

WHY I REALLY, REALLY LIKE JESUS  
JOHN 8:1-11

SIDEBAR ON TEXTUAL CRITICISM:

1. I grew up singing songs about the Bible. This was the first one I learned: *The B-I-B-L-E, yes that's the book for me. I stand alone on the Word of God, the B-I-B-L-E.*
2. My Scofield Reference Bible:
  - “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness...” (II Timothy 3:16)
  - Pastor teaches inerrancy...
  - But my Bible **footnotes** said otherwise—What gives?
  - NIV Bible note: *The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11*
  - OK, I've got to say something about this—or I leave you wondering what the preacher is doing preaching on a passage that the notes says is not really part of the Bible!
  - Wasn't till I got to Moody and took Bible Introduction that I knew what as going on!

*The Bible is the written revelation of God made up of the sixty-six books of the Old and New Testaments. The Word of God is an objective (Ex. 17:14), propositional revelation (I Thessalonians 2:13), every word inspired by God (II Timothy 3:16) and **in the original documents** absolutely inerrant and infallible (Isaiah 40:8).*

The Codex Sinaiticus.<sup>1</sup> [SEE PICTURE] FROM

<http://www.bl.uk/onlinegallery/themes/asianafricanman/codexlge.html>

- This fourth century Greek manuscript is generally considered to be the most important witness to the text because of its antiquity, accuracy, and lack of omissions.
- Dated 340 A.D.
- Contains half the Greek OT and all of the New Testament, except for a few missing verses from Mark and John.<sup>2</sup>

The Codex Vaticanus. [SEE PICTURE FROM <http://www.bible-researcher.com/vaticanus1.html>]

- Oldest complete copy of the New Testament.
- Dated 325-50 A.D. [It wasn't studied until 1904]
- In the Vatican Library in Rome.
- Sample page showing John 7:40b–8:19.

The John Rylands fragment

- The oldest NT manuscript ( c. 125 AD)
- John 18:31-33 and John 18:37-38
- 2.5 x 3.5 inches

---

<sup>1</sup> Dictionary.com: Codex: *A quire of manuscript pages held together by stitching: the earliest form of book, replacing the scrolls and wax tablets of earlier times.*

<sup>2</sup> There's a great story behind this manuscript. It was found by an adventurous German traveler called Count Tischendorf. He was at St. Catherine's Monastery at Mt. Sinai in 1844 when he discovered a basket of ancient manuscripts the monks were using to light their fires. These were portions of 4 OT books. He rescued these treasures and took them home with him. He went back for a 3<sup>rd</sup> visit in 1859, and one of the monks showed him an almost complete copy of the Bible. He took it home to his czar and it now is at the British Museum.



[PICTURE AT [http://en.wikipedia.org/wiki/Papyrus\\_52](http://en.wikipedia.org/wiki/Papyrus_52)]

These manuscripts of the Bible were hand-copied--In the copying process, there were little mistakes made.

For example:

**[KJV] 1 Timothy 3:16,** *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

**[NIV] 1 Timothy 3:16 - 4:1,** *Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.*

So we have some “variant readings.”

*Church Historian Philip Schaff surmised that of the 150,000 variations known in his day, [today 200,000+] only 400 affected the sense; and of these only 50 were of real significance; and of this total not one affected “an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture passages.” --Geisler and Nix, A General Introduction to the Bible, 365)*

Cambridge NT Textual Critics Westcott and Hort: *If you eliminate trivialities of spelling and style, the NT text is 98.33% pure.*

NT Greek Scholar AT Robertson estimates the NT text to be 99.9% pure.

You can trust your Bible!

- Over 5000 Greek manuscripts of the New Testament dating back as early as the second century.
- Next to the New Testament, the *Iliad* (c. 700 BC) has more manuscripts than any other ancient book (643) and is 5% corrupt.
- Therefore the NT you hold in your hand is *virtually* inspired.
- Only 40 lines of the New Testament are in doubt...less than a page.

Besides “trivial” variant readings, there are a few places where copyists intentionally added something that wasn’t there...

So, what’s the deal with our paragraph in John 8?

(1) *The passage does not appear in the oldest and most reliable Greek manuscripts.*

- (2) It is not found in the best manuscripts of the earliest translations of the Bible into Old Syriac, Coptic, Gothic, and Old Latin.
- (3) No Greek writer commented on this passage for the first 11 centuries of Christianity.
- (4) It is not cited by most of the great early church fathers, including Clement, Tertullian, Origen, Cyprian, Cyril, and others.
- (5) Its style does not fit that of the rest of the Gospel of John.
- (6) It interrupts the flow of thought in John. John reads better if one goes right from John 7:52 to 8:12.
- (7) The story has been found in several different places in Bible manuscripts—after John 7:36; after John 21:24; after John 7:44; and after Luke 21:38.
- (8) Many manuscripts that include it in John 7:53-8:11 have marked it with an obelus, indicating they believe it is doubtful.

In spite of this, many Bible scholars believe this story is authentic. It certainly contains no doctrinal error and fits with the character of Jesus and His teaching, but there is no certainty that it was in the original text of John.—Norman Geisler and Thomas Howe, *When Critics Ask*, 414-415.

- Maybe John didn't write this story
  - **Bruce Metzgar** agrees it is doubtful but writes, *the account has all the earmarks of historical veracity.* (Bruce Metzgar, *A Textual Commentary of the Greek New Testament*, London: United Bible Societies, 1971, 220)
  - I mean Jesus said a lot of things that didn't make it into Scripture (like John notes in **John 20:30-31**, *Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.* <sup>31</sup> *But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*)
  - Maybe this is one of those true stories that was so powerful that it crept into the text of John's Gospel.
- On the other hand, maybe he did...
  - Could be that an early copyist took it out for fear that it made Jesus sound too soft on sexual immorality...

#### INTRODUCTION:

1. CARTOON OF MAN KNEELING AT HIS BEDSIDE: "*Under the Freedom of Information Act, I'm requesting that you disclose what you have on me in your files.*"
2. The Scribes and Pharisees had damaging information about a certain woman. And they drug her publicly to Jesus for sentencing and condemnation.

