

*stay, rooms*). If that were not the case I would have told [that] <sup>1</sup> to you. I am going to make ready a place for you. <sup>3</sup> Now when I have gone to make a place ready for you I will return and take you to be with me so that you will also be where I am. <sup>4</sup> You know [the way] <sup>2</sup> I am going." <sup>5</sup> Thomas said to Him, "Lord, we do not know where you are going. How can we possibly know the way?" <sup>6</sup> Jesus said to him, "I, myself, am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup> If [you had known me] <sup>3</sup> you would also have [known] <sup>4</sup> my Father. From now on you do know Him and have seen Him" <sup>8</sup> Philip said, "Master (*or, Lord*), show us the Father and that will be sufficient." <sup>9</sup> Jesus responded, "Have I been with you all this while and yet you do not recognize me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father?'" <sup>10</sup> Do you not believe that I am in the Father and that the Father is in me? The words that I am speaking do not come from myself. The Father, who lives in me, carries out His own work. <sup>11</sup> Believe me, I am in the Father and the Father is in me, or if you are unable, then [believe] <sup>5</sup> because of the things I do. <sup>12</sup> Most solemnly I tell you, whoever believes in me will do the deeds I do and will do greater deeds than these for I am going to my Father. <sup>13</sup> Whatever you request in my name for the purpose that the Father might be glorified in the Son, I will do. <sup>14</sup> [If you make your request in my name, I will do it.]" <sup>6</sup>

### ***THE PROMISE OF THE SPIRIT***

<John 14:15-31>

<sup>15</sup> "If you love me, you will [keep (*or, guard*)] <sup>7</sup> my commandments <sup>16</sup> and I will ask the Father and He will give you another Intercessor (*or, Helper, Encourager*) to be present with you forever, <sup>17</sup> the Spirit of Truth. The world can not receive that Spirit because it neither sees nor knows Him. You know Him because he [remains with you and is in you.] <sup>8</sup> <sup>18</sup> I will not leave you be as orphans (*or, not leave you friendless.*) <*The Greek word is the root of our word "orphan".*> I will come to you. <sup>19</sup> In a short time the world will not see me any longer but you will see me. Because I live you also will live. <sup>20</sup> It is then that you will know (*or, recognize*) that I am in my Father and you are in me and that I am in you. <sup>21</sup> Whoever has my commandments and observes them is one who loves me and whoever loves me will be loved by my father and I will love them and reveal myself to them." <sup>22</sup> [Judas, not Iscariot] <sup>9</sup> said, "Lord, how is it possible for you to be able to show yourself to

- 
- 1 {C} So: P66 in the third corrective hand, Aleph, A, B, C in the original hand, D, K, L, W, X, Pi, Psi, family 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Hareclean & Palestinian Syriac, Sahidic, Bohairic, Sub-Achmimic & Fayyumic Coptic & Armenian. Omitted by P66 in the original hand, C in the second corrective hand, Delta, Theta, many minuscules & Ethiopic.
- 2 (C) So: P66 in the third corrective hand, Aleph, B, C in the original hand, L, W, X, 33, 1071, Bohairic Coptic & Ethiopic. "and the way you will know" P66 in the original hand, A, C in the third corrective hand, D, K, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Hareclean & Palestinian Syriac, Sahidic & Sub-Achmimic Coptic & Armenian.
- 3 {C} So: P66, Aleph, D in the original hand 1216, 1365, Old Latin, Sinaitic & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic. "If you (plural) had known me" A, B, C, D in the second corrective hand, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules. "known" two Old Latin, Peshitta & Hareclean Syriac.
- 4 {C} Minor variants occur.
- 5 {B} So: P66, P75, Aleph, D, L, W, 33, 1071, Sinaitic Syriac, Sahidic & Sub-Achmimic Coptic. "believe me" A, B, K, X, Delta, Theta, Pi, Psi, family 13 & many other minuscules. Other minor variants occur.
- 6 {B} So: This verse is included in P66, P75, Aleph, A, B, D, K, L, W, Delta, Pi, Psi, family 13, many other minuscules, Old Latin, Peshitta & Hareclean Syriac, Sahidic, Bohairic, Sub-Achmimic & Fayyumic Coptic. Omitted by X, family 1, 565, 1009, 1010, 1365, Curetonian, Sinaitic & Palestinian Syriac & Armenian.
- 7 {C} Minor variants occur.
- 8 {D} Minor variants occur.
- 9 {A} So: P66, P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 0250, families 1 & 13, other minuscules and several Old Latin. "Judas, not the one from Karioth" D. "Judas the Cananite" Sahidic, Sub-Achmimic & Fayyumic Coptic. "Thomas" Sinaitic Syriac. "Judas Thomas" Curetonian Syriac.

us and not do so to the world?" 23 Jesus answered him, "whoever loves me will observe (*or, obey*) my teaching (*literally, my words*) and my Father will love him and we will come and make our home with them. 24 Whoever does not have love for me does not observe (*or, obey*) my teaching (*literally, my words*). Moreover, the message (*or, teaching, word*) you are hearing is not mine but is that of the Father who sent me.

