

JOHN'S VERSION

of the Story of the Good News

{*The Fourth Gospel is famous for its unique quality. Profound theology and historical facts are blended with religious interpretation. The narrative is vivid and dramatic. Differing from the three "Synoptic" Gospels, it was written at a later date according to Clement of Alexandria who declared this in about A.D. 200. He says, "Last of all, John, perceiving that the bodily literal facts had been set forth in the other Gospels, with the inspiration of the Spirit composed a spiritual Gospel." In this Gospel a brief statement prompts a more lengthy interpretation or explanation by Jesus to clarify the thoughts of the disciples and the readers across the ages. Tradition says the Apostle John wrote this Gospel while residing in Ephesus. Some scholars differ from the traditional view though all agree that the work is a unity, without a doubt written by one author. The individuality of the author pervades the writing. It is of interest that the oldest piece of papyrus which has any of the writings of the New Testament has a fragment of John's Version of the Story of the Good News, perhaps written about 140 A.D.*}

INSCRIPTION

<"The Good News According to John" P66, P75, A, C, D, L, W, Theta, Psi, family 1 & the Majority Text. "The Sacred (or, Holy) Good News According to John" 28. "According to John" Aleph & B.>

CHAPTER I

THE WORD BECAME FLESH

<John 1:1-18>

1 At the time of creation, the Word was already existing, being with God, and the Word was God *<i.e. divine>*. 2 From the beginning He *<i.e. the Word>* was with God. 3 Everything that exists was created by Him and apart from Him nothing was created. 4 Life was in Him and the life was the light of humanity (*literally, men*). 5 The light shines in the darkness. The darkness is unable to overpower (*or, extinguish*) it.

6 There came a man whose name was John *<The name means "God has been gracious".>* 7 who was sent from God as a witness *<The Greek word "μαρτυριον" is also used to describe a person in a court of law.>* in order that he might testify concerning the Light so that everyone might believe as the result of his testimony. 8 He was not that Light but gave testimony concerning that Light. 9 The real Light that illumines everyone was coming into the world. 10 He was in the world and the world came into being (*or, came into existence*) through Him but the world failed to recognize Him. 11 He came to those who were His own people (*or, home*) but His own people did not accept Him. 12 On those who did accept Him, who believed in His name, [He granted the ability to become the children of God. 13 These owe their birth, not to ancestry (*or, human descent*) nor to being born as children of a human father, but to God.]¹

14 The Word became flesh and dwelt in our midst with us temporarily. We saw *<John uses five different Greek words for "see". "βλεπω, εμβλεπω, παρακυπτω, φανερω & τυφλος". There is no clear evidence that a distinction is to be made in the meaning of these words.>* His glory, which was only comparable to the glory bestowed by the Father on His Son, filled with grace and

1 {A} Minor variants occur.

truth. ¹⁵ John gave testimony concerning Him and called out "This is the one about whom [I spoke, saying, 'He is coming after me, but He has precedence over me, for he existed before me'.]" ² ¹⁶ It was as a result of His fullness that we all have received grace upon grace (*or, one grace gift, or, one blessing, after another*). ¹⁷ While the Law was given through Moses, grace and truth came as the work of (*literally, through*) Jesus Christ. ¹⁸ No human being has ever seen the true (*literally, only*) [God.] ³ It is the Son alone who is nearest to the Father (*literally, in the Father's bosom*). It is He who has revealed this.

THE TESTIMONY OF JOHN THE BAPTIST

<John 1:19-28>

¹⁹ This is the testimony of John: When the Jews <*i.e. the Jewish authorities*> sent Priests and Levites [to Him] ⁴ to inquire of Him, "Who are You?" ²⁰ He admitted without any reservations (*literally, denial*), "I am not the Christ (*or, Anointed One, Messiah*)."²¹ They asked, "What then? [Are you Elijah?]" ⁵ "I am not." he said. "Are you a Prophet?" He replied, "No."²² They said to him, "Then who are you so that we can have an answer for those who sent us. What do you have to say for yourself?" ²³ He said,

"I am 'the voice shouting, in the wilderness, make the Lord's way (*or, road*) straight,'

(*Isaiah 40:3*)

as Isaiah the Prophet has foretold." ²⁴ The messengers who had been sent by the Pharisees ²⁵ questioned further, "Why do you baptize if you are not the Christ (*or, Anointed One, Messiah*), or Elijah or one of the Prophets?" ²⁶ John replied, "I baptize with water. One [stands] ⁶ in your midst whom you do not recognize (*or, know*). ²⁷ I, [myself] ⁷ am not worthy to untie my successor's (*or, He who is to come after me*) laces (*or, straps*) of His sandals." ²⁸ These events [took place in Bethany] ⁸ <*The name perhaps means "house of the poor".*> on the far side of the Jordan, <*The river Jordan flows from the Bekah Valley between the Lebanon and Anti-Lebanon mountains to the Dead Sea. The name means "the river that rushes down" or "the descender".*> where John was baptizing.

