

signs (*or, miracles*)?" There was dissension (*or, disagreement*) among them. <sup>17</sup> Again they inquired of the blind man, "What do you say about Him since He opened your eyes?" He answered, "He is a prophet."

<sup>18</sup> The Jewish Authorities, however, did not believe this was the blind man who had been caused to see, until they called his parents <sup>19</sup> and asked them, "Is this your son whom you say was born blind? Then, how is it that he is able to see?" <sup>20</sup> His parents answered, "We know that this is our son and that he was born blind. <sup>21</sup> We do not know, however, how it is that he now sees, nor do we know who it was who opened his eyes. He is an adult (*literally, of age*), he can speak for himself." <sup>22</sup> They gave this answer because they feared the Jewish authorities, for they had already agreed that everyone who confessed Jesus as the Christ (*or, Messiah, Anointed One*) should be expelled (*or, excommunicated*) from the synagogue. <sup>23</sup> It is for this reason that his parents said, "He is an adult, ask him."

<sup>24</sup> They summoned the man who had formerly been blind a second time and said, "Give God praise! We know that this man is a sinner." <sup>25</sup> He replied, "I do not know whether He is a sinner or not, but I do know one thing: I was once blind. Now I can see!" <sup>26</sup> They asked, "What did He do to you? How did He open your eyes?" <sup>27</sup> His answer was, "I have already told you and you did not listen to me. Why is it that you want to hear it again? Do you perhaps also desire to be His disciples?" <sup>28</sup> [And they hurled abuse at him] <sup>1</sup> and said to him, "You are also His disciple. We, however, are disciples of Moses! <sup>29</sup> As far as this fellow is concerned, we do not know where he comes from!" <sup>30</sup> The man responded, "This is certainly marvelous! You do not know where He comes from, yet He has opened my eyes (*or, caused me to see*). <Rabbinic teaching held that God alone could restore sight to the blind.> <sup>31</sup> We know that God does not listen to sinners but that anyone who is godly does His will --- to these God listens. <sup>32</sup> Over the years since the world began it has never been heard that anyone should be able to open the eyes of one who was blind from birth. <sup>33</sup> If He were not from God, He would be unable to do anything." <sup>34</sup> They said, "You were totally born in sin and do you attempt to teach us?" They then expelled (*or, excommunicated*) him from the synagogue.

### ***SPIRITUAL BLINDNESS***

<John 9:35-41>

<sup>35</sup> Jesus, upon hearing that he was expelled (*literally, thrown out*) of the synagogue, found him and said, "Do you believe in the Son of [Man?]" <sup>2</sup> <sup>36</sup> [He replied, saying, "Who is He, Lord?"] <sup>3</sup> so that I might believe in Him." <sup>37</sup> Jesus said to him, "You have seen Him and for that matter, He is now speaking to you." <sup>38</sup> "I believe Master (*or, Lord*)," he replied and worshipped Him (*literally, knelt down before Him*). <sup>39</sup> Jesus said to Him, "I came into the world for the purpose of judgment so that those who are without sight might be enabled to see and that those who do see might become blind."

<sup>40</sup> Some of the Pharisees who were near Him heard these words and said, "You surely don't

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1 {C} So: P75, Aleph in the original hand, B, W, 0124, Palestinian Syriac, some manuscripts of Sahidic Coptic & Ethiopic. "but they hurled abuse at him" Aleph in the third corrective hand, D, L, Theta, Psi, 0250, family 1 & several other minuscules. "They hurled abuse at him" P66, A, K, X, Delta, many minuscules, some Old Latin, some Sahidic, Bohairic, Sub-Achmimic & Fayyumic Coptic. Other minor variants occur.

2 {A} So: P66, P75, Aleph, B, D, W, Sahidic, Bohairic (some manuscripts), Sub-Achmimic, & Fayyumic Coptic & Ethiopic (Rome). "God" A, K, L, X, Delta, Theta, Psi, 0124, 0250, families 1 & 13, many other minuscules, Old Latin, most Bohairic Coptic manuscripts, Peshitta, Harclean Palestinian Syriac, Armenian & Ethiopic (Pell Platt).

3 {C} So: D, K, X, Delta, Psi, 0250, families 1 & 13, many other minuscules & Harclean Syriac. "He replied, saying, 'Lord, and who is this?'" Aleph in the third corrective hand. In the original hand Aleph omits "and". Numerous other variants occur.

think that we are also blind, do you?" <The statement is so phrased in Greek that a "no" is expected.> 41 Jesus replied, "If you were blind you would be without sin but since you claim to be able to see, your sin remains."

## CHAPTER X THE PARABLE OF THE SHEEPFOLD

<John 10:1-6>

1 "Most solemnly I declare to you, the man who does not enter into the sheepfold through the door but climbs in some other way, is a thief and robber. 2 The man who enters by means of the door is the shepherd of the sheep. 3 The doorkeeper (*or, porter*) opens up to him and the sheep listen to his voice. He calls his own sheep by their names and leads them out. 4 When he has brought out all his sheep he leads them (*or, walks ahead of them*) and the sheep follow him because they recognize his voice. 5 However, they will by no means follow a stranger but will run from him because they do not recognize the voice of a stranger." 6 Jesus used this figure of speech in saying to them that they did not catch what He was saying to them.

