

# Questions and Answers in Coastline Life in 3D Class

teachers, Yvon & Paul Prehn

## Questions & Answers

Life in 3D Adult Class, Coastline Bible Church

What are the issues involved with passages like Mark 16:9ff and John 7:53-8:11, whose authenticity to the original documents of scripture is disputed? How are we to view passages like these?

## Disputed passages questions: Mark16

- <sup>1</sup>When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. <sup>2</sup>Very early on the first day of the week, just after sunrise, they were on their way to the tomb <sup>3</sup>and they asked each other, "Who will roll the stone away from the entrance of the tomb?" <sup>4</sup>But when they looked up, they saw that the stone, which was very large, had been rolled away. <sup>5</sup>As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.
- <sup>6</sup>"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. <sup>7</sup>But go, tell his disciples and Peter." <sup>8</sup>He is going ahead of you into Galilee. There you will see him, just as he told you."
- <sup>8</sup>Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.
- **(The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.)**

- <sup>9</sup>When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. <sup>10</sup>She went and told those who had been with him and who were mourning and weeping. <sup>11</sup>When they heard that Jesus was alive and that she had seen him, they did not believe it. <sup>12</sup>Afterward Jesus appeared in a different form to two of them while they were walking in the country. <sup>13</sup>These returned and reported it to the rest; but they did not believe them either.
- <sup>14</sup>Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.
- <sup>15</sup>He said to them, "Go into all the world and preach the good news to all creation. <sup>16</sup>Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. <sup>17</sup>And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; <sup>18</sup>they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."
- <sup>19</sup>After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. <sup>20</sup>Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

## John 7:53-8:11

- **(The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11.)**
- <sup>53</sup>Then each went to his own home. **John 8**
- <sup>1</sup>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?"
- "No one, sir," she said.
- "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

## Manuscript history & timeline

- What does this statement mean?

**"The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20." or "John 7:53-8:11."**

- What early manuscripts are they talking about?
- What ancient witnesses?
- If these sources don't have them, why are they there?

## First, a little bit of how to date manuscripts

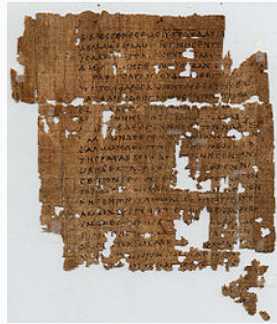
- **Media used:**
  - Papyrus (200s & earlier)
  - parchment, vellum (used 300 on)
- **How the letters are constructed**
  - Uncial is written entirely in capital letters commonly used from the 3rd to 8th centuries AD by Latin and Greek scribes.
  - Alcuin (mid 700s ) first to use miniscule (upper/lower case)
- **Word spacing, early MSS all words run together**
- **Illumination, not used til later, in monasteries**
- **Archeological**

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## Typical early manuscript: Matthew

- \*\*uncial
- \*\*no breaks in the words
- \*\*on papyrus from 200s

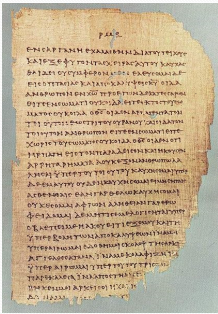


The oldest N.T. fragment from the Gospel of John.

Dated possibly prior to 100 AD, certainly prior to 125 -150 AD. Found in Egypt.