24 "I have been telling you these things while I am still with you 26 but the Intercessor (*or, helper, encourager*), the Holy Spirit whom the Father will send in my name, will teach you everything and will remind you (*or, will cause you to remember*) everything I have told you. 27 Peace I bequeath to you. My peace I give to you. I do not give you gifts as does the world. Do not allow your hearts to become cowardly (*or, anxious, fearful*) or intimidated. 28 You have heard me telling you that I am going away and that I will come to you again. If you loved me you would have rejoiced that I go to the Father for the Father is greater than I. 29 I have told you this now, prior to its taking place so that when it occurs you might have faith. 30 I will not be telling you many things anymore for the ruler of this world is coming. He has no power over me, 30 but in order that the world might learn that I love the Father I consequently act in accordance with His commands. Rise, let us be going."

## **CHAPTER XV** **JESUS THE TRUE VINE**

<John 15:1-17>

1 "I, myself, am the true vine. My Father is the vine dresser (*literally, farmer*). 2 He removes every branch of mine (*or, that is a part of me*) that does not bear fruit, and prunes (*or, clears away*) every branch that does bear fruit, so that it might bear more fruit. 3 You are already clean through the teaching I have given you. 4 Remain in me and I will remain in you. Just as a branch is unable to bear fruit by itself without remaining on the vine, so you are unable to bear fruit without remaining in me. 5 I, myself, am the vine. You are the branches. Whoever remains in me, and I in him, will bear abundant fruit. Apart from me you are unable to do anything. 6 Anyone who does not remain in me is thrown away as one would throw away a branch (*or, twig*) and it then withers. Such branches (*or, twigs*) are thrown into the fire and burned. 7 If you remain in me and my words remain in you, you may ask for whatever you desire and it will be given to you. 8 It is in this that God is glorified, that you produce abundant fruit and [show yourselves to be] 10 my disciples. 9 Just as the father has loved me, I have loved you in the same manner. Remain in my love! 10 If you obey my commandments (*or, decrees*) you will remain in my love, even as I have observed the Father's commandments (*or, decrees*) and remained in His love.

11 "I have told these things to you so that my joy might be in you and your joy might become perfect (*or, complete*). 12 This is my commandment that you love one another just as I have loved you. 13 No one has greater love than this: that he should lay down his life for his friends. 14 You are my friends if you do what I command (*or, decree*) you. 15 I do not call you servants any longer because a servant does not know what his master (*or, lord*) is doing. I have called you friends because I have made everything known to you that I have heard from my Father. 16 You have not selected (*or, chosen*) me. It is I who have selected (*or, chosen*) you and I have appointed you to go and produce fruit, fruit that will be lasting so that whatever you ask of the Father in my name, He will give to you. 17 This is my commandment (*or, decree*) to you: Love one another."

## **THE WORD'S HATRED**

<John 15:18-16:4a>

---

10 {D} Minor variants occur.

18 "If the world hates you, be assured that it first hated me. 19 If you belonged to the world, the world would love it's own. However, if you do not belong to the world but I have chosen you out of the world, it is for this reason that the world hates you. 20 Remember what I tell you. A servant (*or, slave*) is not superior to his master. If they have persecuted me they also will certainly persecute you. If they have been obedient to my teaching (*or, message*) they will be obedient to your teaching (*or, message*) also. 21 They will, however, do things *<i.e. inflict all this suffering on you>* because of my name for they do not know the one who sent me. 22 If I had not come and spoken to them, they would have no sin (*or, would not have been guilty*). Now they have no pretext (*or, excuse*) for their sin. 23 Whoever hates me also hates my father. 24 Had I never done the deeds among them of the kind that no one had ever accomplished, they would be without blame, but as it is they have seen and have also hated me as well as my Father. 25 This has taken place so that the Law would be fulfilled. 'They hated me, undeservedly.' (*Psalm 35:19, 69:4*)

26 "When the Intercessor (*or, Helper, Encourager*) comes, whom I will send to you from the Father, the Spirit of Truth, who comes forth from the Father, He will be a witness to me. 27 You also are my witnesses for you were with me from the beginning."

## CHAPTER XVI

1 "I have spoken to you about these matters so that you might not be caused to disbelieve (*literally, be scandalized*). 2 You will be banished from their synagogues and even more. The time will come when whoever kills you will suppose that he is providing a service to God. 3 These things [will be done] <sup>11</sup> because they do not know my Father, neither do they know me. 4 It is for this reason that I am telling you these things, so that [when the time comes] <sup>12</sup> you will recall what I have told you."