### JESUS THE GOOD SHEPHERD

<John 10:7-21>

7 Again Jesus spoke to them, "I declare most solemnly that I am, myself, the door of the sheep. 8 All who [preceded me]<sup>4</sup> were thieves and robbers but the sheep would not listen to them. 9 I am the door. Whoever enters through me will be saved and will be able to go in and out and find pasture. 10 The thief only comes for the purpose of stealing, butchering and destroying. I have come that they might be enabled to have life and have it in abundance. 11 I, myself, am the Good Shepherd. The Good Shepherd [lays down]<sup>5</sup> his life (*or, is willing to give his life*) for the sheep. 12 The hired servant who is not the shepherd, who does not own the sheep, runs away as soon as he sees the wolf coming, leaving the sheep and the wolf seizes them and scatters them. 13 [The hired servant flees.]<sup>6</sup> He is a hired servant and does not care about (*or, he does not care personally about, nor care for*) the sheep. 14 I am the Good Shepherd. I recognize my own sheep and they recognize me. 15 Just as the Father knows me and I know the Father, I [lay down]<sup>7</sup> my life on behalf of the sheep. 16 I also have other sheep who do not belong to this fold. I must guide these as well and they will listen to my voice. They will listen to my voice and they [will become]<sup>8</sup> one flock and one shepherd. 17 It is for this reason that the Father loves me, because I lay down my life to receive it back again. 18 No one [takes]<sup>9</sup> it from me by force but I, myself, am laying it down voluntarily. I have the authorization to lay it down and I am also authorized to take it back again. I received this from my Father."

19 There was dissension among the Jews because of these words. 20 Many of them said "He has a demon and is insane. Why do you listen to Him?" 21 Others said, "These are not the words of

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4 {C} So: P66, Aleph in the third corrective hand, A, B, D, K, L, W, X, Pi, Psi, family 13, a number of other minuscules, Herculian Syriac, Bohairic Coptic & Ethiopic. "came in" 0250. "came before me" Theta. Omitted by 1344. Other variants occur.

5 {B} So: P66, P75, Aleph in the third corrective hand, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 0250, families 1 & 13, many other minuscules, Old Latin, Peshitta & Herculian Syriac, Sahidic, Sub-Achmimic & Fayyumic Coptic & Armenian. "gives" P45, Aleph, in the original hand, several Old Latin, Sinaitic & Palestinian Syriac, & Bohairic Coptic.

6 {\*} So: A in the third corrective hand, Psi, 0250, family 13 & the Majority Text. Omitted by P44, P45, P66, P75, Aleph, A in the original hand, B, D, L, W, Theta, a number of minuscules. It is omitted in the 27th edition of the Nestle-Aland text.

7 {C} So: Aleph in the third corrective hand, A, B, K, L, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Herculian & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic, & Armenian. "give" P45, P66, Aleph in the original hand D, W, one Old Latin, Bohairic (margin) Coptic.

8 {C} Variants in verb form occur.

9 {C} Minor verb variants occur.

one who is demon possessed. A demon is unable to open the eyes of the blind. Isn't that correct?"

### **JESUS REJECTED BY THE JEWS**

<John 10:22-42>

<sup>22</sup> The Festival of Rededication [was taking place] <sup>10</sup> in Jerusalem. (Cf. *I Maccabees 4:36-50*) <sup>23</sup> It was winter and Jesus was walking back and forth <*The Greek word "περιπατεω" implies "walking back and forth". It is one of three words for "walking", the others being, "πεξευω" and "εμβαινω". Another Greek word implies "to stumble," "προσκοπτω".*> inside the Temple in the place called Solomon's Portico (*or, porch*). <sup>24</sup> The Jewish people surrounded (*or, encircled*) Him and asked, "How long are you going to keep us in suspense? Tell us definitely (*literally, plainly*) if you are the Christ (*or, Anointed One, Messiah*)."<sup>25</sup> Jesus replied, "I have told you and you do not believe me. The deeds I do in my Father's name bear witness to me, <sup>26</sup> but you do not believe because you [do not belong to my sheep.] <sup>11</sup> <sup>27</sup> My sheep are attentive, recognizing my voice. I know them and they follow me. <sup>28</sup> I also give them eternal life and they will not perish, neither will anyone snatch them away from my protection (*literally, my hand*). <sup>29</sup> What my Father [has given me is the greatest of all] <sup>12</sup> and no one has the power to seize anything [from the Father's] <sup>13</sup> possession (*literally, hand*). <sup>30</sup> The Father and I are one!"

