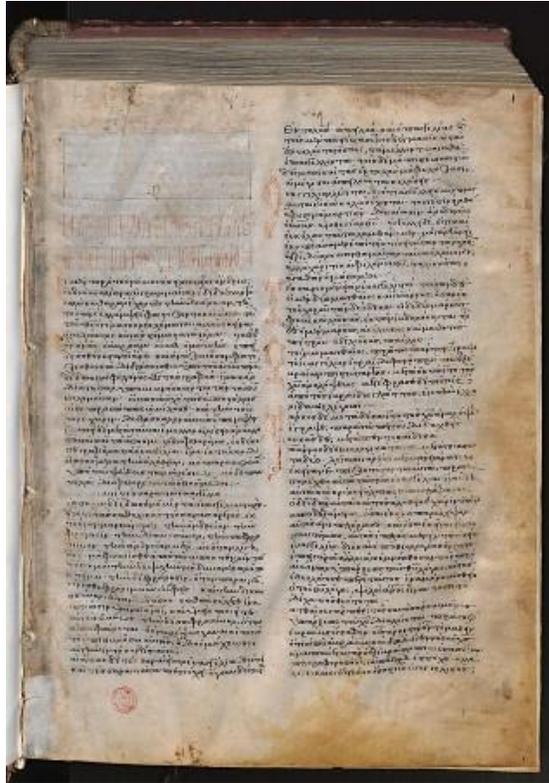
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14th century

New Testament

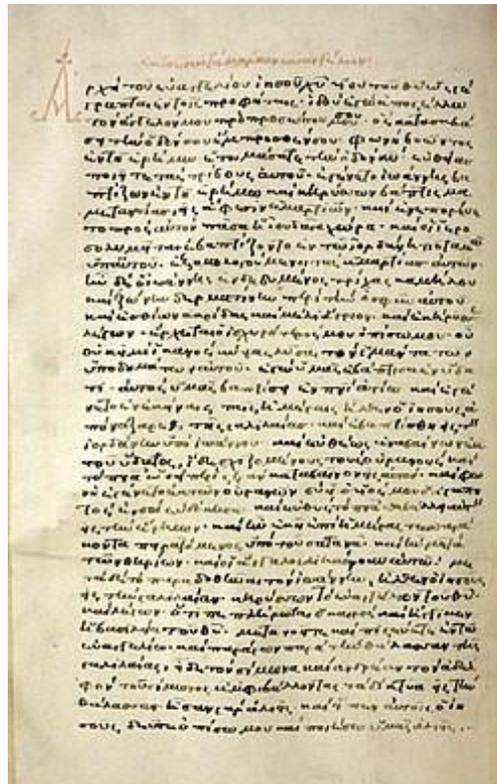
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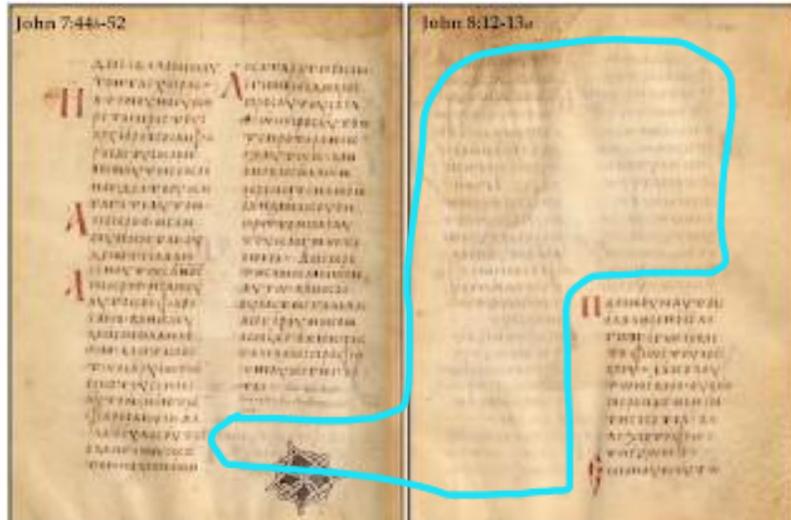


15th century

New Testament

69





8th Century

Gospels (space for John
7:53-8:11 left blank)

019

Omit

Papyri

p66 – 200 AD (proto-Alexandrian)

p75 – early 3rd century (proto-Alexandrian)

Uncials

Aleph (Sinaiticus) – 4th century (proto-Alexandrian)

A (Alexandrinus) – 5th century (Byzantine; oldest Byzantine Greek manuscript)