THE LAMB OF GOD

<John 1:29-34>

²⁹ The following day John saw Jesus coming to him and said, "Look, the Lamb of God who takes away the sin of the world. ³⁰ This is the one I was talking about, saying, 'My successor (*or, the one who comes after me*) takes precedence over me because He existed prior to my birth.'³¹ I did not know Him (*or, recognize Him*) but I have come to baptize with water so that He might be revealed to Israel." ³² John added, "I saw the Spirit coming down like a dove from heaven and resting on

2 {A} Minor variants occur.

3 {B} So: P66, Aleph in the original hand, B, C in the original hand, L & with a minor variant, P75, Aleph in the third corrective hand, 33, Bohairic Coptic, Peshitta & Harclean (margin) Syriac & Ethiopic (Rome). "the only Son" A, C in the third corrective hand, K, W, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many minuscules, Old Latin, Curetonian, Harclean & Palestinian Syriac, Armenian & Ethiopic (Pell Platt). "the only Son of God" Old Latin & several Church Fathers. "the only one" many Church Fathers.

4 {D} So: P66, Aleph, C in the third corrective hand, L, W, family 1 & the Majority Text. Omitted by B, C in the original hand, 33 & 892 in the third corrective hand.

5 {D} So: P46, P75, C in the original hand, W, Psi, Old Latin, Palestinian Syriac & Armenian. "Who are you? Are you Elijah?" Aleph and in variant form, A, C in the third corrective hand, K, X, Delta, Theta, Pi, 063, 0234, families 1 & 13, many other minuscules, Old Latin & Harclean Syriac. Other variants occur.

6 {B} So: P46, A, C, K, W, X, Delta, Theta, Pi, Psi, 063, 0113, family 13, many other minuscules & Armenian. Other minor variants occur.

7 {D} So: P66, in the third corrective hand, B, N, T, W, Psi, 083, the Majority Text & family 1. Omitted by P66 in the original hand, A, C, L & family 13.

8 {C} Variants in word order occur.

Him. ³³ I did not know Him but the One who sent me to baptize with water told me, "The one on whom you see the Spirit descend and remain (*or, rest*), that is the one who baptizes with the Holy Spirit." ³⁴ This I, myself, have seen and testify that He is [the Son] ⁹ of God."

THE FIRST DISCIPLES

<John 1:35-42>

³⁵ The next day John was standing with two of his disciples ³⁶ when he saw ¹⁰ (*or, fixed his gaze on*) Jesus passing by and said, "Look! The Lamb of God!" ³⁷ The two disciples, on hearing him say this followed Jesus. ³⁸ Jesus then turned around and noticing that they were following, asked them, "What do you want (*or, what are you looking for*)?" They said to Him, "Rabbi (which is correctly translated 'Teacher'), where are you staying (*or, where do you live*)?" ³⁹ He said to them, "Come and you will see." They went along and saw where He was staying, spending the day with Him. It was about four in the afternoon. ⁴⁰ Andrew <*The name means "manly".*> the brother of Simon <*The name means "God has heard".*> Peter <*The name means "rock".*> was one of the two who heard John's comment and had followed him. ⁴¹ [First of all] ¹¹ he looked for and found his brother Simon and told him, "We have found the Messiah, which is translated, (*or, means*) Christ ⁴² and led him to Jesus. Looking <*Cf. footnote 10*> at him, Jesus said to him, "You are Simon, the son of [John.] ¹² You will be called Cephas, which is translated Peter."

THE CALLING OF PHILIP AND NATHANIEL

<John 1:43-51>

⁴³ The next day, He decided to go to Galilee <*The province is found in the northern portion of Palestine. The name means "circle" or "circuit".*> and found Philip. <*The name means "fond of horses".*> Jesus said to him, "Follow me." (*or, "Accompany me as a follower".*) <*The Greek word "ακολουθεω" implies continued following.*> ⁴⁴ Philip came from Bethsaida, <*The name means "house of fishing".*> the town from which Andrew and Peter came. ⁴⁵ Philip met Nathaniel <*Nathaniel means "God has given". He is also known in the other Gospels as Bartholomew. That name means "son of Tholomai".*> and told him, "We have found the one about whom Moses wrote in the Law as did also the Prophets. Jesus of Nazareth, <*The town in Galilee where Jesus lived as a child.*> the son of Joseph." <*Joseph means "increaser".*> ⁴⁶ Nathaniel said, "Can anything good come out of Nazareth? <*The name Nazareth perhaps means "watchtower".*> Philip replied, "Come and see." ⁴⁷ When Jesus saw Nathaniel approach He said to him, "Here is a real Israelite. There is no deceit in him." ⁴⁸ Nathaniel asked, "How do you know me?" Jesus responded, "I saw you when you were under the fig tree prior to Philip's calling you." <*"Under the fig tree" is a Rabbinic way of describing the reading of Scriptures.*> ⁴⁹ "Rabbi," Nathaniel replied, "You are the Son of God. You are the King of Israel." ⁵⁰ Jesus said, "Do you believe because I said to you, 'I saw you under the fig tree'? You will see greater things than that! ⁵¹ I assure you, <*The Greek words are "Αμην, αμην" or "Amen, Amen". The usage appears twenty five times in John's Version of the Story of the Good News.*> you will see heaven wide open and angels ascending and descending on the Son of Man."