<sup>31</sup> The people (*literally, the Jews*) were again angered and picked up stones for the purpose of stoning Him to death. <sup>32</sup> Jesus answered them, "You have seen many good deeds which have their source in [the Father.] <sup>14</sup> For which of these good deeds do you want to stone me to death?" <sup>33</sup> The people (*literally, the Jews*) replied, "We would not stone you to death for any good deeds but because of blasphemy, for you, a human being, are making yourself to be God." <sup>34</sup> Jesus answered them, "Are not these words written in [your] <sup>15</sup> Law, 'I say, you are gods?' (*Psalms 82:6 LXX*) <sup>35</sup> If those to whom God's word came are called gods and the writings can not be annulled, <sup>36</sup> how is it that you are saying this to the One whom the Father consecrated and sent into the world? You are blaspheming, because I said, 'I am God's Son'?" <sup>37</sup> If by my deeds I do not perform my Father's work, do not believe in me. <sup>38</sup> However, if I, by my deeds, do perform my Father's work even though you disbelieve, believe that which is done so that you may [recognize (*literally, know*)] <sup>16</sup> and understand that the Father is in me and I in the Father." <sup>39</sup> Again they tried to arrest Him but He escaped their grasp (*literally, their hands*.)

<sup>40</sup> He again went away to the other side of the Jordan to the place where John had first baptized and He stayed there. <sup>41</sup> Many people came to Him and said, "John never did any sign (*or,*

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10 {C} Slight variants occur.

11 {A} So: P66 in an alternative hand, P75, Aleph, B, K, L, W, Theta, Pi, some minuscules, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. "you do not belong to my sheep as you have declared" A, D, X, Delta, Psi, families 1 & 13, many other minuscules, Old Latin, Ethiopic and in a variant form P66.

12 {D} Variants occur which may have been "variants of the ear" since the Greek language has two letters for O.

13 {C} So: P66, P75, Aleph, B, L, Sinaitic & Palestinian Syriac, some manuscripts of Bohairic Coptic. "from the Father's hand" A, D, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sahidic & Sub-Achmimic Coptic & Armenian.

14 {C} So: P45, Aleph in the original hand, B, D, Theta, Sinaitic & Palestinian Syriac. "my Father" P66, P75, Aleph in the third corrective hand, A, K, L, W, X, Delta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian.

15 {B} So: P66, P75, Aleph in the first corrective hand, A, B, K, L, W, X, Delta, Pi, Psi, families 1 & 13, many other minuscules, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. Omitted by P45, Aleph, in the original hand, D, Theta, 1242, some Old Latin & Sinaitic Syriac.

16 {C} So: P45, P46, P75, B, L, W, X, Theta, family 1, several other minuscules, Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Ethiopic. "believe" A, K, Delta, Pi, Psi, family 13, many other minuscules, Peshitta & Harclean Syriac. Omitted by D several Old Latin & Sinaitic Syriac.

*miracle*) but everything John said about this man is correct."<sup>42</sup> Many who were there believed in Him.

## CHAPTER XI *THE DEATH OF LAZARUS*

<John 11:1-16>

<sup>1</sup> A certain man whose name was Lazarus <*The name means "one whom God helps" or "God helps".*> of Bethany, <*The name means "house of poverty".*> the village of Mary <*The name means "obstinacy" or "stubbornness".*> and her sister Martha, <*The name means "lady" or "mistress".*> was ill. <sup>2</sup> This Mary whose brother Lazarus was ill was the one who anointed (or, poured out upon) the Lord with her perfumed ointment and wiped the Lord's feet with her hair. <sup>3</sup> These sisters sent a message saying, "Master, (or, Lord,) the one (*a masculine form*) you love is ill." <sup>4</sup> When Jesus received this message He said, "This illness is not one that culminates in death but is for the purpose of promoting the glory of God so that it might be the means of bringing glory to the Son of God." <sup>5</sup> Jesus loved <*The Greek word for "love" "φιλεω" is the same word that is used in verse three.*> Martha and her sister as well as Lazarus. <sup>6</sup> However, when He learned that Lazarus was ill He, even then, remained for two days in the same place. <sup>7</sup> After that He said to His disciples, "We must return to Judea." <sup>8</sup> The disciples exclaimed, "Rabbi, (or, Teacher) <*This is the last time the word "Rabbi" occurs in John's Version of the Story of the Good News \_ Faith develops in the disciples to the point that they think of Jesus not simply as "teacher" but "Lord".*> the Jewish authorities have just attempted to stone you and you want to return there?" <sup>9</sup> Jesus responded, "Are there not twelve hours in a day? If anyone walks during the daytime he does not stumble for he sees by means of the light of this world. <sup>10</sup> If he walks during the nighttime he stumbles because in him there is no light." <sup>11</sup> He said this and then added, "Our dear friend Lazarus is asleep. I am going to awaken him." <sup>12</sup> The disciples commented to Jesus, "Lord, if he is asleep he will recover." <sup>13</sup> Jesus, however, had spoken about his death but the disciples supposed He was speaking about the rest that comes from natural sleep. <sup>14</sup> Jesus then clearly informed them, "Lazarus is dead. <sup>15</sup> For your sakes I am glad that I was not present, in order that you might believe. We must go to him." <sup>16</sup> Thomas, who was called "the Twin" said to his fellow disciples, "Let us also go, so that we might die with Him."