### THE WORKS OF THE SPIRIT

<John 16:4b-15>

"I did not inform you of these things from the beginning for I was still with you. 5 Now I am returning to the One who sent me and none of you asks where I am going. 6 Because of what I have told you your hearts are filled with grief. 7 I am telling you the truth! It is helpful (*or, profitable*) for you that I am going, for if I do not leave, the Intercessor (*or Helper, Encourager*) will not come to you. However, if I go I will send Him to you. 8 When He comes He will expose (*or reprove, convict*) the sin of the world as well as righteousness and judgment. 9 He will expose sin because they do not believe in me. 10 He will expose righteousness because I am going to my Father and you will no longer see me. 11 and also with regard to judgment because the one who is ruler of this world is judged.

12 "I still have many things to tell you but at the moment you are unable to hear (*or, endure*) them. 13 When He who is the Spirit of Truth has come He [will guide you] <sup>13</sup> into all the truth (*or, every truth*). He will not speak on His own accord (*or, out of His own knowledge*) but will report (*literally, speak*) whatever he hears and will inform you about the future. 14 He will glorify me, for He will take of that which is mine and will proclaim it to you (*or, He will tell you everything. I will tell Him and relay it to you*). 15 All that the Father has is mine. Because of this I have said that He will take that which is mine and declare it to you."

---

11 {C} So: A, B, K, Delta, Pi, many minuscules, several Old Latin, Peshitta & Harclean Syriac. "will be done to you" A, L, Psi, families 1 & 13, some other minuscules, several Old Latin, Harclean Syriac with \*, Sahidic, Bohairic & Sub-Achmimic Coptic, Armenian & Ethiopic., Other minor variants occur.

12 {C} So: Minor variants occur.

13 {B} Word order is transposed in several manuscripts.

## **SORROW WILL TURN TO JOY**

<John 16:16-24>

16 "In a short time you will no longer see me. Then, after a brief time, you will again see me."  
17 Thereafter some of the disciples began to talk among themselves, saying, "What does He mean when He says, 'a short time and you will no longer see me and after a brief time you will again see me?' Also, 'Because I am going away to my Father.'" 18 The disciples discussed the meaning of the words 'a short time'. They did not understand His words. 19 Jesus was aware that they wanted to ask Him and He told them, "Are you inquiring among yourselves about my saying, 'In a short time you will no longer see me and then after a brief time you will again see me?'" 20 I tell you most solemnly, you will wail and lament but the world will be glad. You will be saddened but your grief will be turned into joy. 21 A woman who is in labor feels anguish because her time has come but when the child is born she no longer remembers her pain because a human being has been born into the world. 22 In like manner [you have] 14 grief now but I will see you again and your hearts will be glad and no one will be able [to take your gladness away.] 15 23 When that time comes you will not ask me any questions. I most solemnly tell you, whatever you ask the Father [in my name He will give you.] 16 24 Thus far you have not asked anything in my name. Keep on asking and you will keep on receiving so that joy in all its fullness will be yours."

## **I HAVE OVERCOME THE WORLD**

<John 16:25-33>

25 "I have spoken to you in these figures of speech (*or, these dark sayings*), for the time is approaching when I will no longer talk to you in figures of speech but announce plainly to you (*or, inform you openly*) about the Father. 26 At that time you will make your own requests (*or, prayers*) in my name and I do not promise to make requests (*or, pray*) to the Father on your behalf 27 since the Father, Himself, loves you because you have loved me and have believed that I came from [God.] 17 28 I [came from the presence (*or, the side of*) the Father] 18 and I have entered the world. I am again leaving the world and am going to the Father." 29 His disciples said to him, "Now you are speaking openly (*or, plainly*), not figuratively. 30 Now we know that you possess all knowledge and do not need to be plied with questions. It is because of this that we believe that you come from God." 31 Jesus responded, "Do you just believe me now? 32 Take note that the time is coming and has already arrived when you will be scattered (*or, dispersed*), each one of you to his own place (*possibly: home*) and you will leave me alone. Even so, I am not alone for the Father is with me. 33 I have talked about these things to you in order that you might have peace by your unity with me (*or, your oneness with*

---

14 {C} So: P22, Aleph in the original hand, B, C, K, W in the third corrective hand, Delta, Pi, 054, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, some Bohairic & Sub-Achmimic Coptic, Armenian and Ethiopic. "you will have" P46, Aleph in the third corrective hand, A, D, L, W in the original hand, X, Theta, Psi, several minuscules and some Bohairic Coptic.

15 {C} Word variants such as "lift up" and "remorse" appear in some manuscripts.

16 {C} So: P22, A, perhaps C in the third corrective hand, D, K, W, Theta, Pi, Psi, families 1 and 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. The word order is reversed in P5, Aleph, B, C in the original hand, L, X, Delta, 054, Sahidic & Sub-Achmimic Coptic. Minuscule 1546 omits "in my name".