9 {B} So: P66, P75, A, B, C, K, L, P, W, X, Delta, Theta, Pi, Psi, 063, 083, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "the chosen One" P5, Aleph in the original hand, several Old Latin, Curetonian & Sinaitic Syriac. "the Chosen Son" several Old Latin, Palestinian Syriac (some manuscripts) & Sahidic Coptic. "the only Son" Palestinian Syriac (some manuscripts in the margin).

10 The Greek word "εμβλεπω" implies "to stare".

11 {B} Variants in word form are found. Sinaitic Syriac says, "on that day".

12 {B} So: P66, P75, Aleph, B in the original hand, L, W, 33, Old Latin, Sahidic & Bohairic Coptic & Ethiopic (Rome). "Jona" A, B in the third corrective hand, K, X, Delta, Pi, Psi, 063, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic (Pell Platt). "Joanna" Theta.

<Was Nathaniel reading from Genesis 28:10-12 when 'under the fig tree'?>

CHAPTER II THE WEDDING AT CANA

<John 2:1-12>

¹ Three days later (*or, the third day*) there was a wedding feast in Cana in the region of Galilee. *<The name Cana means "reed". There were several Galilean villages named Cana. The exact location has not been determined but a site about six miles northeast of Nazareth is the probable site. It was also the home of Nathaniel.>* The mother of Jesus attended, ² as well as Jesus and His disciples who also were invited. ³ When the wine was running out the mother of Jesus said to Him, "They are out of wine." ⁴ Jesus said to her, "How does that concern me, (*literally, what is that to me*) woman, *<It was not impolite usage in that day to address one's mother as "woman". The thought might be clearly stated with, "Why are you telling me?" >* my time has not yet arrived." ⁵ His mother told the servants, "Do whatever He says." ⁶ Now, there were six stone water jars standing there in accordance with the Jewish rites of purification, each having a capacity of from twenty to thirty gallons (*literally, two or three measures. A measure "μετρητης" was about nine gallons.>*) ⁷ Jesus told the servants, "Fill the jars with water." They filled them to the brim. ⁸ He then said, "Now dip out some and bring it to the head waiter." *<The position of head waiter "αρχιτρικλινος" was one of being not only head waiter but the one in charge of all arrangements, the "charge d'affaires" of the wedding feast.>* They took some to him. ⁹ No sooner had he tasted the water that had been changed into wine, though he had no knowledge about its source, however the servants knew for they had dipped the water, ¹⁰ he called to the bridegroom, saying, "Everyone serves the good wine first and after the people have drunk freely, the inferior wine. You have retained the good wine until now." ¹¹ Jesus did this earliest of His signs in Cana in the region of Galilee and in that way displayed His glory. His disciples believed in Him.

¹² After this He went down to Capernaum *<The name means "the town of Nahum". This was a community on the northwest shore of the Sea of Galilee, about two and one half miles from the point where the river Jordan enters the lake.>* with His mother, His brothers and disciples [but they remained there] ¹³ only a few days.

THE CLEANSING OF THE TEMPLE

<John 2:13-22>

¹³ It was near the time of the Jewish Passover that Jesus went to Jerusalem. *<The name means "possession of peace".>* ¹⁴ In the Temple He found the dealers in cattle, sheep and pigeons along with the money changers who were sitting there. ¹⁵ He made [a whip] ¹⁴ out of cords (*or, ropes*) and drove them all out of the temple, tipping over *<The Greek word "αναρπεπω" gives the idea of destroying.>* the tables of the money changes and scattering their coins. ¹⁶ He said to the pigeon sellers, "Take these things away! Do not turn my Father's house into a market (*or, bazaar, suq*)!" ¹⁷ His disciples recalled that it was written, 'The zeal of your house will devour me.' (*Psalms 69:9*) ¹⁸ The Jewish authorities challenged Him, saying, "By what sign *<A sign being a proof of authority.>* can you prove to us (*or, show us*) that your actions are acceptable?" ¹⁹ Jesus replied, saying to them, "Destroy this temple and in three days I will raise it up again." ²⁰ The Jews responded, "It has taken forty six years to erect this temple and you will erect it in three days?" ²¹ However, the temple of

¹³ {B} Minor variants occur.