**John 8:1-11**, *But Jesus went to the Mount of Olives.* <sup>2</sup> *At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.* <sup>3</sup> *The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group* <sup>4</sup> *and said to Jesus, "Teacher, this woman was caught in the act of adultery.* <sup>5</sup> *In the Law Moses commanded us to stone such women. Now what do you say?"* <sup>6</sup> *They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger.* <sup>7</sup> *When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her."* <sup>8</sup> *Again he stooped down and wrote on the ground.* <sup>9</sup> *At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.* <sup>10</sup> *Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"* <sup>11</sup> *"No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."*

3. A lot of people have stuff on me in their files—and so does God!
  - This morning at Starbucks I ran into a guy at the counter—*Sorry!*
  - Yesterday I was frustrated with the home computer printer (it wouldn't) and I snapped at my wife. *Sorry!*

- Thursday I was playing with my grandson and accidentally hurt his finger—*Sorry!*
  - Two weeks ago I forgot a 6 a.m coffee appointment with a dear friend—*Really, really, sorry—Repenting in sackcloth and ashes sorry. I owe you big-time sorry.*
  - I'm just basically sorry most of the time.
  - I suppose that's just a big part of what it means to be a sinner.
  - I desperately need—but do not deserve—a lot of forgiveness.
  - It's a really good thing for me and you that the **base-level operative theme** of this book for humans is forgiveness.
  - If it weren't for forgiveness, this book would be nothing but a writ of damnation.
4. In this story, Jesus takes on the theme of condemnation and turns it on its ear...
5. **CHECK OUT HOW HE DOES IT...**

## I. JESUS GETS ON THE REAL QUESTIONS

### A. Most of Our Questions Are Wrong-Headed

1. Remember our school teachers telling us there were no dumb questions? Well, they were wrong!
2. The Pharisees ask a dumb question. In fact it was dumber than dumb—it was sinister and wicked.

**John 8:3-5**, *The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group<sup>4</sup> and said to Jesus, "Teacher, this woman was caught in the act of adultery."<sup>5</sup> In the Law Moses commanded us to stone such women. Now what do you say?"*

- What was so wicked about this question?
  - **John 8:6**, *They were using this question as a trap, in order to have a basis for accusing him.*
  - **Nancy Hardin**: "*Look...why don't we catch Jesus between his love for the rabble and his regard for the law?*" ("A Woman Who Came a Stone's Throw from Death," in Haddon W. Robinson, *Biblical Sermons*, Grand Rapids, MI: Baker Book House, 1989, 186)

The horns of a dilemma-- If he said *Stone her!* --what could have gone wrong?—He would alienate the common people from himself. His record up to this point is that he is a friend to sinners.

The horns of a dilemma-- If he said *Let her go!* --what could have gone wrong?—He would appear to have disregard for the Old Testament Books of Moses. In those days that would be like burning the American flag.

3. Now they were *really* pestering Jesus.
  - First of all, they rudely interrupted Jesus' sermon. It says that Jesus was seated in the temple courts like Jewish rabbis did when they taught and he was in the middle of a formal teaching session. So they were really crashing the party.
  - They didn't ask this question just once. At first Jesus just ignored them and they kept pressing the issue.
    - **John 8:7**, *they kept on questioning him*
4. I just read that some theologian counted up all the **questions Jesus was asked** in the Gospels and found that there were **183** of them. He claims that Jesus *replied with a direct answer only three times*. *Instead, he responded with a different question, a story, or some other indirection.* Yancy, *Prayer...*, 205)
  - That's true here:
    - The cusp of the Pharisees' question was: *Should we stone this woman?*
    - Other examples of Jesus turning questions back on people.
      - **By what authority do you do these things?** Counter question: **Matthew 21:24-25**, *Jesus replied, "I will also ask you one question. If you answer me, I will tell you by what authority I am*

doing these things. <sup>25</sup> John's baptism-- where did it come from? Was it from heaven, or from men?"

- **Is it right to pay taxes to Caesar?** **Matthew 22:17**, Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"
- **Who is my neighbor?** Luke 10, story of a priest, a Levite, and a Samaritan.

4. Dumb questions **I have asked---**

- **How much money do I have** to give to God?
- **Wrong question.** I've done a lot of weddings, and I've never had a groom ask me how much he should pay for the engagement ring. It's an irrelevant question. He will always spend more than he should—more than he can really afford. Because love is always extravagant.
- **So what was that question?** Have to give? Rephrase that— How much do you love God? How much do you want to give to God?

**B. Thank Goodness Jesus Goes Deeper!**

**NOTE: When Jesus doesn't directly answer our questions, he's not being evasive—He's taking us deeper IF we will track with Him.**

- Here he offers the S&P Express a journey to forgiveness.
- Here he offers the woman a journey to forgiveness.

**John 8:7**, When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her."

1. The cusp of Jesus' response was basically also a question: *So are any of you spiritually qualified to stone this woman?* OR MAYBE: *What can we do to help this woman?*

Why did Jesus do this?

1. To stay on mission
  - Jesus is like a good classroom teacher who won't let a rascally student get him off-topic with distracting questions.
  - Jesus has bigger fish to fry than fooling around with the cynicism of the Pharisees. They're playing **King of the Mountain** and he's playing **Save the World.**

Why did Jesus do this?

1. To stay on mission
2. To teach
  - *As recently as the early 1980s, Dr. Glen Mack Harnden went to the University of Kansas library and looked up the word "forgiveness" in "Psychological Abstracts". He couldn't find a single reference. (Gary Thomas, "The Forgiveness Factor," Christianity Today, January 10, 2000, 38)*
  - Unfortunately the Pharisees didn't think they needed forgiveness.

Why did Jesus do this?

1. To stay on mission
2. To teach
3. To convict
  - Conviction is sort of an inner zinger in your soul.
    - An inner verdict
    - A burst of honest introspective insight
  - I think it sort-of worked. Look at how they responded: **John 8:7-9**, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." <sup>8</sup> Again he stooped down and wrote on the

ground. <sup>9</sup> At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.

- NOTE: Had they responded to the light Jesus offered, they would have found his grace. For Jesus loved the Pharisees as much as he loved that woman. (Nancy Hardin, 189)
- Unfortunately, except for a few of them, the conviction never got beyond superficial levels and they re-hardened their hearts. Nicodemus was one of those rare exceptions. (John 3 and 19)

Thank goodness, Jesus always goes deeper because my most serious needs are never superficial.