## P46, 175-225AD Paul's Writings



MS from late 700s

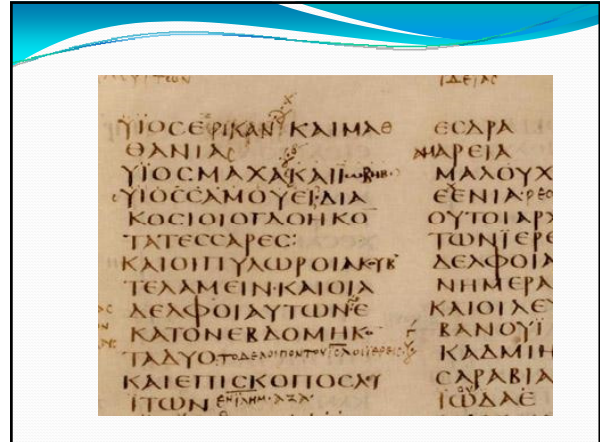
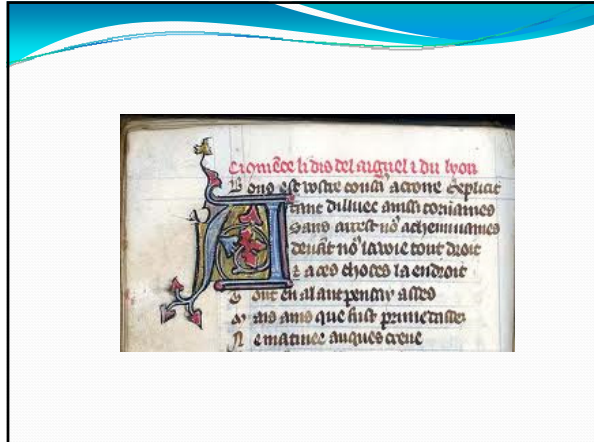


Gospel of Mark, 700s



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### Early MSS referred to included: Codex Sinaiticus

Codex Sinaiticus, discovered by Tischendorf at St. Catherine's Monastery, 1853

### Codex Vaticanus

Written 325-350, it has been in the Vatican library for as long as it has been known. It appears in the first catalog of the Vatican library in 1400s.

Roman or Alexandrian in origin.

### Codex Alexadrinus

#### Codex Ephraemi Rescriptus

In Paris, written in mid 400s and was part of the library at Caesarea, probably written in Egypt or Palestine

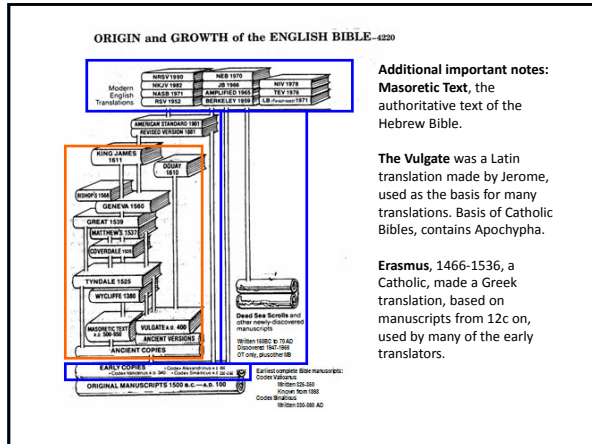
Given to England 1627, written 400s, a bit later than S&V, possibly Egyptian in origin

### Commentary about them

- “Along with, Codex Vaticanus, the Codex Sinaiticus has proven to be one of the most valuable manuscripts for establishing the original text of the Greek New Testament, as well as the Septuagint. . . .With only 300 years separating the Codex Sinaiticus and the original manuscripts of the New Testament, it is considered to be very highly accurate, as opposed to most later copies, in preserving obviously superior readings where many later manuscripts are in error.”
- Sir Frederic Kenyon, biblical scholar

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### Additional comments

- Concerning the passage in Jn.
  - Characteristic of Jesus
  - Not in conflict with any other passage
- Passage in Mark
  - Some comment that it could not have had such an abrupt ending
  - Answer: the entire book has an abrupt, shortened style
  - Also, Mark aware of other gospels, writings etc.

### More on Mark

- Concerning the “snake and poison” parts of the passage
  - Not anywhere else in scripture is this encouraged
  - Paul's experience not normative (Acts 28)
- Be very careful of “wooden literalism”
  - Because this passage in the shortened version ends with the women being afraid does not mean Mark did not believe in the resurrection
- Application: read the **WHOLE BOOK!**
- Neither changes any essential doctrine of the faith and this are some of the biggest “errors”

### In conclusion: about our Bible

- Manuscript evidence is extraordinary
- Transmission highly accurate
- Don't let shocking statements of numbers, changes (we just saw a couple of the biggest ones) upset you, re: Bart Erhman's books
- Finally:  
 “Don't get so bogged down in analysis that you lose the message.” Dr. Paul Jewett

**We have the words of eternal life**