¹⁴ {A} So: Aleph, A, B, K, P, Delta Pi, Psi, family 13, many other minuscules, one Old Latin, Sahidic, Bohairic & Sub-Achmimic Coptic, & Ethiopic. "a sort of whip" P66, P75, L, W. 0162, family 1, a number of other minuscules, many Old Latin, Harclean (margin) & Palestinian Syriac.

which Jesus was speaking was His own body, ²² so when He had risen from the dead His disciples recalled that He had said this. They believed the writings and the words Jesus had spoken.

JESUS KNOWS ALL MEN

<John 2:23-25>

²³ While He was in Jerusalem during the Passover Feast many who witnessed the signs (*or, miracles*) He had done believed in His name. ²⁴ Jesus, however, would not entrust Himself to them ²⁵ because He was aware of (*or, knew*) them, one and all, since He did not need any evidence concerning people, for He, Himself, knew the nature of humanity (*literally, what was in man*).

CHAPTER III

JESUS AND NICODEMUS

<John 3:1-21>

¹ There was a man, a Pharisee, <*The Pharisees were one of three philosophical sects among the Jews. They believed in strict observance of the law which led to a separatist attitude toward all of life. The name means "separatist" or "separated".*> named Nicodemus, <*The name means "conqueror or the people".*> a ruler among the Jews, ² who visited Jesus at night and told Him, "Rabbi, <*The word means "my teacher".*> we know that you are a teacher who has come from God since no one is able to do the signs you are doing except when God is with him." ³ Jesus, answering, said to him, "I say to you most solemnly, unless a person is born again (*or, from above*) that person is unable to enter into the Kingdom of God." ⁴ [Then] ¹⁵ Nicodemus said to Him, "How is it possible for a person (*literally, a man*) to be born when he is old? Is it possible to re-enter the womb a second time to be born?" ⁵ Jesus replied, "Most solemnly I say to you, whoever is not born of water and the spirit you will not be able to enter the Kingdom [of God.]" ¹⁶ ⁶ Whatever is born of the flesh is flesh. Whoever is born of the Spirit is spirit. ⁷ Do not be surprised that I am telling you, you need to be born again. ⁸ The wind blows in the direction it pleases and you hear its sound but you do not know where it has come from or where it is going." ⁹ Nicodemus asked, "How are these things possible?" ¹⁰ Jesus replied, saying to him, "Are you a teacher in Israel and do not understand these things? ¹¹ Most solemnly I say to you, we speak of what we know and we give testimony to what we have seen and you reject our testimony. ¹² If I have told you of the things on earth and you have not believed, how will you believe if I tell you heavenly things? ¹³ There is only one who has gone up to heaven (*literally, no one has gone up to heaven, except one*) and that is the one who came down from heaven, namely the Son of [Man.]" ¹⁷ ¹⁴ also, just as Moses lifted up the serpent in the desert, so also must the Son of Man be lifted up. (*Numbers 21:4-9*) so that ¹⁵ whoever believes in Him ¹⁸ will obtain eternal life.

¹⁶ "For God loved <*The Greek word "αγαπᾶω" has the concept of prizing dearly.*> the world so greatly (*or, in this manner*) that He gave His only Son that everyone who believes in Him will not perish but have life eternal." ¹⁷ For God did not send his Son into the world for the purpose of judging

15 {*} So: Aleph, A, K, Gamma, Delta, families 1 & 13 & many other minuscules. Omitted by P66, P75, B, L, N, W, Theta, Psi, 050, & several minucules.

16 {A} So: P66, P75, Aleph in the third corrective hand, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 050, 063, 086, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic, Sub-Achmimic & Fayyumic Coptic & Armenian. "heaven" Aleph in the original hand 1009 & many Church Fathers.

17 {A} So: P66, P75, Aleph, B, L, W, 083, 086, 0113, several minuscules, Sahidic, some Bohairic, Achmimic in the second corrective hand, Fayyumic Coptic, & Ethiopic. "man who is in heaven" A in the original & third corrective hands, K, Delta, Theta, Pi, Psi, 050, 063 with a minor variant) families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, & some Bohairic Coptic manuscripts. Several other variants occur of a minor nature.

18 {B} A dative masculine singular is used in P75, B, W, 0113 & Old Latin. An accusative masculine singular in P63, Aleph, K, Delta, Theta, Pi, Psi, 063, 086, families 1 & 13. "on Him" A & 83.

the world but that the world might be saved (*or, He might be its savior*).¹⁸ Whoever believes in Him is not condemned [but]¹⁹ whoever does not believe is already condemned because he has disbelieved the name of the only Son of God.¹⁹ This is the sentence (*or, judgment*): light has come into the world and people (*literally, men*) love darkness rather than light because their deeds are evil (*or, wicked*).²⁰ Everyone who practices evil shies away from (*or, avoids*) the light for fear that his actions should be exposed.²⁰ ²¹ On the other hand, those whose works (*or, deeds*) are true (*or, who practice the truth*) want the light so that their works (*or, deeds*) might be clearly shown to have been carried out (*literally, in God*) in obedience to the will of God.