17 {C} So: C in the third corrective hand, L, X, Delta, 056, families 1 & 13 \* many other minuscules. In a variant form P5, Aleph in the original and second corrective hands, A, Theta, 33 & 1079. "the Father" Aleph in the first corrective hand, B, C in the original hand, D, L, X, Sahidic, Bohairic & Sub-Achmimic Coptic.

18 {C} So: P5, P22, Aleph, A, C in the second corrective hand, K, Delta, Theta, Pi, 054, families 1 & 13, many other minuscules. "from the Father" B, C in the original hand, L, X, Psi, 33, Peshitta, Harclean & Palestinian Syriac. Different words for "from" are used in various manuscripts.

me). In the world you are under stress but keep up the courage. I have conquered (*or, overcome*) the world!"

## CHAPTER XVII THE PRAYER OF JESUS

<John 17:1-26>

<sup>1</sup> Jesus then looked up toward heaven and said, "Father, the time (*literally, the hour*) has come. Glorify your Son in order that [the Son] <sup>19</sup> might glorify you <sup>2</sup> for you have given Him authority over all humankind so that He might bestow eternal life on all whom you have granted Him. <sup>3</sup> This is eternal life: To know the only true God and Jesus Christ whom you have sent. <sup>4</sup> I have glorified you on earth, having completed doing the work (*or, having perfectly done the work*) you have entrusted to me. <sup>5</sup> Glorify me now, Father, with Your own glory which I have had in your presence prior to the existence of the world.

<sup>6</sup> "I have revealed your name to the persons (*literally, men*) whom you gave to me from the world. They were yours and you gave them to me and they have been obedient to your teaching. <sup>7</sup> They have now realized that whatever you have given to me belongs to you, <sup>8</sup> for I gave them the truths you taught me. They have received them and have understood that I came from you and they believe that you sent me. <sup>9</sup> I pray for them. I do not pray for the world but for those you have given me, for they belong to you. Because they are yours <sup>10</sup> and everything that is mine is yours and everything that is yours is mine and in them I am glorified. <sup>11</sup> I am no longer in the world but they are in the world while I am coming to you. Holy Father, keep those in your name [whom you have given me] <sup>20</sup> so that they might be one, just as we are one. <sup>12</sup> While I was with them I protected them (*or, guarded them*) in your name. The name I bear [was given to me.] <sup>21</sup> I guarded them so that none of them perished, with the exception of the son of destruction, so that the Writings might be fulfilled. <sup>13</sup> But now, I am coming to you and I am speaking these words while I am still in the world, in order that they might have joy in all its fullness (*or, my joy fulfilled in themselves*). <sup>14</sup> I have given them your word and the world has hated them because they do not belong to the world, just as I do not belong to the world. <sup>15</sup> I do not pray that you will remove them from the world but rather that You will protect them from the evil one. <sup>16</sup> Just as I do not belong to the world, so they also do not belong to the world. <sup>17</sup> Sanctify (*or, consecrate*) them by the truth. Your word is truth. <sup>18</sup> Just as you have sent me into the world, so I have sent them into the world <sup>19</sup> and on their behalf I sanctify (*or, consecrate*) myself, so that they also might be sanctified (*or, consecrated*) by truth.

<sup>20</sup> "I do not solely pray for them alone but also for those who are believers in me as the result of their teaching <sup>21</sup> so that all might be one as you, O Father, are in me and I am in you, that they also might be in us and so that the world might believe that You have sent me. <sup>22</sup> I have given them the glory which you gave me, so that they might be one as we are one -- <sup>23</sup> I in them and you in me, so that we might be perfectly united, that the world might recognize that you have sent me and that you have loved them just as you have loved me. <sup>24</sup> Father, [it is my wish (*literally, give your ear to me*)] <sup>22</sup> that those whom you have given me to be with you, where I am, to see my glory, this glory which you gave

---

19 {C} So: P66, Aleph, B, C in the original hand, W, 0109, several Old Latin & some Bohairic Coptic. "your Son" A, C in the second and third corrective hands, D, K, L, X, Delta, Theta, Pi, Psi, 054, 0250, families 1 & 13, many minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian.

20 {C} Variant word forms occur.

21 {C} Variant word forms occur.

22 {B} So: {60, Aleph, B, D, W, Sinaitic Syriac, Sahidic & Sub-Achmimic Coptic & Armenian. "give your ear to me" A, C, K, L, X, Delta, Pi, Psi, 054, families 1 & 13, many other minuscules, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Ethiopic.

me, you have given me out of love, prior to the creation of the world. <sup>25</sup> Righteous Father, even though the world has not known you (*or, failed in recognition of you*) I have known you and these have realized that you have sent me. <sup>26</sup> I have made your name known to them and will continue making it known to them so that your love with which you have loved me might be in them as well as in me and I, myself, might be in them."