### ***JESUS THE RESURRECTION AND THE LIFE***

<John 11:17-27>

<sup>17</sup> When Jesus arrived He discovered that he <*i.e. Lazarus*> had already been buried for four days. <sup>18</sup> Now, Bethany was near Jerusalem, a distance of not quite two miles (*literally, fifteen stadia.*) <*A stadia was 607 feet.*> <sup>19</sup> Many of the Jewish people had gone to be with [Martha]<sup>17</sup> and Mary in order to console them about their brother. <sup>20</sup> Upon hearing that Jesus was coming Martha went to meet Him but Mary remained in the house. <sup>21</sup> Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup> [But]<sup>18</sup> even now I know that whatever you ask of God, God will provide." <sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha said, "I know that he will rise on the last day." <sup>25</sup> Jesus said to her, "I am the resurrection and [the life.]<sup>19</sup> Whoever

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<sup>17</sup> {B} Minor variants occur.

<sup>18</sup> {B} So: P75, Aleph in the original hand, B & C in the original hand. Omitted by P45, P66, Aleph in the second corrective hand, A, C in the third corrective hand, D, L, W, Theta, Psi, 0250, family 13 & the Majority Text.

<sup>19</sup> {B} So: P66, P75, Aleph, A, B, C, D, K, L, W, X, Delta, Pi, Psi, 0250, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harelean & Palestinian Syriac, Sahidic, Bohairic, Sub-Achmimic & Fayyumic Coptic & Armenian. Omitted by P45 & Sinaitic Syriac.

believes in Me, even though he dies he will live. <sup>26</sup> Everyone who lives and believes in me will never die. Do you believe this?" <sup>27</sup> She replied, "Yes, Lord, I believe that you are the Christ (*or, Anointed One, Messiah*) the Son of God who was come into the world."

### **JESUS WEEPS**

<John 11:28-37>

<sup>28</sup> After this conversation she *<i.e. Martha>* went to call her sister Mary, telling her in private, "The Teacher is here and is inquiring about you." <sup>29</sup> Jesus had not yet entered the village. When she heard this she rose hurriedly and went to Him. <sup>30</sup> Jesus was still where He had met Martha, not having entered the village. <sup>31</sup> The people (*literally, the Jews*) who were in the house, with Mary, consoling her, when they saw that she had hurriedly risen and gone out, followed her [assuming] <sup>20</sup> she was going to the tomb to weep (*or, wail*). <sup>32</sup> When Mary came to Jesus and saw Him she fell at His feet saying, "Lord, if you had been here, my brother would not have died." <sup>33</sup> Jesus was deeply moved with great emotion *<The idea of the Greek word "εμβριμασμοι" includes a sense of wanting to scold.>* in His spirit upon seeing her wail, along with the people who had come with Mary who were wailing in a similar fashion. <sup>34</sup> He asked, "Where have you laid (*or, buried*) him? They replied, "Lord (*or, Master*), come and see." <sup>35</sup> Jesus wept (*or, shed tears*). *<In sharp contrast to the loud wailing in the previous verse.>* <sup>36</sup> The people (*literally, the Jews*) said, "Now we know how much He loved him." <sup>37</sup> Some of them commented, "Could not He who was the opener of the blind man's eyes have prevented this death?"

### **LAZARUS BROUGHT TO LIFE**

<John 11:38-44>

<sup>38</sup> Jesus was again moved with emotion. Coming to the cave (*or, tomb*) with the stone placed at the entrance, *<The Greek word "επικειμοι" could mean "on the entrance", signifying a vertical shaft at the burial tomb, or, "at the entrance" implying a tomb dug into a hill side.>* <sup>39</sup> Jesus said, "Remove the stone." Martha, the sister of the deceased said, "Lord, by now, after four days, there is an odor." <sup>40</sup> Jesus answered, "Did I not promise you that if you believe you will see the glory of God?" <sup>41</sup> Thereupon they removed the stone. Then Jesus raised His eyes (*or, looked up*) and exclaimed, "Father, I thank you that you have listened to me. <sup>42</sup> I knew that you always listened to me but I spoke in this fashion for the sake of the crowd that is standing here, that they might believe that you sent me." <sup>43</sup> Following these words He said, "Lazarus, Come out!" <sup>44</sup> The one who had died came out, his feet and hands wrapped in bandages (*or, grave cloths*) and his face bound up with a face cloth (*or, hand-kerchief*). Jesus told them to untie him, which permitted him to go.

### **THE PLOT TO KILL JESUS**

<John 11:45-57>

<sup>45</sup> Many of the people (*literally, Jews*) who had come to Mary and had witnessed what had been [done] <sup>21</sup> began to believe in Him. <sup>46</sup> Some, however, went to the Pharisees, informing them of Jesus' activities. <sup>47</sup> Therefore the Chief Priests and Pharisees called together the Sanhedrin (*or, council*) *<The chief judicial council or supreme court of the Jews.>* and said, "What are we to do?"