JESUS AND JOHN THE BAPTIST

<John 3:22-30>

²² After these events, Jesus and His disciples went into the land of Judea <A district in southern Palestine.> and He spent time <"in conversation" is implied by the Greek word, "διατριβω" which is the root word for our word "diatribe".> with them and baptized. <The Greek word implies repeated or habitual action.> ²³ John was also baptizing at Aenon <The name means "fountain". It is perhaps an Aramaic word. Scholars are divided as to the exact location of the site. Two different sites are the possible location.> near Salim <Salim was a few miles west of the Jordan, eight miles south of the town of Scythopolis, where there were some springs.> because there were many pools (*or, much water*) there. People kept on coming <The idea is of a constant stream of people.> to be baptized ²⁴ for John had not yet been thrown into prison. ²⁵ A dispute arose between the disciples of John and [the Jews]²¹ concerning purification (*or, ritual foot washing*). ²⁶ They came, reporting this to John, saying, "Rabbi, the one who was with you on the other side of the Jordan, the one about whom you testified -- Look! -- He is now baptizing and the people are flocking to Him." ²⁷ John answered, "No one is able to claim to have anything unless God has given it to Him from heaven. ²⁸ You, yourselves, can bear witness²² to the fact that I said I was not the Christ (*or, Anointed One, Messiah*) but that I have been sent ahead of Him. ²⁹ The one who has the bride is the bridegroom. The bridegroom's friend who stands near by, listening to him, is very glad when he hears the voice of the bridegroom. This now completes my joy. ³⁰ He must grow greater and I must fade (*literally, grow less, wane*)."

HE WHO COMES FROM HEAVEN

<John 3:31-36>

³¹ ["He who comes from heaven is above (*or, greater than*) all]²³ while the one who springs from the earth is earthly minded and speaks from an earthly standpoint. ³² He who comes from above declares what He has seen and heard yet no one accepts His evidence. ³³ Whoever does accept his evidence has definitely attested (*or, certified*) that God is true ³⁴ for the one whom God has sent speaks the words of God. God gives Him a generous measure of the Spirit. ³⁵ The Father loves the Son and has entrusted everything to His hands. ³⁶ Whoever believes in the Son will have eternal life. Whoever disbelieves the Son will not see life but God's wrath will remain on him."

19 {A} So: Aleph, B & W. Omitted by P36, P63, P75, A, L, Theta, Psi, 083, 086, & family 13.

20 {C} Variants occur, some with the additional gloss "because their deeds are evil".

21 {C} Minor variants occur.

22 {C} Minor variants occur.

23 {C} Variants in word order in verses 31 & 32 do not destroy the clarity of the message.

CHAPTER IV JESUS AND THE WOMAN OF SAMARIA

<John 4:1-42>

¹ When [Jesus] ²⁴ learned that the Pharisees had heard "Jesus is gaining and baptizing more disciples than John" ² even though Jesus, himself, was not baptizing, but rather His disciples, ³ He left Judea and went away into Galilee. ⁴ It was necessary for Him to go directly through Samaria. *<The central district of Palestine. Because of religious and social differences the area and its inhabitants were looked down on by the residents of Galilee and Jerusalem. The name means "watch tower".>* ⁵ He came to the town in Samaria that is called Sychar *<Perhaps another name for Shechem and the present day community of Askar.>* which is near the piece of land Jacob gave [to] ²⁵ his son Joseph. ⁶ The well (*or, spring, fountain*) of Jacob was there. Jesus, being tired from the journey sat down by the well (*or, on the rim of the well*) to rest. It was about noon (*literally, the sixth hour*).