**CHAPTER XVIII**  
**THE BETRAYAL AND ARREST OF JESUS**  
**<John 18:1-11>**

<sup>1</sup> After Jesus had said this He went with His disciples across the ravine (*or, wadi*) Kidron <Possibly meaning "the ravine of cedars" or "dark," "turbid".> where there was a garden which He entered along with His disciples. <sup>2</sup> Now, Judas, His betrayer, knew the place, for Jesus often met there with His disciples. <sup>3</sup> Judas, taking (*or, leading*) a detachment (*literally, a cohort*) <If this were a full detachment it would number 600. This would hardly be the case under these circumstances.> of soldiers and guards provided by the Chief Priests and Pharisees arrived there with torches, lamps and weapons. <sup>4</sup> Jesus, being aware of all that was to befall Him went out to meet them, saying, "For whom are you looking?" <sup>5</sup> "For Jesus of Nazareth" they replied. He then responded, ["I, myself, am He."] <sup>23</sup> Judas, His betrayer was also standing with them. <sup>6</sup> When Jesus said to them, "I, myself, am He" they retreated and fell to the ground. <sup>7</sup> Jesus again asked, "For whom are you looking?" to which they replied, "Jesus of Nazareth." <sup>8</sup> This was in order that the statement (*literally, word*) might come true, 'I have not lost a single one of those you have given me.' (*John 6:39*) <sup>10</sup> It was then that Simon Peter drew a short sword and struck the High Priest's servant, severing his right ear. The name of that servant was Malchus. <The name means "king".> <sup>11</sup> Jesus said to Peter, "Put your sword into it's scabbard. Should I not willingly drink the cup my Father has given me?"

**JESUS BEFORE THE HIGH PRIEST**  
**<John 18:12-14>**

<sup>12</sup> The detachment and their commander (*literally, a commander of a thousand men.*) <The Greek word gives the thought of this commander being a high officer, a "χιλιαρχος" who was a leader over 1000 soldiers.> along with the Jewish guards arrested (*Perhaps "seized" would be a more correctly graphic word to describe the Greek word "συλλαμβανω".*) and bound Him. <sup>24</sup> <sup>13</sup> They brought Him first to Annas <The name means "God has been gracious". He was the former High Priest, having been appointed as High Priest from A. D 6/7 and deposed by Valarius Gratus in 15.> for Annas was the father-in-law of Caiaphas <The name perhaps means "stone" or "depression" though the meaning is uncertain. Caiaphas was appointed as High Priest by Valerius Gratus, perhaps in the year 18 though that date is not certain. He was removed form office in 36 or 37.> who was the High Priest that year. <sup>14</sup> It was Caiaphas who had given the advice to the Jews that it was useful (*or, helpful*) that one man's death would be beneficial to the people.

**PETER'S DENIAL OF JESUS**  
**<John 18:15-18>**

<sup>15</sup> Simon Peter was following Jesus as was another disciple who was well known to the Chief

---

<sup>23</sup> {C} So: P60, D, several Old Latin, Sinaitic & Palestinian (margin) Syriac. "Jesus, I Myself, and He" Aleph A, C, K, L, W, X, Delta, Theta, Pi, Psi, 054,0250, families 1 & 13, more Old Latin, Peshitta, Hareclean & Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Armenian. "I, Myself, am Jesus" B.

<sup>24</sup> {A} Verses 13 through 27 are included in P60, P66, Aleph, A, B, C, D, K, L, W, X, Delta, Theta, Pi, Psi, 054, families 1 & 13, many other minuscules, Old Latin, Peshitta, Hareclean & some Palestinian Syriac, Sahidic, Bohairic & Sub-Achmimic. Other manuscripts include portions of this passage.

Priest. As a result they entered together into the courtyard of the Chief Priest's palace. <sup>16</sup> While Peter remained standing outside the door [the disciple who was known to the Chief Priest] <sup>25</sup> came out to introduce Peter to the doorkeeper and brought him in. <sup>17</sup> The servant girl who was the doorkeeper said to Peter, "Are not you also one of this man's disciples?" He replied, "I am not!" <sup>18</sup> Since it was cold, the servants and the guards had lit a charcoal fire and were standing there, warming themselves. Peter was standing with them, warming himself.

### ***THE HIGH PRIEST QUESTIONS JESUS***

<John 18:19-24>

<sup>19</sup> The Chief Priest questioned Jesus about His disciples and His teaching. <sup>20</sup> Jesus answered him, "I have spoken to the world. I have always taught in synagogues and in the temple where the Jewish people have gathered and I have not said anything that was secretive. <sup>21</sup> Why do you interrogate me? Ask those who heard what I said. They know what I said." <sup>22</sup> Having said this, one of the guards who was a bystander hit Him in the face, saying, "Is this the way in which you answer the Chief Priest?" <*It should be noted that Annas was not the High Priest but a former High Priest.*> <sup>23</sup> Jesus replied to him, "If I have spoken wrongly (*or, wickedly*) produce evidence that it was wrong. If I have spoken properly, why did you hit (*literally, beat*) me?" <sup>24</sup> Thereupon Annas sent Him, bound, to Caiaphas the High Priest.