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20 {B} So: Aleph, B, C in the original hand, D, L, W, X, families 1 & 13, several other minuscules, Peshitta & Harclean (margin) Syriac, Bohairic Coptic, Armenian & Ethiopic. "to honor" P75 & Sinaitic Syriac. "implying that" P66, A, C in the second corrective hand, K, Delta, Theta, Pi, Psi, 0250, many minuscules, Old Latin, Harclean & Palestinian Syriac, Sahidic & Sub-Achmimic Coptic.

21 {B} So: P6, P45, Aleph, A in the original hand, K, L, W, X, Delta, Theta, Pi, Psi, 0250, family 13, many other minuscules, Old Latin & Bohairic Coptic. "the deeds" P66 in the original hand, A in the third corrective hand, B, C in the original hand, D, family 1, 1010, Sahidic, & Sub-Achmimic Coptic, Armenian & Ethiopic. "the signs He had done" C in the second corrective hand.

This man performs many signs (*or, miracles*).<sup>48</sup> If we let Him alone, going on His way, everyone will believe in Him and the Romans will come and take away both this place *<i.e. the temple>* and the people (*or, we will loose our religious and political freedom*)." <sup>49</sup> One of them, whose name was Caiaphas, the High Priest that year, made the following suggestion: <sup>50</sup> "You do not know anything? You do not consider that it is more profitable (*or, preferable*) for [you]<sup>22</sup> to have one person die for the people (*or, on behalf of the people*) rather than to have the entire nation perish." <sup>51</sup> This pronouncement was not the result of his own initiative but since he was the High Priest for that year he foretold how Jesus was to die for the nation <sup>52</sup> and not simply for the nation but to unite into one body all the widely scattered children of God. <sup>53</sup> Therefore, from that day they schemed to put Jesus to death.

<sup>54</sup> Because of this Jesus no longer went around openly among the Jews but He withdrew to the country in the district near the desert, to a town called Ephraim *<The name means "double fruitfulness". The exact location is not definite.>* and remained there with His disciples.

<sup>55</sup> The Passover of the Jews was near and the people came in large numbers from the country, going to Jerusalem to purify (*or, consecrate*) themselves in preparation for the Passover. <sup>56</sup> They looked for Jesus and asked one another, while they were standing in the temple, "What do you think? Will He even be coming to the Festival?" *<The question in Greek assumes a negative answer.>* <sup>57</sup> The Chief Priests and Pharisees had issued orders that if anyone had knowledge about His whereabouts that information should be reported so that they might be able to arrest Him.

## CHAPTER XII THE ANOINTING AT BETHANY

<John 12:1-8>

<sup>1</sup> Six days prior to the Passover, Jesus came to Bethany where [Lazarus]<sup>23</sup> lived, whom He had raised from the dead. <sup>2</sup> There they prepared a dinner and Martha assisted in serving it. Lazarus reclined at the table *<Everyone reclined while eating in those days.>* with Jesus. <sup>3</sup> Then Mary took a pound *<A Roman pound consisted of 12 ounces.>* of fragrant oil (*or, ointment*) of pure spikenard *<Spikenard no doubt was imported from India and therefore very expensive.>* and anointed His feet (*literally, poured it over*) His feet and wiped the feet of Jesus with her hair. The entire house was filled with the fragrance of the perfume. <sup>4</sup> [Judas Iscariot, however, one of His disciples]<sup>24</sup> the one who would betray Him declared, <sup>5</sup> "Why is it that this fragrant perfume was not sold for three hundred day's wages (*literally, three hundred denarii.*) *<A denarius was a normal wage for a worker in that day.>* and the money given to care for the poor?" *<There is no personal involvement in the comment.>* <sup>6</sup> He did not say this because of his concern for the poor but because he was a thief *<The Greek word is the root of our word "kleptomaniac".>* and had charge of carrying the money box and he would pilfer what was placed therein. <sup>7</sup> Jesus, however, said, "Let her alone. She has cared for the preparation of my burial. <sup>8</sup> [You always have the poor present with you but you do not always have me.]"<sup>25</sup>

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22 {B} Two different words for "you" are used in the manuscripts. Aleph omits the word "you".

23 {B} So: Aleph, B, L, W, X, Old Latin, Peshitta & Palestinian Syriac, Sahidic Coptic & Ethiopic. "Lazarus, the one who had died" P66, A, D, K, Delta, Theta, Pi, Psi, 065, 0217, 0250, families 1 & 13, many other minuscules, Harclean Syriac, Bohairic, Achmimic & Sub-Achmimic Coptic & Armenian.

24 {C} So: P65, P75, B, L, W & Ethiopic. Many minor variants occur, perhaps the most interesting one being "one of His disciples, Judas Simon Iscariot" A, K, X, Delta, Pi, Psi, 065 & family 13 along with many other minuscules.

25 {C} Included by P66, Aleph, A, B, K, W, X, Delta, Theta, Pi, Psi, 065, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. Omitted by P75, D, 0250 & Sinaitic Syriac, 0250 omits both verses 7 & 8.