The *admen* want me to think that my problems will all be solved by

- beer or toothpaste
- a college degree
- a new car
- A visit to the Shick Shadel Clinic
- A new Posture-pedic mattress.

**Jesus is good enough and wise enough to take me down deep where my real issues are. He deals with my sin—and he introduces me to forgiveness.**

By the way, speaking of sin...

## II. JESUS WEIGHS SINS ACCURATELY

### A. All Sins Are Not Created Equal

1. Have you heard some people say something like this? *There are no big sins and no little sins in the eyes of God. Sin is sin. All sin is of equal weight on God's scales.* Well, once again, they were wrong!
2. Evidence in this passage:

**TO THE WOMAN:**

**John 8:11**, "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

**TENDER**

**TO THE S&P EXPRESS:**

**Matthew 23:13**, "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to."

**Matthew 23:33**, "You snakes! You brood of vipers! How will you escape being condemned to hell?"

**TRASHED**

There are two sin camps here:

- The sin-camp of the adulterous woman
- The sin-camp of the Scribes and Pharisees.

How should we label these two sin-camps?

- Sins of the flesh
- Sins of the spirit

Which is the most toxic? **VENTI/GRANDE/TALL???**

- Examples of each:
  - Sins of the flesh
    - Using drugs
    - Getting drunk

- Living with your girlfriend
- Having an abortion
- Gambling at the Tulalip Casino
- Doing internet porn
- Sins of the spirit
  - Smug superiority
  - Inviting your girlfriends to a birthday party but excluding one girl in the circle you don't like.
  - Letting an employee take the heat for an action that was actually at your direction.
  - Walking out of your marriage and pretty much ignoring your kids the rest of their lives...

**C. S. Lewis:** *The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are purely spiritual: the pleasure of putting other people in the wrong, of bossing and patronizing;... the pleasures of power, of hatred. For there are two things inside me, competing with the human self which I must try to become. They are the Animal self, and the Diabolical self. The Diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute. (Ortberg, Everybody's Normal....94-95)*

- **ROME** — *Drug pushers, the obscenely rich, environmental polluters and "manipulative" genetic scientists beware — you may be in danger of losing your mortal soul unless you repent.*  
*After 1,500 years the Vatican has brought the seven deadly sins up to date by adding seven new ones for the age of globalization. The list, published yesterday in L'Osservatore Romano, the Vatican newspaper, came as the Pope deplored the "decreasing sense of sin" in today's "secularized world" and the falling numbers of Roman Catholics going to confession.*  
*The new deadly sins include polluting, genetic engineering, being obscenely rich, drug dealing, abortion, pedophilia and causing social injustice....*  
*Although there is no definitive list of mortal sins, many believers accept the broad seven deadly sins or capital vices laid down in the 6<sup>th</sup> century by Pope Gregory the Great and popularized in the Middle Ages by Dante in "The Inferno": lust, gluttony, avarice, sloth, anger, envy, and pride. [FoxNews.com, Seven New Deadly Sins Including Damaging Environment and Drug Dealing, by Richard Owen, The Times, Tuesday, March 11, 2008. Accessed on 052408 at <http://www.foxnews.com/story/0,2933,336330,00.html>]*
- **Philip Yancey** says that Jesus' audience would have divided people into two categories: sinners (like the woman) and the righteous (like the men). Yet Jesus in one brilliant stroke replaces them with two different categories: sinners who admit, and sinners who deny. (Ortberg, Everybody's Normal....99)

3. Evidence elsewhere in Scripture:

- **Defiant sin: Numbers 15:28-31**, *The priest is to make atonement before the LORD for the one who erred by sinning unintentionally, and when atonement has been made for him, he will be forgiven. <sup>29</sup> One and the same law applies to everyone who sins unintentionally, whether he is a native-born Israelite or an alien. <sup>30</sup> "But anyone **who sins defiantly**, whether native-born or alien, blasphemes the LORD, and that person must be cut off from his people. <sup>31</sup> Because he has despised the LORD's word and broken his commands, that person must surely be cut off; his guilt remains on him."*
- **Abomination/Detestable** in Leviticus and Deuteronomy.
- What kept a generation and Moses and Aaron out of the Promised land?
- **Proverbs 6:16-19**, *There are six things the LORD hates, seven that are detestable to him: <sup>17</sup> haughty eyes, a lying tongue, hands that shed innocent blood, <sup>18</sup> a heart that devises wicked schemes, feet that are quick to rush into evil, <sup>19</sup> a false witness who pours out lies and a man who stirs up dissension among brothers.*

- **Hardness of Heart: Matthew 11:20-24**, *Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent.* <sup>21</sup> *"Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* <sup>22</sup> *But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.* <sup>23</sup> *And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day.* <sup>24</sup> *But I tell you that it will be more bearable for Sodom on the day of judgment than for you."*
- **Unforgivable sin: Matthew 12:31-32**, *And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.* <sup>32</sup> *Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.*
- **Sin unto death: 1 John 5:16**, *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*
- **Causing a child to lose his simple faith in Jesus: Matthew 18:5-7**, *"And whoever welcomes a little child like this in my name welcomes me.* <sup>6</sup> *But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.* <sup>7</sup> *"Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come!"*
- **Prejudice toward the poor: James 2**
- **Injustice toward the weak and vulnerable.** <sup>KJV</sup> **Amos 5:24**, *But let judgment run down as waters, and righteousness as a mighty stream.*
- **Pride: 1 Timothy 3:6**, *He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.*

## B. Is This Good News or Bad News?—Both!

### 1. The Good News

**John 8:11**, *"Then neither do I condemn you..."*

**Witness this quaking woman...**

- See her cowering
- Feel her humiliation
- Hear her weeping
  - She is used and alone—abandoned by her lover and rejected by her husband—probably also ostracized by her family.
- Sense her inner self-loathing. Here she is in a holy place with her scarlet sin displayed. Fort goodness sakes, this is the temple of Jehovah God--of all places.
- Identify with her fears—
  - Her life is on the line. These guys might stone her to death!
  - If they don't, what will she eat for dinner—where will she sleep—will all doors be closed against her?