### ***PETER DENIES JESUS AGAIN***

<John 18:25-27>

<sup>25</sup> Peter was standing there, warming himself, when they said to him, "Are you one of His disciples?" He denied it and said, "I am not." <sup>26</sup> One of the High Priest's servants who was related to the man whose ear Peter had severed said, "Did not I see you with Him in the garden?" <sup>27</sup> Then Peter again denied and the rooster crowed immediately.

### ***JESUS BEFORE PILATE***

<John 18:28-38a>

<sup>28</sup> Jesus was led from the house of Caiaphas to the Praetorium (*or, governor's palace*). It was early in the morning. They, themselves, <*i.e. the Jewish authorities*> would not enter the Praetorium for fear that they might become defiled and therefore unable to eat the Passover. <sup>29</sup> As a result Pilate went out to them and inquired of them, "What accusation are you bringing against this man?" <sup>30</sup> They replied, "If He were not a [criminal (*literally, evil doer*)] <sup>26</sup> we would never have brought Him to you." <sup>31</sup> Pilate said to them, "You take Him. Pronounce sentence on Him in accordance with your own Law." The Jewish authorities replied, "We are not empowered to put anyone to death." <sup>32</sup> They said this in order that the words might be fulfilled wherein Jesus had predicted the kind of death He would die (*or, the nature of His impending death*). <sup>33</sup> Pilate re-entered the Praetorium and asked Jesus, "You are the King of the Jews?" (*or, Are you the Jew king?*) <sup>34</sup> Jesus said, "Are you saying this of your own volition or have others told you about me?" <sup>35</sup> Pilate exclaimed, "Am I a Jew? It is your own nation and your own Chief Priests who have handed you over to me. What have you done?" <sup>36</sup> Jesus replied, "My kingdom does not belong to (*literally, is not of*) this world. If my kingdom did belong to this world my subjects would have fought (*or struggled*) to prevent my being delivered to the Jews. The fact is that my kingdom does not have its source here." <sup>37</sup> "Are you a king, then?" asked Pilate. Jesus replied, "Yes. You are correct that I am a king. I was born for this purpose and it is because of this that I entered this world, so that I might give testimony

---

<sup>25</sup> {C} Minor variants occur.

<sup>26</sup> {B} Words for "criminal" vary in the manuscripts.

to the truth. Everyone who is on the side of (*or, listens to*) the truth listens to my voice." <sup>38</sup> Pilate said, "What is truth?"

### ***JESUS SENTENCED TO DIE***

<John 18:38b-19:16>

Pilate again went back to the people and told them, "I do not find him guilty on any count. <sup>39</sup> However, it is your custom to have me release someone to you at the Passover. Now then, should I release the Jew King (*or, King of the Jews*)?" <sup>40</sup> They said, "Not this fellow but Barabbas." <*The name means "son of Abba" or, "son of Father".*> Barabbas was a bandit. (*or, robber*).

### **CHAPTER XIX**

<sup>1</sup> Then Pilate had Jesus taken away and scourged (*or, flogged*). <*A scourge was a whip of leather thongs attached to a handle. The thongs were sometimes tipped with metal or knotted. Roman law permitted a prisoner to be scourged during trial to force confession. There was no limit to the number of lashes to be given at any time. The use of a scourge on a condemned prisoner prior to crucifixion was a normal procedure. It served to weaken the body so death might come more quickly.*> <sup>2</sup> The soldiers twisted together a wreath (*or, crown*) of briars and put it on His head. They threw a purple cloak on Him <sup>3</sup> and stepped in front of him, saying, "Hail (*or, welcome, good day*) King of the Jews." They also slapped Him repeatedly with the palms of their hands. <sup>4</sup> Pilate came out again and said to the Jews "Here He is. I am bringing Him out so that you might know that I do not find Him guilty." <sup>5</sup> Jesus came out, wearing the wreath (*or, crown*) of briars and the purple cloak. Pilate told them, "Look. Here is the man." <sup>6</sup> As soon as the Chief Priests and the guards saw Him they shrieked, "Crucify! Crucify!" Pilate said to them, "You take Him yourselves and do the crucifying. I find Him not guilty!" <sup>7</sup> The Jewish Authorities replied, "We have a Law. Based on this Law He ought to die for He claimed to be the Son of God."