⁷ A Samaritan woman appeared who was going to draw water from the well. Jesus said to her, "Give me a drink." ⁸ His disciples had gone away into the city to purchase food. ⁹ The Samaritan woman said to Him, "How is it that you, a Jew, speak to me, a Samaritan, a woman, asking for a drink" [(for the Jews had no dealings with the Samaritans.)] ²⁶ *<Actually, Jews had dealings with Samaritans, as seen in verse 8 that the disciples had gone to purchase food. To use the vessels, for example, to drink from a cup or water jug was forbidden by Jewish Law. Certainly, dealings with the Samaritans was the exception, not the rule.>* ¹⁰ Jesus responded, saying to her, "If you knew God's gift and who it is who says, 'Give me a drink' you would have requested that He give you living (*or, life giving*) water." ¹¹ [The woman then said,] ²⁷ "Sir, *<The Greek word is "κυριος" meaning "Lord". However, since she was not aware of who the man was, "Sir" would be an appropriate response on her part. The Greek word also has this meaning in the secular writings of that time period.>* You have no bucket (*or, rope bucket*) and the well is deep. Where are you able to get that living water? *<Living water also had the idea of "flowing" water in that day. The well in question had water flowing into the bottom. Her thought might have been that Jesus would cause the bucket to fall to the very bottom of the well to get some of the water that was flowing directly into the well. It becomes something of a play on words since the word for "spring" "πηγη" and "well" "φρεαρ" sound quite similar in Greek.>* ¹² You surely are not superior to our father Jacob who gave us this well and he and his sons drank from it, as did his domesticated animals also." ¹³ Jesus replied, saying to her, "Anyone who drinks from this well will again have thirst, ¹⁴ but whoever drinks of the water I will give will never again be thirsty. The water I will give will become like a spring within, bubbling up for Eternal Life". ¹⁵ The woman said, "Sir, (*literally, Lord*) give me this water so that I might not thirst nor need to come over here *<The Greek words "διερχομαι ενθαδε" imply it was a distance*

24 {B} So: Aleph, D, Theta, family 1, several other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Bohairic & Fayyumic Coptic & Armenian. "Lord" P66, P75, A, B, C, K, L, W, Delta Pi, Psi, 083, family 13, many other minuscules, Sahidic & Harclean (margin) Syriac, Sahidic & Bohairic (margin) Coptic & Ethiopic.

25 {*} So: A, C, L, W, Theta, Psi, 086, families 1 & 13, & the Majority Text. Omitted by P66, P75, Aleph & B.

26 {C} So: P63, P66, P75, P76, Aleph in the original hand, A, B, C, K, L, W, X, Delta, Theta, Pi, Psi, 050, 083, 086, families 1 & 13, other minuscules, Old Latin, Curetonian Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. Omitted by D, several Old Latin & Fayyumic Coptic.

27 {B} So: P66 in a marginal hand, Aleph in the third corrective hand, A, C, D, K, L, W, X, Delta, Theta, Pi, Psi, 050, 083, 086, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian "She said to him" Aleph in the original hand. Other minor variants occur.

the woman had to travel.> to draw water."

16 He said to her, "Go and call your husband, and then return." 17 The woman said to Him, "I do not have a husband." 18 Jesus said to her, "You are correct in saying, 'I do not have a husband', for you have had five husbands and the one you presently have is not your husband. You have spoken the truth." 19 The woman said to Him, "Sir, (*again, "Lord" in Greek*) I perceive that you are a prophet. 20 Our ancestors have worshipped on this mountain and you say Jerusalem is the place to worship." 21 Jesus replied, "Believe me, woman, the hour will come when you will not worship the Father either on this mountain or in Jerusalem. 22 You worship in ignorance (*literally, what you do not know*). We worship in knowledge (*literally, that which we know*) for salvation comes from the Jews. 23 The hour is coming and in fact has already come, when the true worshippers will worship the Father in spirit and in truth, for that is what the Father is looking for. 24 God is Spirit and His worshippers must worship in spirit and in truth." 25 The woman said to Him, ["I know]"²⁸ that when the Messiah comes, the one who is called Christ (*or, the Anointed One*), He will announce (*or, report*) everything." 26 Jesus said to her, "I am He. I who am talking with you."

27 His disciples came to Him at that moment and were very surprised that He was conversing with the woman. In spite of this, no one asked Him, "What are you doing by (*or, why are you*) conversing with her?" 28 The woman left her pitcher and going away to the town said to the people (*literally, men*), 29 "Come, see this man who told me everything I ever did. Could He be the Christ (*or, Anointed One, Messiah*)?" 30 They then left the town and came to Him.

31 In the meantime the disciples said, "Rabbi, (*or, teacher*) eat," 32 but He said to them, "I have food to eat about which you know nothing." 33 The disciples conversed among themselves, saying, "Is it possible that someone brought Him something to eat?" 34 Jesus said, "My food is to do the will of the one who sent me and to finish (*or, completely accomplish*) His work. 35 Don't you say, 'Four months yet and then there will be harvest'? Look! I tell you, raise your sights (*literally, eyes*). See the fields. They are ripe (*literally, white*) for harvest. 36 The one who reaps is already being paid and gathers the crop for (*or, in preparation for*) eternal life so the one who sows and the one who reaps are able to rejoice together, 37 for this confirms the adage, 'one sows, another reaps'. 38 I sent you to reap a harvest for which you have not labored. Others have labored and you are the beneficiaries (*or, you are receiving the results of their labors*)."