### **THE PLOT AGAINST LAZARUS**

<John 12:9-11>

9 [A great crowd of the Jews had learned that Jesus was there.] <sup>26</sup> They came not simply because of Jesus but also to see Lazarus whom He had brought back to life. <sup>10</sup> The Chief Priests made plans to kill Lazarus <sup>11</sup> since, because of him, many of the people (*literally, Jews*) began to believe in Jesus.

### **THE TRIUMPHAL ENTRY OF JESUS**

<John 12:12-19>

<sup>12</sup> The following day [a great crowd of people] <sup>27</sup> who were coming to the Festival heard that Jesus was on the way to Jerusalem. <sup>13</sup> They took palm branches from the date palm trees and going out to meet Him shouted:

"Hosanna! <*Hosanna means "save now".*>

Blessed is the one who comes in the name of the Lord,  
even the King of Israel." (*Psalms 118:25f.*)

<sup>14</sup> Jesus having found a young donkey, was seated on it, just as it is written:

<sup>15</sup> "Have no fear, daughter of Zion." (*Isaiah 40:9*)

"See, your king is coming, seated on a donkey's colt." (*Zechariah 9:9*)

<sup>16</sup> His disciples did not understand the meaning of this at first (*or, at any time*) but when Jesus had been glorified they remembered that this had been written about Him and had been done for Him. <sup>17</sup> The crowd who were with Him [when] <sup>28</sup> He called Lazarus from the tomb and raised him from the dead, reported (*or, told*) what they had seen <sup>18</sup> and it was for this reason that a crowd came out to meet Him. They had heard about His having performed this sign (*or, miracle*). <sup>19</sup> The Pharisees therefore talked to one another, saying, "Look, whatever we do is futile. The entire world is running after Him."

### **SOME GREEKS SEEK JESUS**

<John 12:20-26>

<sup>20</sup> There were certain Greeks <*i.e. Greek speaking people*> among those who were going to worship at the Festival. <sup>21</sup> They came to Philip of Bethsaida in Galilee and said to him, "Sir, we want to see Jesus." <sup>22</sup> Philip came, telling his brother Andrew. Andrew and Philip told Jesus. <sup>23</sup> He responded, "The hour has arrived for the Son of Man to be glorified. <sup>24</sup> Most solemnly I tell you, if a grain of wheat does not fall into the ground and die it remains a solitary grain, but if it dies, it produces a plentiful yield. <sup>25</sup> The one who loves his own life will destroy it and the one who hates his own life will guard it (*or, keep it*) to eternal life. <sup>26</sup> Anyone who serves me must follow me and where I am my servant will also be. Whoever serves me will also be honored by my Father."

### **THE SON OF MAN MUST BE LIFTED UP**

<John 12:27-36a>

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<sup>26</sup> {C} Minor variants occur.

<sup>27</sup> {C} So: P66 in the original hand, B, L, family 13, Sinaitic Syriac & Bohairic Coptic. "a great multitude" P2, Aleph in the third corrective hand, A, D, K, W, X, Pi, Psi, family 1, many other minuscules, Peshitta, Harclean & Palestinian Syriac, Sahidic & Sub-Achmimic Coptic. "a crowd of many" P66 in the third corrective hand. "a great multitude which" Old Latin & Armenian.

<sup>28</sup> {C} Minor variants occur.

27 "My soul is greatly disturbed. What will I say? Father, save me from this hour. However, it is for this purpose that I have come to this hour. 28 Father glorify your [Name.]" 29 It was then that a voice came from heaven saying, "I have glorified it and I will continue glorifying it." 29 The crowd that was standing there stood, listening and some declared "It thundered". Others said, "An angel spoke to Him." 30 Jesus responded, "It is not for my sake that this voice was heard. It was heard for your sakes. 31 The time is at hand when judgment comes on the world. The prince (*or, ruler*) of this world will now be driven out 32 and I, if I am lifted up will [draw (*or, attract*) everyone] 30 to myself." 33 He said this to make known the kind of death He was to die. 34 The people in the crowd answered Him, "We have heard from the Law that the Christ (*or, Anointed One, Messiah*) remains (*or, will live*) forever. If that is the case, how can it be said by you that the Son of Man must be lifted up? Who is this Son of Man?" 35 Jesus told them, "For a brief time you will have that light continue shining among you. Go your way (*literally, walk*) while you have that light so that the darkness might not overtake you. Anyone who walks in darkness does not know where he is going. 36 While you have the light believe in the light, so that you might become the children (*literally, sons*) of the light."

### **THE UNBELIEF OF THE JEWS**

<John 12:36b-43>

Having said this, Jesus went away, hiding Himself from the crowd. 37 In spite of all the signs (*or, miracles*) He had performed in their presence, the people did not believe in Him. 38 This was in order to fulfill the words of Isaiah,

"Lord, who has believed our report?