B (Vaticanus) – 4th century (proto-Alexandrian)

C – 5th century (later Alexandrian)

L – 8th century (later Alexandrian)

N – 6th century (Byzantine)

T – 5th century (later Alexandrian)

W – 5th century (later Alexandrian)

X (033) – 10th century (Byzantine)

037 – 9th century (Byzantine)

038 – 9th century (Byzantine mixed)

044 – 8th or 9th century (Byzantine mixed)

0141 – 10th century (Byzantine mixed)

0211 – 7th century (Byzantine)

Minuscules

22 – 12th century (Mixed)

33 – 9th century (Alexandrian)

157 – 1125 AD (Western/Alexandrian)

565 – 9th century (Western/Alexandrian)

892 – 9th century (Alexandrian with some Byz.)

1241 – 12th century (Alexandrian mixed)

1424 – 9th or 10th century (Western/Alexandrian)

Lectionaries

Majority of Lectionaries

Versions

Old Latin Version: a (4th cent.), f (6th cent.), l (13th cent.), q (6th or 7th cent.)

Syriac Version: c (4th cent.; Western), s (4th cent.; Western), p (5th cent.; Byz.), h (7th cent.; Byz.?)

Coptic Version: sa (4th cent.), pbo (4th or 5th cent., bo (9th cent.), ach2 (4th cent.)

Armenian Version (5th cent.)

Georgian Version (5th cent.)

Slavonic Version (9th cent.)

Church Fathers

Diatessaron (2nd cent AD.; Greek)

Origen (253/254 AD; Greek)

Chrysostom (407 AD; Greek)

Cyril (400 AD; Greek)

Tertullian (after 220 AD; Latin)

Cyprian according to Augustine (258 AD; Latin)

Include

Uncials

D – 5th century (Western)
E – 8th century
F (09) – (9th century; Byz.)
G – 9th century
H – 9th century
K – 9th century
M – 9th century
S (028) – 949 AD; Byzantine
U (030) – 9th century; Byz. mixed
041 – 9th century; Byzantine

Minuscules

28 – 11th century (Byzantine)
180 – 12th century (Byzantine)
205 – 15th century (Western/Alexandrian)
579 – 13th century
597 – 13th century (Byzantine)
700 – 11th century (obviously corrupted)
892 – 9th century (Alexandrian)
1006 – 11th century
1010 – 12th century
1071 – 12th century (Western/Alexandrian?)
1243 – 11th century
1292 – 13th century
1342 – 13th or 14th century
1424mg – 9th or 10th century
1505 – 12th century
Most minuscules

Versions

Old Latin Version: aur (7th cent.), c (12th or 13th cent.), d (5th cent.), e (5th cent.), ff2 (5th cent.), j (6th cent.), r1 (7th cent.)
Latin Vulgate (4th or 5th cent.)
Syriac Version: pal (6th cent.; Western/Alexandrian?)
Coptic Version: bo (9th cent.)
Slavonic Version (margin of some mss.; 9th cent.)

Church Fathers

Ambrosiaster (after 384 AD; Latin)
Ambrose (397 AD; Latin)
Pacian (before 392 AD; Latin)
Rufinus (410 AD; Latin)
Greek and Latin mss. According to Jerome (419/420 AD; Latin)
Faustus-Milevis (4th cent.; Latin)
Augustine (430 AD; Latin)
Apostolic Constitutions? (380 AD; Greek)

Apostolic Constitutions according to Dydimus? (398 AD; Greek)

Include 7:53-8:11 with asterisk or obeli

Uncials

E (only 8:2-11) – 8th century (Byzantine)

M (021) – 9th century (Byzantine)

S – 949 AD (Byzantine)

Minuscules

1424mg

Include only 8:3-11

039 with asterisks (9th century; Byz.)

l 184 (1319 AD)

l 211 (12th cent.)

l 387 (11th cent.)

l 514 (9th cent.)

l 751 (11th cent.)

l 773 (11th cent.)

l 890 (1420 AD)

l 1780 (12th cent.)

Include 7:53-8:11 after:

Luke 21:38

f13 (11th-15th cent.; family of about 12 minuscules; Western/Alexandrian?)

John 7:36

225 (1192 AD; Byzantine)

John 7:44

Georgian Version ms.16 (11th cent.; <https://www.thetextofthegospels.com/2017/05/georgian-new-testament-mss-at-saint.html>)

John 21:25

f1 (12th to 14th cent.)

1 (12th century)

156 (12th century; Byz.)

1076 (10th cent.; Byz.)

1570

1582 (948 AD; Alexandrian)

1976