39 Many of the Samaritans from the town began to believe in Him because of the woman's testimony, "He told me everything I ever did." 40 When the Samaritans came to Him they invited Him to remain with them and He remained for two days. 41 Many others began to believe because of His own personal message. 42 and told the woman, "We no longer believe solely because of your report (*or, statement*) but we have heard ourselves and we are certain that this is the Savior of the world!"

THE HEALING OF THE OFFICIAL'S SON

<John 4:43-54>

43 After two days He set out from there to go into Galilee 44 for Jesus Himself declared that a prophet does not receive any honor (*or, respect*) in his own native place (*literally, country*). 45 When He arrived in Galilee the Galileans welcomed Him, having seen what He had done in Jerusalem at the feast (*or, festival*) for they had also attended the feast (*or, festival*).

46 Jesus went back to Cana in the region of Galilee where he had turned water into wine. In

28 {A} So: P66, P76, Aleph in the original hand, A, B, C, D, K, W, X, Delta, Theta, Pi, Psi, 086, family 1, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic (margin) & Armenian. "behold" Sinaitic Syriac. "we know" P66 in the third corrective hand, Aleph in the third corrective hand, L, family 13, several other minuscules, Harclean Syriac (margin), Sahidic, Bohairic, Sub-Achmimic. & Fayyumic Coptic & Ethiopic.

Capernaum there was an imperial officer whose son was ill. ⁴⁷ Having heard that Jesus had come to Galilee from Judea he went to Jesus and pleaded that He come down to Capernaum to heal his son, for he was on the verge of dying. ⁴⁸ Jesus said to him, "Unless you see visible signs and portents (*or, marvels*) you will not believe at all." ⁴⁹ The imperial officer pleaded, saying, "Come before my son dies!" ⁵⁰ Jesus responded, "You may go back home. Your son will live (*literally, lives*)." He believed Jesus' words ⁵¹ and while he was on his way home his servants met him and announced that the boy had recovered. ⁵² He inquired as to the time when he began to improve. They told him, "Yesterday, about one o'clock the fever left him." ⁵³ Then the father realized that this was the time Jesus had said to him, "Your son will live." He and his entire household began to believe! ⁵⁴ This was the second miracle Jesus performed after he came from Judea to Galilee.

CHAPTER V THE HEALING AT THE POOL

<John 5:1-18>

¹ Thereafter Jesus went to [a festival] ²⁹ of the Jews in Jerusalem. ² Now, in Jerusalem [before the sheep gate there was a pool (*or, bath*)] ³⁰ named [Bethzatha] ³¹ in the Hebrew language. <*The name means, "the house of olives". Bethsaida means "house of the fishermen" or "house of the hunter".*> having five porticos (*or, porches*) around it, ³ in which a crowd of invalids lay: the blind, the lame, those who were [atrophied (*or, paralyzed*)] ³² <*Some manuscripts include an explanatory gloss. See footnote ³³*> ⁵ Now there was a man who had been an invalid for thirty-eight years. ⁶ When Jesus noticed him lying there, knowing that he had been ill a long time, He asked, "Do you want to be healed?" ⁷ He answered, "Sir, I have no one who can put me into the pool (*or, bath*) immediately following its having been stirred up." <*Apparently an intermittent spring.*> When I am going there someone else steps down before me." ⁸ Jesus said to him, "Arise, pick up your mat and walk" ⁹ [and instantly] ³⁴ the man was cured and picked up his mat and began to walk.

That day was the Sabbath. ¹⁰ The Jews told the healed man, "It is not proper for you to carry your mat for it is the Sabbath." ¹¹ He replied, "It was the one who cured me who himself said to me, 'Pick up your mat and walk'." ¹² They questioned him, asking, "Who is it who said to you, 'Pick up

29 {A} So: P66, P75, A, B, D, K, W, Theta, 0125, family 13, several other minuscules & Armenian. "the festival" Aleph, C, L, X, Delta, Pi, Psi, family 1, several other minuscules, Sahidic, Bohairic & Sub-Achmimic Coptic.

30 {B} So: P66, P75, B, C, K, W, Delta, Pi, Psi, 063, 078, 0125, families 1 & 13, many other minuscules, Harclean Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. "at the sheep gate" Aleph in the third corrective hand, A, D, L, Theta & several Old Latin. "a sheep gate" Aleph in the original hand & X. "a pool" several Old Latin, Curetonian & Peshitta Syriac.

31 {D} So: Aleph & 33. "Betzata" L. "Belzetha" D. "Bethsaida" P75, B, W & Psi in a variant form, Harclean Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Ethiopian. "Bethesda" A, C, K, X, Delta, Theta, 063, families 1 & 13, many other minuscules, Curetonian, Peshitta, Harclean (margin). Palestinian Syriac & Aramaic.

