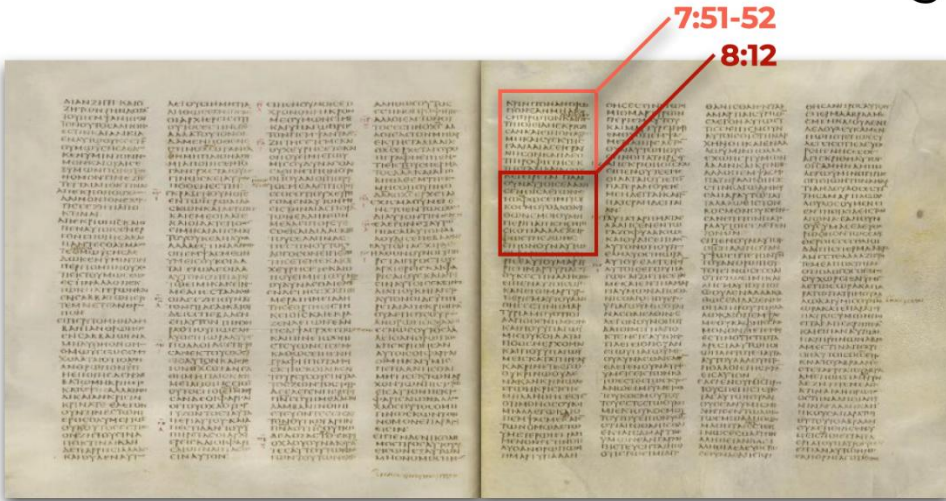


(Too often weblinks become unavailable so capturing for reference in case of lost link.)

If you look at your modern translation of the Bible you'll notice that at the end of John 7 the text is often sectioned out or bracketed off with the citation note that reads something to the effect of:

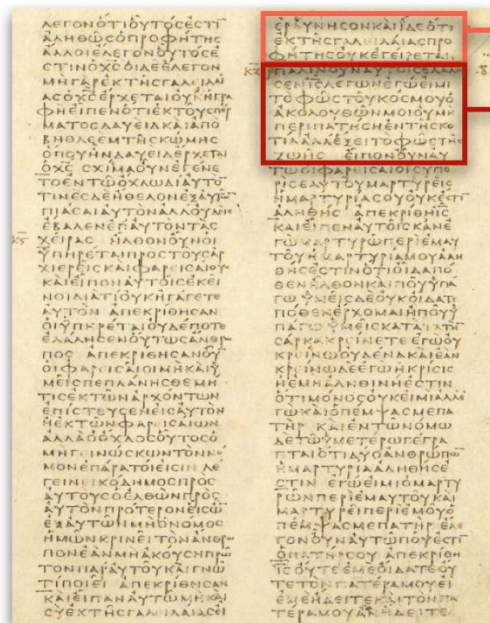


Codex Sinaiticus (4th century), Quire 80, Folio 5 & 6

“The earliest manuscripts and many other ancient witnesses do not have John 7:53-8:11”

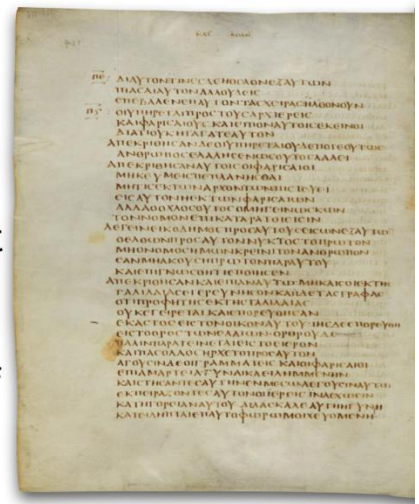
(Bracketed section taken from the NIV)

Part of the trickiness of the conversation regarding this text, which records the story of the woman caught in adultery, is that it is not found in any of the earliest Greek texts in the manuscript tradition.