**Now hear the voice of Jesus to the woman—**

**John 8:10-11**, *"Woman, where are they? Has no one condemned you?"* <sup>11</sup> *"No one, sir," she said. "Then neither do I condemn you,"*

**Now hear the voice of Jesus to you and me-- Romans 8:1-2**, *Therefore, there is now no condemnation for those who are in Christ Jesus,* <sup>2</sup> *because through*

*Christ Jesus the law of the Spirit of life set me free from the law of sin and death.*

## 2. The **Bad News**

**Psalm 139:23-24**, *Search me, O God, and know my heart; test me and know my anxious thoughts. <sup>24</sup> See if there is any offensive way in me, and lead me in the way everlasting.*

- We squeaky-clean Christians might not be as holy as we think we are.
  - Cf. the letters to the churches in Revelation...
  - **Revelation 2:1-7**, *"To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands: <sup>2</sup> I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. <sup>3</sup> You have persevered and have endured hardships for my name, and have not grown weary. [SO FAR, SO GOOD—GIVE THEM THE CHURCH-OF-THE-YEAR AWARD!] <sup>4</sup> Yet I hold this against you: You have forsaken your first love. <sup>5</sup> Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place. <sup>6</sup> But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate. <sup>7</sup> He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.*

## III. JESUS TREATS SINNERS WITH COMPASSION

### A. Jesus Is Non-Condemnatory

**John 8:11**, *"Then neither do I condemn you..."*

#### 1. Jesus came to save!

**John 3:17-18**, *For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup> Whoever believes in him is not condemned...*

- This is why Jesus attracted the tax collectors like Zacchaeus and the formerly demon-possessed Mary Magdalene, and the woman of ill-repute who washed his feet with her hair. (Luke 7:37)
- And all other common garden variety sinners.
- Like you and me...
- Jesus came to offer us the ultimate Get-Out-of Jail-Free-Card

#### 2. Not to judge...

**John 12:47** *"As for the person who hears my words but does not keep them, **I do not judge** him. For I did not come to judge the world, but to save it."*

#### 3. I do not judge

- Not that he was unqualified to judge, nor that they weren't worthy of being judged...
- He is the only person in the John 8 who IS worthy to judge.

#### 4. But Jesus was on a rescue mission. This agenda was to save people. *God is not willing that any should perish...*

#### 5. **John 3:18**, *Whoever believes in him is not condemned...*

### 3. Which leaves us with hope!

- Emily comes home with an abandoned cat. He had a horrible festering wound. He was a bundle of nerves. He smelled bad. He was so filthy we didn't know what color his coat was. He was so pathetic that the vet treated him pro bono. I called him The Tale from the Crypt.
- But there was hope for Charlie--He cleaned up pretty well—a beautiful tuxedo cat. We called him Charlie. He became part of our family for many years, for the rest of his life.
- Charlie is a good metaphor for me. I'll never understand why Jesus
  - brought me home and
  - treated me pro bono.
  - Why he gave me a new name.
  - For the of my life and then forever and ever.

### B. But Jesus Is Also Non-Relative

- Jesus is not into situational ethics.
- He never plays fast and loose with the standards of God's holiness.
- He doesn't sweep this woman's sin under the carpet.

**John 8:11**, "Go now and leave your life of sin..."

#### 1. Judgment is ultimately unavoidable.

**John 12:48-50**, *There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.*<sup>49</sup> *For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.*<sup>50</sup> *I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."*

- In a sense we are seeing Phase One of a Two-Phase Jesus.
  - The First coming: A Rescue Mission
  - The Second Coming: A Judgment Mission—He comes on a white horse out of heaven swinging a sword and with a army of angels...
- But despite the fact that he is the ultimate judge and has never loosened God's holy standards...nevertheless...

#### 2. Judgment is compatible with acceptance.

*Accepting a person is not the same thing as approving all of one's behavior.....Jesus himself does not approve of much about this woman's past..... [P]art of the reason Jesus was such a magnet for people [was that] when messed-up sinners came to the only sinless person who ever lived, he did not merely endure them with patient resignation. He genuinely liked them. Acceptance is an act of the heart. To accept someone is to affirm to them that you think it's a very good thing they are alive. (Ortberg, Everybody's Normal....100-101)*

**SIDEBAR: HOW TO JUDGE RIGHTEOUS JUDGMENT** (contra the frequent out-of-context quote: *Judge not that ye be not judged...*)

#### 1. Be ruthlessly introspective about our own sin. (beam out of own eye vs. spect in brothers eye)

#### 2. Be restorative.

- Two goals of Church discipline:
  - Protect the purity of the church
  - Restore your brother or sister
- **Cornelius Plantinga, Jr**—*Each time we forgive we absorb evil without passing it on, and then rise, like Christ, with healing in our wings.* ("Rehearsing Forgiveness," *Christianity Today*, April 29, 1996, 32.)

- Like Jesus and this woman

3. Be **discriminative**—not every sin in others is worth confronting. If we confronted every nit-picking sin in each others' lives, we'd never have time to do anything else!!!

4. Be **relational**—With rare exceptions people need to feel my gentle-love investment in them before they feel my tough-love confrontation.

5. Be **protective**—don't let others kick people when they are down.

- **Cornelius Plantinga, Jr**—*Our church communities ought to be cities of refuge for sinners, busy with the traffic of forgiveness, busy with people learning the "craft" of forgiveness...* ("Rehearsing Forgiveness," *Christianity Today*, April 29, 1996, 31.)

## CONCLUSION:

#1 TAKE-AWAYS—Let's be like Jesus in his mercy for sinners...

- Every Christian is either a **caricature** or a **copyright** Christian.-- Ralph Turnbull
- *Caricature is "any grotesque representation of the person by the over-emphasis on some characteristic or trait. Copyright is in law "the right, belonging exclusively to the author, of multiplying for sale copies of an original work or composition, in literature or in art."*--Ralph Turnbull, *A Minister's Obstacles*, Fleming H. Revell Company, Westwood, NJ, 1946, 1964, 150)
  - Like a drama piece—you can't revise it. Because you would corrupt it.
  - Copy me as I copy Christ
- **II Corinthians 3:2-3**, *You yourselves are our letter, written on our hearts, known and read by everybody. 3 You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.*

#2 TAKE-AWAY: Accept the forgiveness of Jesus.