<sup>8</sup> Upon hearing this Pilate became even more alarmed. <sup>9</sup> He returned to the Praetorium and began asking Jesus, "Where are you from (*or, What is your origin*)?" Jesus did not answer. <sup>10</sup> Pilate asked, "Do you refuse to speak to me? Are you not aware that I have power to either liberate you or to have you crucified?" <sup>11</sup> The response of Jesus was, "Of your own you have no power what-so-ever over me, were it not granted from above. It is for this reason that the one who betrayed me has greater sin than do you." <sup>12</sup> Upon hearing the answer Pilate was anxious to release Him but the Jewish authorities kept on shouting, "If you liberate Him you are no friend of Caesar's (*or, the Emperor*). Whoever sets himself up as a king declares himself to be in rebellion against Caesar."

<sup>13</sup> Now, when Pilate heard these words he brought Jesus out and sat down on the Judgment Seat, <*The "βῆμα" or "judgment seat" was usually located in a public gathering place where judgment was declared. One can be seen in Ancient Corinth.*> at a place called the stone pavement (*or perhaps, the mosaic pavement*) or in Hebrew "Gabbatha". <*"gbtha" was originally an Aramaic word meaning "ridge" or "elevated terrain".*> <sup>14</sup> It was the Day of Preparation, at about mid-day. He then said to the Jews, "Here is your king." <sup>15</sup> They then shrieked, "Away with Him! Away with Him! Crucify Him!" Pilate said, "Am I supposed to crucify your king?" The Chief Priests responded, "We have no king other than Caesar." <sup>16</sup> It was then that he handed Jesus over that He might be crucified.

### ***THE CRUCIFIXION OF JESUS***

<John 19:5-27>



<sup>17</sup> They took Jesus and He went out, carrying His cross. He went to a place called "the Place of the skull" *<An ancient tradition, surely not a correct one, says that the skull of Adam was at the foot of the cross. This tradition can be noted in paintings of the crucifixion by medieval artists. Several theories concerning the reason for the name exist. The name gives rise to the word "Calvary" which is from a Latin word for skull.>* or, in Hebrew, "Golgotha", *<"glgta" in Aramaic, "glgt" in Hebrew.>* <sup>18</sup> where they nailed Him to a cross along with two others at the same time, one on each side, with Jesus in the center. <sup>19</sup> Pilate wrote an inscription and had it attached to the cross. It said, "JESUS OF NAZARETH. THE KING OF THE JEWS." <sup>20</sup> Many of the people read this inscription for the location of the crucifixion of Jesus was near the city. The inscription was written in Hebrew, Latin and Greek. <sup>21</sup> The Chief Priests said to Pilate, "Do not write, 'The King of the Jews' but rather that He claimed to be the King of the Jews." <sup>22</sup> Pilate answered, "What I have written stands!" *(literally, What I have written, I have written!)* *<The form used gives the idea of the inscription being unchangeable.>*

<sup>23</sup> When the soldiers had crucified Jesus they took His clothing and divided it into four portions, a portion for each soldier. His tunic *<A shirt worn next to the skin.>* was seamless, woven from the top as one piece. *<It was customary among the Jews only for priests to wear such a seamless article of clothing.>* <sup>24</sup> It was for this reason that the soldiers said to one another, "We ought not tear it. Let's draw lots *(perhaps, roll dice)* for it." This took place so that the Writings might come true:

"They divided my clothing among them  
and for my tunic they drew lots." *(Psalm 22:18 LXX)*

<sup>25</sup> That was what the soldiers did. Standing near the cross of Jesus where His mother, His mother's sister, Mary, the wife of Cleophas *<The name is perhaps a variant transliteration of the Hebrew name Alphaeus. It means "a renowned father".>* and Mary of Magdala *(or, Magdalene)*. *<Magdala was a town on the west-central shore of the Sea of Galilee. It was also called Tarichea and was well known as a flourishing city and center of the fishing industry.>* <sup>26</sup> Jesus, seeing His mother and the disciple whom He loved standing there, said to His mother, "Woman, Look. Your son *(or, Look, he is your son)*," <sup>27</sup> and then said to the disciple, "Look, your mother *(or, she is your mother)*." From then on the disciple took her into his home.

### **THE DEATH OF JESUS**

*<John 19:28-30>*

<sup>28</sup> After these events Jesus, aware that everything was already completed *(or, accomplished)*, in order that the Writings would be brought to fulfillment, said, "I thirst." <sup>29</sup> A jar of sour wine was standing there so they stuck a sponge filled with sour wine on a [hyssop stick'] <sup>27</sup> *<Hyssop may have been the woody stalk of marjoram which would be very short, that adding to the understanding that the cross was not as tall as depicted in much Christian art. One Greek manuscript, 1242, uses the word "υσσοϋς" meaning "javelin" in place of "υσσωπος" or, "hyssop".>* and lifted it to His mouth. <sup>30</sup> When Jesus had taken the sour wine He said, "It is accomplished" and then, bowing His head, He yielded up the Spirit.