Also, the arm of the Lord, who has revealed it?" (*Isaiah 53:1*)

39 Therefore it was impossible for them to believe for Isaiah also said,

40 "He *<i.e. God>* has blinded their eyes and has [petrified] 31 their hearts, for fear that they should see with their eyes and understand with their minds, and turn and I should heal them." (*Isaiah 6:9,10*)

41 Isaiah said these things [because] 32 he saw His glory and spoke about Him. 42 In spite of this some of the people -- even from among the leaders -- believed in Him. They would, however, not openly affirm (*or, confess*) their faith, lest they be excommunicated (*or, expelled*) *<i.e. from their Synagogues>*. 41 They preferred the esteem of persons (*literally, men*) to honor (*or, glory*) from God.

### **THE JUDGMENT OF JESUS' WORD**

<John 12:44-50>

44 Jesus called out loudly, "Whoever believes in me does not simply believe in me but also in the One who sent me. 45 Whoever sees me sees Him who sent me. 46 I have come into the world, as light, so that no one might remain in the dark who believes in me. 47 Anyone who hears my teachings and does not observe them, I do not pass judgment on such a one, for I did not come to judge the world but to save it. 48 Whoever rejects me and does not receive my teachings is not without a judge, for the words I have spoken will judge him in the last day. 49 I have not spoken of my own

29 {B} So: P66, P75, Aleph, A, B, K, W, Delta, Theta, Pi, Psi, 0250, many minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Sub-Achmimic Coptic. "the son" L, X, families 1 & 13, several other minuscules, Bohairic Coptic, Armenian & Ethiopic. "your name in the glory you have had from the beginning of the world" D.

30 {D} So: P75, Aleph in the third corrective hand, A, B, K, L, W, X, Theta, Pi, Psi, 0250, families 1 & 13, many other minuscules, Harclean Syriac, Armenian & in a variant form, D, Sinaitic, Peshitta, & Palestinian Syriac, Sahidic, Bohairic, Sub-Achmimic Coptic & Ethiopic. "everyone will be drawn" P66, Aleph in the original hand & Old Latin.

31 {C} Minor variants occur.

32 {B} Minor variants occur.

volition but the Father who has sent me, He, Himself, gave me the command concerning what to declare and what to discuss. <sup>50</sup> Because of this, I know His commandment and whatever I speak, I speak as the Father has told me."

### **CHAPTER XIII** **WASHING THE DISCIPLES' FEET**

<John 13:1-20>

<sup>1</sup> Before the Passover Feast Jesus knew His time (*literally, hour*) had come to leave this world and go to His Father. He had always loved those who were His own in the world and He would love them to the end. <sup>2</sup> While the Supper was [in progress] <sup>33</sup> the devil had already put into the mind (*literally, heart*) of [Judas, the son of Simon Iscariot] <sup>34</sup> the idea of betrayal. <sup>3</sup> Aware that the Father had placed everything into His hands, and that He had come from God and was now going to God, <sup>4</sup> He arose from the table, laid aside His outer garment and taking a towel, He tied it around Himself. <sup>5</sup> Pouring water into a basin He began to wash the feet of the disciples and wiped them with the towel which He had tied around His waist. <sup>6</sup> When He came to Simon Peter, Peter said to Him, "Lord (*or, Master*), do you intend (*or, are you going*) to wash my feet?" <sup>7</sup> Jesus replied, "Presently you do not understand what I am doing but later you will understand." <sup>8</sup> Peter said, "You will never wash my feet (*or, as long as I live you will never wash my feet!*") Jesus said, "If I do not wash your feet you have no fellowship (*literally, part, or, relationship*) with me." <sup>9</sup> Simon Peter then said, "Lord, not only my feet but also my hands and head!" <sup>10</sup> Jesus assured him, "Anyone who recently has had a bath is completely cleansed. Therefore it is not necessary [with the exception of the feet.] <sup>35</sup> You who are my disciples are clean. However, this is not true of all of you." <sup>11</sup> He was aware (*or, knew*) of His betrayer and because of this He said, "Not all of you are clean".

<sup>12</sup> Having washed their feet and having replaced His outer garment He returned and reclined again at the table. He said to them, "Do you comprehend (*or, understand*) what I have done to you? <sup>13</sup> You call me Teacher and Lord (*or, Master*) and this is proper because that is what I am. <sup>14</sup> Now then: if it is appropriate for Me, the Teacher and Lord (*or, Master*) to have washed your feet, it is also your obligation to wash one another's feet. <sup>15</sup> I have set an example for you, so that you might do as I have done to you. <sup>16</sup> Most solemnly I tell you, a servant is not superior to His master. Neither is a messenger superior to the one who sent him. <sup>17</sup> If you comprehend these teachings you are truly blessed (*literally, you are happy*) if you act accordingly. <sup>18</sup> I am not speaking about all of you. I am aware of those whom I have chosen. The Writings, however must be fulfilled. 'He who eats [my] <sup>36</sup> bread, has lifted up his heel against me.' (*Psalms 41:9*) <sup>19</sup> I will tell you from now on of the events, before they occur, so that when they do occur you will believe that I am He. <sup>20</sup> I most solemnly tell you, that whoever welcomes whom I send, welcomes me and whoever welcomes me welcomes the One who sent me."