- A message of hope from Jesus to you—*Neither do I condemn you...*
- *Not long before she died in 1988, in a moment of surprising candor on television, Marghanita Laski, one of our best-known secular humanists and novelists, said, "What I envy most about you Christians is your forgiveness; I have nobody to forgive me."* (John Stott in *The Contemporary Christian*)
- **The priestly blessing** of **Numbers 6:22-27**, *The LORD said to Moses,* <sup>23</sup> *"Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them: "* <sup>24</sup> *"The LORD bless you and keep you; "* <sup>25</sup> *the LORD make his face shine upon you and be gracious to you; "* <sup>26</sup> *the LORD turn his face toward you and give you peace."* <sup>27</sup> *"So they will put my name on the Israelites, and I will bless them."*

**BIG IDEA: Jesus is the best news a sinner ever had. That's why I really, really like Jesus! I hope you do, too! I wish that for you!**

Timothy G. Walton  
Alderwood Community Church  
June 25, 2008

ΕΝ ΔΥΣΙΝ ΗΝΘΑΛΟΙ-  
 ΚΑΙ Ο ΛΟΓΟΣ ΤΗΝ  
 ΠΡΟΣ ΤΟΝ ΘΝΟΝ ΚΑΙ  
 ΟΣΗΝ ΕΝ ΔΥΣΙΝ  
 ΠΡΟΣ ΤΟΝ ΘΝΟΝ Η  
 ΤΑ ΔΙ ΑΥΤΟΥ ΕΓΕΝ-  
 ΤΟ ΚΑΙ ΧΩΡΙΣ ΑΥΤΗ  
 ΕΓΕΝΕΤΟ ΟΥΔΕΝ  
 Ο ΕΓΕΙΘΝΕΝ Η  
 ΤΩ ΖΩΗΣ ΕΣΤΙΝ  
 ΚΑΙ ΤΩ ΗΝΤΕ  
 ΦΩΣ ΤΩΝ ΑΝΘΡΩ-  
 ΠΩΝ ΚΑΙ ΤΟΥ  
 ΣΗΤΗΚΟΤΗΤΑ  
 ΝΕΙΚΑΙ ΤΗΚΟΤΗ  
 ΑΔΥΤΟΥ ΚΑΙ  
 ΑΔΕΝ  
 ΕΓΕΝΕΤΟ ΑΝΘΡΩ-  
 ΠΟΣ ΚΑΙ ΕΣΤΑΜΕ-  
 ΝΟΣ ΤΑ ΔΥΣΙΝ  
 ΝΟΜΑ ΔΥΣΙΝ  
 ΑΝΘΡΩΠΟΥ ΤΟΣ  
 ΗΛΘΕΝ ΕΙΣ ΜΑΡΤΥ-  
 ΖΑΝ ΕΝ ΑΜΑΡΤΥ-  
 ΡΗΣΙ ΤΗΣ ΓΙΟΥ-  
 ΤΟΣΙΝ ΑΝΤΕ  
 ΠΙΣΤΕΥΩΣΙΝ  
 ΑΥΤΟΥ ΚΑΙ ΗΝ ΚΙ  
 ΝΟΣ ΤΟΣ ΦΩΣ  
 ΑΙΝ ΑΜΑΡΤΥΡΗ-  
 ΠΕΡ ΤΟΥ  
 ΕΝ ΤΟΣ ΦΩΣ ΤΟΣ  
 ΑΝΘΡΩΠΟΥ  
 ΕΖΩΠΗ ΑΝΤΑΝ  
 ΟΣ ΤΟΝ ΕΣΧΟ-  
 ΜΕΝ ΟΝΕΣ ΤΟΝ  
 ΚΟΣ ΜΩΝ ΚΑΙ  
 ΟΣ ΜΩΣΕΩΣ  
 ΤΟΝ ΕΓΕΝΕΤΟ ΚΑΙ  
 ΟΚΟΣ ΜΩΣΑΙΟΥ  
 ΟΥΚ ΕΣΤΑ  
 ΤΑΙΝ ΕΣ ΒΝ ΚΑΙ  
 ΟΙ ΠΑΙΟΙ ΑΥΤΟΝ  
 ΟΥ ΠΑΡΑΛΛΟΝ  
 ΟΣ ΔΕ ΑΛΛΟΝ  
 ΤΟΝ ΕΖΩΚΗ

ΑΥΤΟΙΣ ΕΣΟΥΣΙΑΝ  
 ΤΕΚΝΑ ΟΥΤΕΝΕ-  
 ΤΟΙΣ ΗΝΤΕ ΟΥ ΟΥΤΕ  
 ΕΙΣ ΤΟΝ ΘΝΟΝ ΑΛΛΗ-  
 ΟΙ ΟΥΚ ΕΣΑΙΜ ΚΑΙ  
 ΟΥΔΕ ΚΟΣ ΑΙΝΑ  
 ΤΟΣ ΑΡΚΟΣ ΟΥΔΕ  
 ΟΣ ΑΙΜΑΤΟΣ ΑΝ-  
 ΑΔΕΚΟΥ ΕΓΕΝΗ  
 ΘΗΣΑΝ ΚΑΙ ΟΛΟΙ-  
 ΣΑΡΣ ΕΓΕΝΕΤΟ ΚΑΙ  
 ΕΣΚΗΝΩΣΕΝ ΕΝΗ-  
 ΜΙΝ ΚΑΙ ΕΟΞΕΝ  
 ΜΕΘΑ ΤΗΝ ΔΟΞΑ  
 ΑΥΤΟΥ ΑΝΘΡΩ-  
 ΜΟΝ Ο ΕΝ ΟΥΣΙΑ  
 ΤΑ ΠΙΣΤΟΣ ΗΝΤΕ  
 ΧΑΡΙΤΟΣ ΚΑΙ ΑΙΝΗ  
 ΙΩΑΝΝΗΝ ΕΣ ΜΑΡΤΥ-  
 ΡΕΡΑ ΕΓΕΝΕΤΟ ΣΗ-  
 ΠΗ ΟΙΣ ΕΣ ΜΟΥ ΕΓ-  
 ΧΟΜΕΝ ΟΣ ΕΣ Μ-  
 ΠΡΟΣ ΟΣ ΗΝΤΕ  
 ΤΟΝ ΕΣ ΤΗ ΠΡΟ-  
 ΜΟΥ ΗΝ ΟΣ ΕΚΤΥ-  
 ΠΑΙΡΩΜ ΚΙ ΟΣ  
 ΤΟΥ ΕΣ ΜΕΙΣΙΑΝ-  
 ΕΣ ΑΒΟΜ ΕΣ ΧΑ-  
 ΡΙΝ ΑΝΤΙΧΑΡΙΤΟΣ  
 ΟΤΙ ΟΝΟΜΟΣ ΑΙ-  
 ΜΩΣ ΕΣ ΕΣ ΔΟΜΗ  
 ΙΧΑΡΙΣ ΚΑΙ Η ΑΝ-  
 ΑΔΙΑΙ ΕΓΕΝΕΤΟ  
 ΕΝ ΟΥΔΕ ΕΣ ΦΑ-  
 ΚΕΝΤΙ ΟΣ ΤΕ  
 ΝΟΓΕΝ Η ΟΣ ΕΡ-  
 ΚΟΑΙ ΤΟΝ ΤΟΤΑ  
 ΤΡΟΣ ΕΚΕΙΝΟΣ ΟΣ  
 ΤΗΣ ΟΣ ΚΑΙ ΑΥΤΗ  
 ΕΣΤΙΝ Η ΜΑΡΤΥ-  
 ΚΕ ΤΩ ΑΝΝΟΥ  
 ΑΙ ΕΣ ΤΑ ΝΟΙΟΥ  
 ΑΙ ΟΣ ΕΣ ΤΡΟΣ ΟΝ  
 ΜΩΣ ΕΣ ΚΑΙ  
 ΕΓΑΟΝ ΑΙ ΕΣ  
 ΤΗΣ ΟΣ ΙΝ ΑΥΤΟΝ  
 ΤΗΣ ΟΣ ΤΩ ΜΟΚΗ