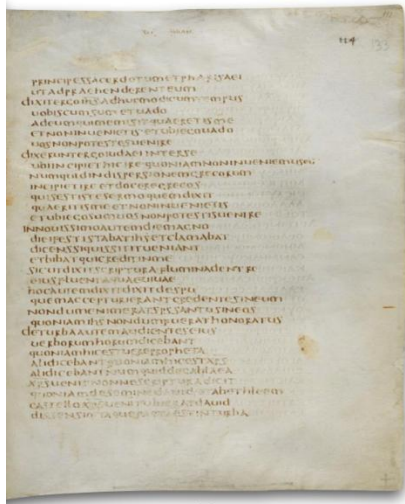
Codex Vaticanus (4th century), end of John 7 beginning of John 8

Codex Bezae (4th century), end of John 7 beginning of John 8



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Codex Bezae (4th century), end of John 7 beginning of John 8

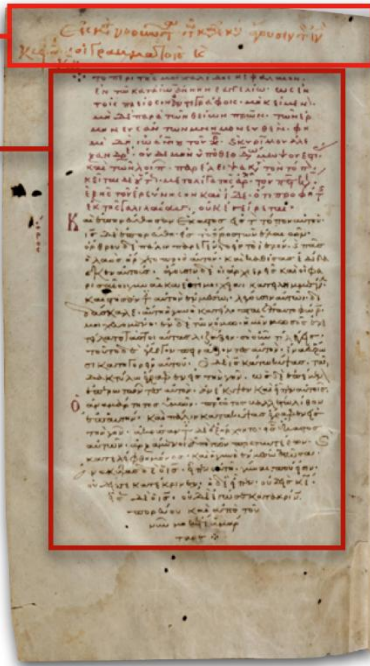
The first surviving manuscript to contain the pericope is the 4th/5th century Latin/Greek diglot Codex Bezae.



The Fécamp Bible, folio 100v, (aka Yates Thompson MS 1), 13th century illuminated Latin Bible. Illumination of the pericope Adulterae.

End of John 21 (and the Gospel as a whole).

Story of the woman caught in adultery



Minuscule 1, 12th century, post-Gospel page.

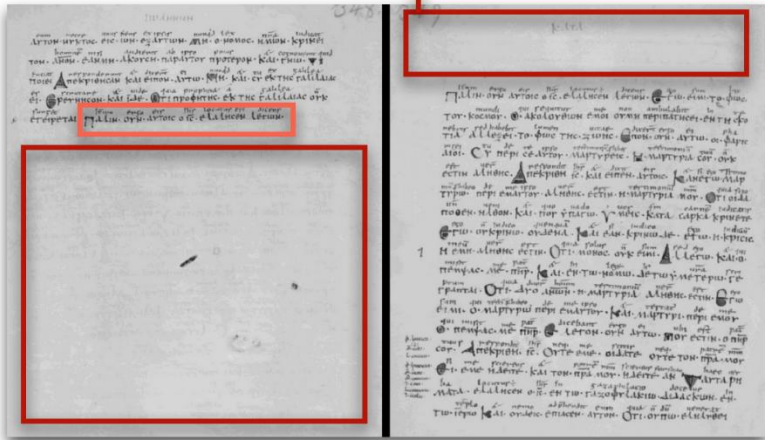
In a few important Medieval manuscripts that contain the story, like the 12th century Minuscule 1, the story is placed *after* the Gospel of John is finished.

At the end of John 7 in Minuscule 1, we find a long explanatory note stating that the story is not found in most manuscripts, nor mentioned by the early Christians John Chrysostom, Cyril of Alexandria, Theodore of Mopsuestia and the rest.

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The scribe of Codex Δ after John 7:52 wrote the first seven words of 8:12, but then left the rest of the page blank, and resumed writing after leaving three additional blank lines on the following page.



Codex Sangallensis, (aka Δ, 037, 876), 9th century, end of John 7 beginning of John 8

This has led most experts on this issue to conclude that the story is not original to John's Gospel and was instead a later interpolation.

The vast majority of later manuscripts contain the story, and based upon that, it is still part of the Byzantine liturgy and accepted as scripture by the Greek Orthodox Church.



GA 15, 12th century, Gospel of John.



Malmesbury Bible, 12th century, Gospel of John.

The Story of the Woman Caught in Adultery is likewise included in the Latin Vulgate, and therefore, utilized by the Roman Catholic Church.