### **JESUS FORETELLS HIS BETRAYAL**

<John 13:21-30>

<sup>21</sup> Following this conversation Jesus was in deep inward distress and said, "I most solemnly

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<sup>33</sup> {C} Minor variants occur.

<sup>34</sup> {C} So: L, Psi, 0124, 1241 & Armenian. The order is transposed by A, K, Delta, Theta, Pi, family 1, many other minuscules. and in a variant version Sinaitic, Peshitta & Harclean Syriac, Sahidic & Sub-Achmimic Coptic. Other variants including the words "the betrayer" are found in a number of manuscripts, generally of late origin.

<sup>35</sup> {B} So: B, C in the original hand, W, Psi & Armenian. A number of minor variants occur. Aleph does not include the phrase.

<sup>36</sup> {D} So: B, C, L, several minuscules, Sahidic Coptic & Ethiopic. "bread with me" P66, Aleph, A, D, K, W, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac & Armenian.

declare to you that one of you will betray me." <sup>22</sup> All of the disciples began looking at each other, unsure about to whom He was referring. <sup>23</sup> At the table one of His disciples, the one whom Jesus loved, was reclining with his head near Jesus (*literally, near Jesus' breast, or, bosom*). <sup>24</sup> Simon Peter motioned to him [to inquire concerning what He had said.] <sup>37</sup> <sup>25</sup> As a result the one who's head was near Jesus asked Him, "Lord, who is it?" <sup>26</sup> Jesus replied, "It is the one to whom [I will give a piece of this bread that I will dip.]" <sup>38</sup> He then [took the bread and dipped the piece and gave it] <sup>39</sup> to Judas, the son of Simon [Iscariot] <sup>40</sup> <sup>27</sup> Then, following the receiving of the piece of bread Satan entered into him. Jesus said to him, "What you do, do without delay." <sup>28</sup> No one who was reclining at the table understood why He had said that. <sup>29</sup> Some of them thought that since Judas had the money box (*or, purse*) Jesus intended that he should go to purchase what was needed for the feast, or to give something to the poor. <sup>30</sup> Judas, therefore, took the piece of bread and immediately left. It was night!

### ***THE NEW COMMANDMENT***

<John 13:31-35>

<sup>31</sup> After Judas had gone out, Jesus said, "Now the Son of Man is glorified and God is glorified in Him. <sup>32</sup> [If God is glorified in Him, ] <sup>41</sup> then God will [in Himself] <sup>42</sup> glorify Him and will glorify Him at once. <sup>33</sup> My dear children, I will remain with you for only a brief time. You will be looking for me and, as I have told the Jewish authorities, so I now tell you, where I am going you cannot come. <sup>34</sup> I give you a new commandment: Love one another. As I have loved you so you also should love one another. <sup>35</sup> It is by our love that everyone will recognize that you are my disciples."

### ***PETER'S DENIAL FORETOLD***

<John 13:36-38>

<sup>36</sup> Simon Peter said to Him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot now follow me. You will follow me later, however." <sup>37</sup> Peter said to Him, ["Lord] <sup>43</sup> why am I unable to follow you now? I am willing to lay down my life for you." <sup>38</sup> Jesus answered, "Will you really lay down your life for me? I tell you most solemnly, the rooster will not have crowed until you will have denied (*or, disowned*) me three times."

### **CHAPTER XIV**

### ***JESUS THE WAY TO THE FATHER***

<John 14:1-14>

<sup>1</sup> "Do not let yourself (*literally, your hearts*) be thrown into confusion! You believe in God. Also believe in Me. <sup>2</sup> In the house of my Father there are many dwelling places (*or, places, places to*

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37 {B} So: P66 in the third alternative hand, A, K, W, Delta, Theta, Psi, families 1 & 13, some other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic Coptic, & Armenian. "and said to Him, what are you speaking about" Aleph. Other variants occur.

38 {C} So: B, C, L, X, two minuscules, Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. "to place upon" is used instead of "give" in P66, Aleph, Delta, Theta, Psi & in variant form A, D, K, Pi, families 1 & 13, many other minuscules & Old Latin.

39 {C} So: Aleph in the first corrective hand, B in a slightly variant form, C, L, X, several minuscules & Ethiopic. A variant form of "give" is used in other manuscripts giving the idea of "to place on".

40 {C} Forms of the name "Iscariot" vary. D says, "from Karioth".

41 {C} So: Aleph in the third corrective hand, A, C in the second corrective hand, K, Delta, Theta, Psi, family 13, many other minuscules, Old Latin, Peshitta & Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic. Omitted by P66, Aleph in the original hand, B, C in the original hand, D, L, W, X, Pi, family 1, several other minuscules, some Old Latin, Sinaitic & Harclean Syriac, Sub-Achmimic & Fayyumic Coptic.

42 {B} Variants of the pronoun occur. Omitted by Syriac translations.

43 {C} So: P66, Aleph in the third corrective hand, A, B, C, D, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sub-Achmimic Coptic & Armenian. Omitted by Aleph in the original hand, 33, 565 & Sinaitic Syriac.