ΣΕΝ ΚΑΙ ΟΥΚ ΗΡΗ  
 ΕΣ ΤΟΥ ΕΣ ΤΩ ΟΥ-  
 ΜΙΟΣ ΚΑΙ ΕΝΗ-  
 ΤΗΣ ΚΑΙ ΤΑΙΝ Η-  
 ΗΛΑΚΕ ΕΣ ΕΣ ΤΟΥ  
 ΚΑΙ ΗΝ ΤΟΣ Η ΠΗ-  
 ΟΥΚΑΙ ΑΙ ΕΣ ΤΟΥ  
 ΕΠΙ ΟΝ ΟΥΝ ΑΥΤΩ  
 ΠΕΣΗΝ ΑΚΙΟΚΡΙ-  
 ΣΙΝ ΑΦ ΜΕΝ ΤΟΙ-  
 ΠΕΜΦΑΣΙΝ ΗΜ-  
 ΤΙΑΣ ΕΣ ΠΕΡΙΣΟ-  
 ΤΟΥ ΕΣ Η ΕΣ ΤΟΥ  
 ΗΝ ΚΟΛΩΝ ΤΟΣ ΕΝ  
 ΤΗ ΕΡΗΜΩ ΕΣ ΤΟ  
 ΝΑΤΕ ΤΗΝ ΟΛΟΝ Ε-  
 ΚΑΟ ΟΣ ΕΣ ΗΝ Α-  
 ΙΑ ΟΣ ΠΡΟΣ Η ΕΣ  
 ΚΑΙ ΑΙ ΕΣ ΤΑ ΜΕ-  
 ΝΟΙΣ ΕΣ Η ΚΙΩΝ  
 ΦΑΡΙΣ ΚΙΩΝ ΚΑΙ  
 ΠΟΝ ΑΥΤΩ ΕΣ ΤΟΥΝ  
 ΚΑΙ Η ΕΣ ΕΣ ΤΟΥ  
 ΚΕΙ Ο ΧΕ ΟΥΔΕ Η  
 ΑΣ ΟΥΔΕ Η ΕΣ ΤΗ  
 ΤΗΣ  
 ΑΙ ΕΣ ΤΗ ΟΝ ΑΥΤΟΥ  
 ΤΩ ΑΝ Η ΟΣ ΟΥ  
 ΕΣ ΑΙ ΤΗ ΖΩΗ  
 ΤΟΥ ΑΛΤΕ ΕΣ ΟΣ  
 ΤΩ ΕΣ ΤΗ ΚΕΡΗ  
 ΕΣ ΕΣ ΤΟΥ ΚΟΙ ΑΙ-  
 ΟΣ ΕΣ ΜΟΥ ΕΣ ΧΟ-  
 ΝΟΣ ΟΥ ΚΕΙΜΑ-  
 ΤΟΣ ΙΝ ΑΣ ΟΥ ΑΥ-  
 ΤΟΥ ΙΟΝ Η ΜΑΝΤΑΗ  
 ΥΠΟ ΔΙΜΑΤΟΣ  
 ΤΑΥΤΑ ΕΓΕΝΕΤΟ ΕΝ  
 ΒΗΘΛΕΗΜ ΠΕΡΑ Η  
 ΤΟΡΑ ΑΝΟΥ ΠΟΤΑΜΗ  
 ΟΣ ΟΥ ΗΝ ΟΙΩΝ  
 ΗΝ ΕΣ ΤΗ ΖΩΗ  
 ΤΗΣ ΧΥΡΙΟΝ ΚΑΙ Η  
 ΤΟΝ ΕΣ ΕΣ ΧΟΜΕΝ  
 ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ  
 ΤΕ Η ΕΣ ΑΝΕΣ ΤΗ  
 ΟΥ ΕΣ ΤΟΝ ΗΝ  
 ΜΑΡΤΙΑΝ ΤΟΥ ΚΟΝ