### **THE PIERCING OF JESUS' SIDE**

*<John 19:31-37>*

<sup>31</sup> Since it was the Day of Preparation, in order that the bodies might not remain on the cross

---

<sup>27</sup> {A} So: P66, A, B, D, K, L, W, X, Pi, Psi, 054, family 1, many other minuscules, Old Latin, Peshitta Syriac, Sahidic, Bohairic & Sub-Achmimic Coptic & Ethiopic. "mixed with gall on a hyssop stick" Theta, 892, 1195, 2174, one Old Latin, Harclean, some Palestinian Syriac and Armenian. Family 13 says the name with minor variants.

over the Sabbath, for the Sabbath was an especially important day, the Jewish authorities requested that Pilate have the legs broken <*The breaking of the legs would cause those who were crucified to be unable to breathe. The person who was crucified had to push up with his legs to give freedom to the muscles of the chest so that a breath could be taken. To have the legs broken would be tantamount to being unable to take another breath.*> and the bodies removed. <sup>32</sup> Therefore the soldiers came and broke the legs of the first man and also of the other who had been crucified with Jesus. <sup>33</sup> However, when they came to Jesus they saw that He was already dead. They did not break His legs. <sup>34</sup> One of the soldiers pieced His side with a spear and blood and water immediately flowed out. <*The pericardium which is around the heart was apparently pieced. The heart had burst and the 'blood and water' had gathered in the pericardium.*> <sup>35</sup> The one who saw this has borne witness. His testimony is correct and is given that you might believe. <sup>36</sup> This happened so that what was written should again be true: "Not one of His bones will be broken." (*Exodus 12:46, Numbers 9:12, Psalm 34:20*) <sup>27</sup> and in another passage, "They shall look at Him whom they have pierced." (*Zechariah 12:10*)

### **THE BURIAL OF JESUS**

<John 19:38-42>

<sup>38</sup> Following these events Joseph of Arimathea <*The name Joseph means "may the Lord add". Arimathea was a town northwest of Jerusalem.*> who was a disciple of Jesus, though secretly, for fear of the Jewish authorities, asked for the body of Jesus and Pilate permitted it, so he came to remove the body. <sup>39</sup> Nicodemus, <*The name means "conqueror of the people".*> the one who had in the past, called on Jesus at night, also came and brought a [mixture] <sup>28</sup> of myrrh. <*"Commiflora myrrah". Both bark and wood emit a strong odor. The gum was used in anointing oil.*> and aloes <*Not the succulent plant we think of. "Aquilaria Agallocha", sometimes mistakenly called "eaglewood" or "Santalum album" or "white sandalwood". A highly valued aromatic wood that is found in the inner core of the trunks and branches.*> weighing about one hundred Roman pounds. <*Seventy five pounds in our measurements. A Roman pound or "λίτρον" was the equivalent of twelve ounces.*> <sup>40</sup> Taking His body, they wrapped it along with the aromatic spices with strips of linen cloth as was customary as the Jewish method of burial. <sup>41</sup> There was a garden at the place where He was crucified and in the garden was a new tomb in which no one had ever been laid to rest. <sup>42</sup> They laid Jesus there because it was the Day of Preparation and the tomb was near at hand.

### **CHAPTER XX**

### **THE RESURRECTION OF JESUS**

<John 20:1-10>

<sup>1</sup> On the first day of the week (*literally, the day after the Sabbath*), very early in the morning, while it was still dark, Mary of Magdala (*or, Mary Magdalene*) came to the tomb and saw the stone was removed from the tomb. <sup>2</sup> She therefore ran off, going to Simon Peter and the other disciple whom Jesus loved and told them, "They have taken away the Lord from the tomb and we do not know where they have placed (*or, laid*) Him." <sup>3</sup> Peter and the other disciple immediately went to the tomb. <sup>4</sup> Both were running, but the other disciple ran faster than Peter and arrived at the tomb first. <*The poignancy of old age is seen in this verse. John writes this as an old man and reminisces about his former youth.*> <sup>5</sup> He stooped and as he looked in he saw the strips of linen cloth lying there. He, however, did not enter the tomb. <sup>6</sup> Then Simon Peter arrived and entered the tomb and saw the strips

---

<sup>28</sup> {C} So: P66, Aleph in the third corrective hand, A, D, K, L, X, Delta, Theta, Pi, 054, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "a package" Aleph in the original hand, B, W & Bohairic Coptic (margin). "a compound" Psi, 892 & 2174. "ointment" 1242 & Palestinian Syriac.

of linen cloth lying there <sup>7</sup> and the face cloth *<like a handkerchief or napkin>* that had been placed on his head, not lying with the strips of linen cloth but it was folded up in a place by itself. <sup>8</sup> Then the