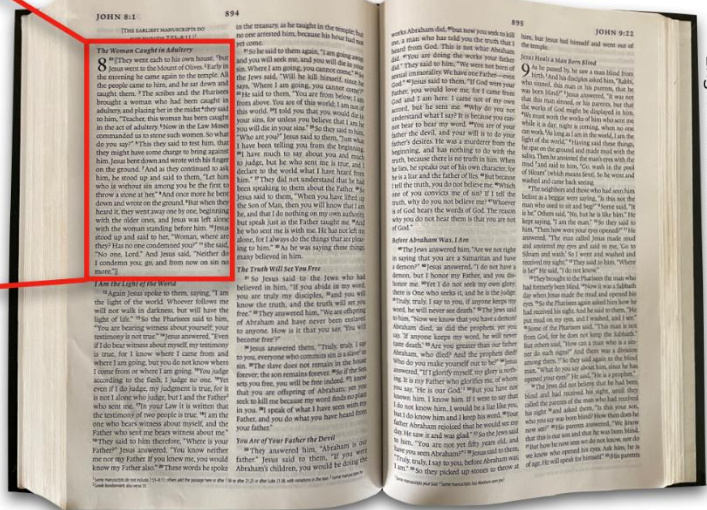
(Too often weblinks become unavailable so capturing for reference in case of lost link.)

Virtually all Protestant Bibles (that I'm aware of at least) contain the passage, albeit with some sort of indication of differentiation within the text.

[THE EARLIEST MANUSCRIPTS DO NOT INCLUDE 7:53-8:11.]¹

The Woman Caught in Adultery

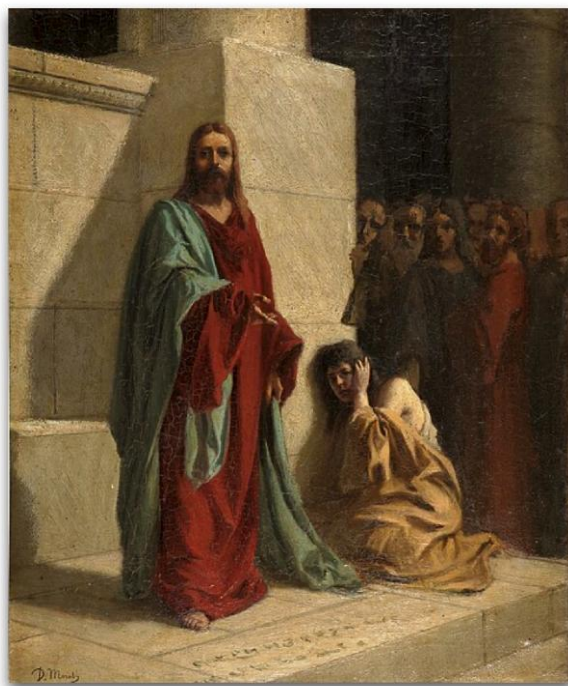
8^a [They went each to his own house,¹ but Jesus went to the Mount of Olives.² Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them.³ The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst⁴ they said to him, "Teacher, this woman has been caught in the act of adultery.⁵ Now in the Law Moses commanded us to stone such women. So what do you say?"⁶ This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.⁷ And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."⁸ And once more he bent down and wrote on the ground.⁹ But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.¹⁰ Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?"¹¹ She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."¹²]



English Standard Version (ESV), John 8.

This transparency in modern translations should encourage us. We can pin-point these additions in the history of the text of the Bible and today's versions have no qualms sharing that reality.

Any place where there is a serious question concerning the authenticity of a passage your modern translation will, as we can see with the example of John 7:53-8:11, note it for the reader somewhere in the modern version.



Cristo y la mujer adúltera, Domenico Morelli, 1823-1901.

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Neither Papyrus 66 (above) nor Papyrus 75 (below), both 2nd/3rd century respectively, contain the story.



Despite it almost certainly not being original to the Gospel of John, that does not disqualify it from being a historically authentic Jesus story. The traditions that contain the story are very old and have been highly treasured throughout Church history — even by those throughout the centuries who have questioned its biblical authenticity.

See Wesley Huff's website at: <https://www.wesleyhuff.com/>