ΟΥ ΤΟΣ ΕΣ ΤΗ ΤΗ-  
 ΕΣ ΕΣ ΤΗ ΟΝ ΟΣ  
 ΜΟΥ ΕΣ ΤΑΙ ΑΙ Η-  
 ΟΣ ΕΣ ΤΟΣ ΟΣ Η-  
 ΤΕ ΤΟΝ ΕΣ ΤΗ ΠΡ-  
 ΤΟΣ ΜΟΥ ΗΝ ΚΑΙ  
 ΚΗ ΑΙ ΤΑΥΤΟΝ ΑΛ-  
 ΛΗΝ ΑΦ ΑΝΕΡΩΘΗ  
 ΤΩ ΕΣ ΑΙ ΟΥ ΤΟΝ  
 ΟΝ ΕΣ ΤΟΝ ΑΥΤΗ  
 ΚΑΙ ΤΗ ΖΩΗ ΚΑΙ  
 ΜΑΡΤΥΡΗΣΕΝ ΤΩ  
 ΑΝ ΗΝ ΤΟΣ ΤΟΣ  
 ΑΜΑΡΤΟΙΣ Η ΑΣ  
 ΠΕΡΙ ΤΟΣ ΚΑΙ  
 ΒΑΙΝΟΝ ΕΣ ΤΟΥ  
 ΤΑΝ ΟΥ ΚΑΙ ΕΝ  
 ΕΠΙ ΑΥΤΟΝ ΚΑΙ Ε-  
 ΟΥΚ Η ΕΙΝ ΑΥΤΟΝ  
 ΑΛΛΟΤΗΜ ΑΣ  
 ΚΑΙ ΤΗ ΖΕΙΝ ΕΝ ΤΩ  
 ΥΛΑΤΙΚΕΝ ΟΣ Μ-  
 ΕΠΙ ΕΝ ΕΣ ΤΟΝ ΑΝ-  
 ΜΙΣΤΟΙ Η ΚΑΙ ΑΥ-  
 ΝΟΝ ΚΑΙ ΜΕΝΟΝ  
 ΠΑΥΤΟΝ ΟΥ ΤΟΣ  
 ΣΤΗΝ ΟΚΑΙ ΤΗ ΖΩΗ  
 ΕΝ ΤΗΝ ΑΠΩΚΑ-  
 ΕΣ ΡΑΚΑ ΚΑΙ ΜΕ-  
 ΜΑΡΤΥΡΗ ΚΑΟ ΤΗ  
 ΤΟΣ ΕΣ ΤΗΝ ΟΣ ΚΑΙ  
 ΤΟΥ ΟΥ  
 ΤΗΣ ΠΑΥΡΙΟΝ Η ΚΑΙ  
 ΤΟΣ ΚΙΟΤΟΣ ΑΝΗ-  
 ΚΑΙ ΕΚ ΤΩΝ ΜΑΘΗ-  
 ΤΩΝ ΑΥΤΟΥ ΑΥΤΟ  
 ΕΝ ΕΣ ΑΣ ΤΟΣ  
 ΤΗΣ ΚΑΙ ΤΗ ΕΣ  
 ΤΟΣ ΑΣ ΤΟΣ ΤΟΣ  
 ΚΟΥΣ ΑΝ ΟΙ ΑΥΟΜΑ  
 ΟΥ ΑΙ ΑΥΤΟΥ ΑΛΛΗ  
 ΤΟΣ ΚΑΙ ΚΟΛΑΥΟΝ  
 ΣΑΝ ΤΟΥ  
 ΕΣ ΑΣ ΕΣ ΚΑΙ  
 ΕΣ ΜΕΝ ΟΣ ΑΥΤΟΥ  
 ΑΚΟΛΟΥΘΟΥΝ ΤΑ  
 ΤΕ ΤΗ ΖΗΤΕ ΤΟΣ  
 ΕΠΙ ΟΝ ΑΥΤΟΥ ΡΑΚΗ

LIBRARY HSILIBB

[CODEX SINAITICUS: THIS IS FOUND AT <http://www.bl.uk/onlinegallery/themes/asianaficanman/codexlge.html>]

ΛΕΓΟΝ ΟΤΙ ΟΥΤΟΣ ΕΣΤΙ  
 ΑΛΗΘΩΣ Ο ΠΡΟΦΗΤΗΣ  
 ΑΛΛΟΙ ΕΛΕΓΟΝ ΟΥΤΟΣ Ε  
 ΣΤΙΝ Ο ΧΩΣ ΟΙΔΕ ΕΛΕΓΟΝ  
 ΜΗ ΓΑΡ ΕΚ ΤΗΣ ΓΑΛΛΙΑΣ  
 ΑΣ Ο ΧΩΣ ΕΡΧΕΤΑΙ ΟΥΚ ΗΓΡΑ  
 ΦΗ ΕΙΠΕΝ ΟΤΙ ΕΚ ΤΟΥ ΣΠΕ  
 ΜΑΤΟΣ ΔΑΥΕΙΔ ΚΑΙ ΑΠΟ  
 ΒΗΘΛΕΕΜ ΤΗΣ ΚΩΜΗΣ  
 Ο ΠΣΥΝΗ ΔΑΥΕΙΔ ΕΡΧΕΤΑΙ  
 ΟΧΣ ΣΧΙΜΑ ΟΥΝ ΕΓΕΝΕ  
 ΤΟ ΕΝ ΤΩ ΟΧΛΩ ΔΙΑ ΤΟ  
 ΤΙΝΕΣ ΔΕ ΗΘΕΛΟΝ ΕΞΑΥΤ  
 ΠΙΑΣΑΙ ΑΥΤΟΝ ΑΛΛΟΥ ΔΕ  
 ΕΒΑΛΕΝ ΕΝ ΑΥΤΟΝ ΤΑΣ  
 ΚΣ ΧΕΙΡΑΣ ΗΛΘΟΝ ΟΥΝ ΟΙ  
 ΥΠΗΡΕΤΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡ  
 ΧΙΕΡΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΥΣ  
 ΚΑΙ ΕΙΠΟΝ ΑΥΤΟΙΣ ΕΚΕΙ  
 ΝΟΙ ΔΙΑ ΤΙ ΟΥΚ ΗΓΑΓΕΤΕ  
 ΑΥΤΟΝ ΑΠΕΚΡΙΘΗΣΑΝ  
 ΟΙ ΥΠΗΡΕΤΑΙ ΟΥΔΕ ΠΟΤΕ  
 ΕΛΑΛΗΣΕΝ ΟΥΤΩΣ ΑΝΘΡΩ  
 ΠΟΣ ΑΠΕΚΡΙΘΗΣΑΝ ΟΥ  
 ΟΙ ΦΑΡΙΣΑΙΟΙ ΜΗ ΚΑΙ ΟΙ  
 ΜΕΙΣ ΠΕ ΠΛΑΝΗΣ ΘΕΜΗ  
 ΤΙΣ ΕΚ ΤΩΝ ΑΡΧΟΝΤΩΝ  
 ΕΠΙΣΤΕΥΣΕΝ ΕΙΣ ΑΥΤΟΝ  
 Η ΕΚ ΤΩΝ ΦΑΡΙΣΑΙΩΝ  
 ΑΛΛΑ Ο ΟΧΛΟΣ ΟΥΤΟΣ Ο  
 ΜΗ ΓΟΙΝΩΣΚΩΝ ΤΟΝ ΝΟ  
 ΜΟΝ ΕΠΑΡΑΤΟΙ ΕΙΣ Η ΔΕ  
 ΓΕΙΝΕΙ ΚΟΔΗΜΟΣ ΠΡΟΣ  
 ΑΥΤΟΥΣ ΟΣ ΔΕ ΨΗ ΠΡΟΣ  
 ΑΥΤΟΝ ΠΡΟΤΕΡΟΝ ΕΙΣΩ  
 ΕΞ ΑΥΤΩΝ ΜΗ ΟΝΟΜΟΣ  
 ΗΜΩΝ ΚΡΙΝΕΙ ΤΟΝ ΑΝΘΡΩ  
 ΠΟΝ ΕΑΝ ΜΗ ΑΚΟΥΣΗ ΠΡΩ  
 ΤΟΝ ΠΑΤΕΡΑ ΤΟΥ ΚΑΙ ΓΝΩ  
 ΤΙ ΠΟΙΕΙ ΑΠΕΚΡΙΘΗΣΑΝ  
 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΜΗ ΚΑΙ  
 ΣΥ ΕΚ ΤΗΣ ΓΑΛΛΙΑΣ ΕΙ