32 {A} So: P66, P75, Aleph, A & C in the original hands, B, L, 0125, Curetonian Syriac, Sahidic, some Bohairic & Sub-Achmimic Coptic. "atrophied with paralyzed limbs awaiting the movement of the water" D. "who were atrophied, waiting for the movement of the water" A & C in the second corrective hand, K, W, X, Delta, Theta, Pi, Psi, 078, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, some Bohairic Coptic, Armenian & Ethiopic.

33 {A} Verse 4 is omitted by P66, P75, Aleph, B, C in the original hand, D, W, 0125, 0141, Old Latin, Curetonian Syriac, Sahidic, some Bohairic & Sub-Achmimic Coptic. "for an angel of the Lord would come down and disturb the water. 4 Whoever was the first to step into the bath (*or, pool*) after the water had been disturbed was cured of whatever caused the suffering." included by A, C in the third corrective hand, K, L, X, Delta, Theta, Psi, 063, 078, many minuscules, Old Latin, Peshitta & Palestinian Syria, some Bohairic Coptic & Armenian. Pi, 047, 1079, 2174 & Harclean Syriac include verse 4 with asterisks or obeli.

34 {B} So: P66, P75, Aleph in the third corrective hand, A, B, C, K, L, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic, & Ethiopic. "and" D, W, several Old Latin & Armenian. Omitted by Aleph in the original hand.

your mat and walk'?" ¹³ The man who had been cured was not aware of who it was since Jesus had slipped away, for there was a crowd in that place. ¹⁴ Later Jesus found him in the Temple and said, "Now look, you are cured. Cease sinning or something worse will befall you." ¹⁵ The man went away and told the Jews that it was Jesus who had cured him. ¹⁶ It was because of this that the Jews began persecuting Jesus because he did this on the Sabbath day. ¹⁷ [However, Jesus] ³⁵ said to them, "My Father works without ceasing and I must also work." ¹⁸ Because of this they were even more eager to kill Him, since He not only desecrated the Sabbath but also called God His own father, thus making Himself equal with God.

THE AUTHORITY OF THE SON

<John 5:19-29>

¹⁹ Jesus answered them, saying to them, "Most solemnly I say to you, the Son is not able to do anything of Himself. He is only able to do what He sees the Father doing. Whatever the Father does, the Son does in the same (*or, a similar*) way. ²⁰ The Father loves the Son and shows Him everything that He himself is doing. Additionally, He will reveal even greater things than these which will cause you to be filled with awe. ²¹ Just as the Father awakens those who are dead, giving them life, so also the Son gives life to those whom He wishes. ²² The Father does not pass judgment on anyone but leaves (*literally, gives over*) judgment to the Son ²³ so that all may honor the Son just as they honor the Father who sent Him. ²⁴ Most solemnly I say to you, whoever listens to my teachings and believes in the One who sent me will have eternal life and will not come under judgment but has passed from death into life. ²⁵ Most solemnly I say to you, the hour is coming and is now here, when the dead will hear the voice of the Son of God and those who hear will rise from the dead. ²⁶ Just as the Father has life in Himself (*or, is the source of life Himself*), ²⁷ He has conferred on Him the authority to be the judge because He is the Son of Man. ²⁸ Do not be surprised. The hour is coming when all who are in their graves will hear His voice ²⁹ and will come out of their graves: those who have done that which is good, for the resurrection of life and those who have been evil (*or, worthless*) for the resurrection to judgment."

WITNESS TO JESUS

<John 5:30-47>

³⁰ "By myself can do nothing. I judge as I hear (*or, as I am informed*). My judgment is just because I am not desirous of doing my own will but of doing the will of the One who sent me. ³¹ If I testify concerning myself, my testimony is not valid *<i.e. not admissible in court>*. ³² There is another One who is testifying about me and I [know] ³⁶ that His testimony is valid. ³³ You sent messengers to John and He bore witness to the truth. ³⁴ Human evidence on my behalf is not the basis of my claim, though I say all this in order that you might be saved. ³⁵ John was like a lamp, burning and shining and for a time you were willing to rejoice in his light. ³⁶ I have been a greater witness than John. The work the Father has appointed me to do, the work I am presently doing, is my evidence that the Father has sent me. ³⁷ The Father who sent me has Himself testified on my behalf. None of you have ever believed His voice nor have seen His form. ³⁸ You do not even have His message within you, for you refuse to believe in the One whom He sent. ³⁹ You examine the

³⁵ {C} So: P66, A, D, K, L, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. "the Lord" 1253, Sahidic Syriac. "but the Lord Jesus" Palestinian Syriac. "but" P75, Aleph, B, W, several minuscules & Bohairic Coptic (margin).

³⁶ {B} So: P66, P75, Aleph in the third corrective hand, A, B, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13 & many other minuscules, some Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Ethiopic. "We know" Aleph in the original hand, D, a number of Old Latin, Curetonian Syriac & Armenian.