ΕΡΑΥΝΗΣΟΝ ΚΑΙ ΙΔΕΘΤΙ ..  
 ΕΚ ΤΗΣ ΓΑΛΛΙΑΣ ΑΣ ΠΡΟ  
 ΦΗΤΗΣ ΟΥΚ ΕΓΕΙΡΕΤΑΙ ..  
 ΚΣ ΠΙΛΑΤΟΝ ΟΥΝ ΑΥΤΟΙΣ ΕΛΑΛΗΣΕ .8.  
 ΣΕΝ ΤΟ ΛΕΓΩΝ ΕΓΩ ΕΙΜΙ  
 ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ Ο  
 ΑΚΟΛΟΥΘΩΝ ΜΟΙ ΟΥ ΜΗ  
 ΠΕΡΙΠΑΤΗΣΗ ΕΝ ΤΗΣ ΚΟ  
 ΤΙΑ ΑΛΛΕΣ ΕΙΤΟ ΦΩΣ ΤΗ  
 ΖΩΗΣ ΕΙΠΟΝ ΟΥΝ ΑΥ  
 ΤΩ ΟΙ ΦΑΡΙΣΑΙΟΙΣ ΣΥ ΠΕ  
 ΡΙΣΕ ΑΥΤΟΥ ΜΑΡΤΥΡΕΙΣ  
 Η ΜΑΡΤΥΡΙΑΣ ΟΥ ΟΥΚ ΕΣΤΙ  
 ΑΛΗΘΗΣ ΑΠΕΚΡΙΘΗΣ  
 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΝΕ  
 ΓΩ ΜΑΡΤΥΡΩ ΠΕΡΙ ΕΜΑΥ  
 ΤΟΥ Η ΜΑΡΤΥΡΙΑ ΜΟΥ ΑΛΗ  
 ΘΗΣ ΕΣΤΙΝ ΟΤΙ ΟΙ ΔΑΠΟ  
 ΘΕΝ ΗΛΘΟΝ ΚΑΙ ΠΟΥ ΥΠΑ  
 ΓΩ ΨΜΕΙΣ ΔΕ ΟΥΚ ΟΙΔΑΤΕ  
 ΠΟΘΕ ΕΡΧΟΜΑΙ Η ΠΟΥ Υ  
 ΠΑΓΩ ΨΜΕΙΣ ΚΑΤΑ ΙΑΤΗ  
 ΣΑΡΚΑ ΚΡΙΝΕΤΕ ΕΓΩ ΟΥ  
 ΚΡΙΝΩ ΟΥΔΕΝΑ ΚΑΙ ΕΑΝ  
 ΚΡΙΝΩ ΔΕ ΕΓΩ Η ΚΡΙΣΙ  
 Η ΕΜΗ ΑΛΗΘΙΝΗΣ ΕΣΤΙΝ  
 ΟΤΙ ΜΟΝΟΣ ΟΥΚ ΕΙΜΙ ΑΛΛΕ  
 ΓΩ ΚΑΙ Ο ΠΕΜΨΑΣ ΜΕ ΠΑ  
 ΤΗΡ ΚΑΙ ΕΝ ΤΩ ΝΟΜΩ  
 ΔΕ ΤΩ ΜΕΤΕΡΩ ΠΕΓΡΑ  
 ΠΤΑΙ ΟΤΙ ΔΥΟ ΑΝΘΡΩΠΩ  
 Η ΜΑΡΤΥΡΙΑ ΑΛΗΘΗΣ Ε  
 ΣΤΙΝ ΕΓΩ ΕΙΜΙ Ο ΜΑΡΤΥ  
 ΡΩΝ ΠΕΡΙ ΕΜΑΥΤΟΥ ΚΑΙ  
 ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ Ο  
 ΠΕΜΨΑΣ ΜΕ ΠΑΤΗΡ ΕΛΕ  
 ΓΟΝ ΟΥΝ ΑΥΤΩ ΠΟΥ ΕΣΤΙ  
 Ο ΠΑΤΗΡ ΣΟΥ ΑΠΕΚΡΙΘΗ  
 ΤΣ ΟΥΤΕ ΕΜΕ ΟΙΔΑΤΕ ΟΥ  
 ΤΕ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΕΙ  
 ΕΜΕ Η ΔΕΙΤΕ ΚΑΙ ΤΟΝ ΠΑ  
 ΤΕΡΑ ΜΟΥ ΔΕ Η ΔΕΙΤΕ

[CODEX VATICANUS: THIS IS FOUND AT <http://www.bible-researcher.com/vaticanus1.html>]