

I have coloured Turmel's identifications of the second redaction (in italics)

– Neil Godfrey, November 2023

Turmel's note:

In this translation of the Fourth Gospel we have followed the indications contained in the previous introduction. Two versions were admitted: the first, the most important, was printed in Roman characters; the second, interspersed in the text of the first, was printed in italics.

THE WORD AND THE LIGHT

JOHN BAPTIST AND THE FIRST DISCIPLES

1. *In the beginning was the Word, and the Word was near God, and the Word was God.*
2 *This one was near God in the beginning.* 3 *All things were made through him, and without him was nothing made that was made.* 4 *In him was* life, and the life *was* the Light of men ¹. 5 And the Light shined in the darkness, and the darkness received it not. 6 There was a man sent from God; his name was John. 7 This one came for testimony, to testify concerning the Light, that all through him might believe. 8 This was not the Light, but his purpose was to bear witness to the Light. 9 The true Light, which enlightens every man, was coming into the world. 10 She was in the world, *and the world was made by him*, and the world knew her not. 11 *He* came to *him* and his people did not receive him. 12 But to all who received him, *to those who believed in his name,* *he* gave power to become children of God. 13 They were begotten ² not by blood, nor by the will of the flesh, nor by the will of man, but by God. 14 *And the Word became flesh* and *it* pitched his tent among us, and we have seen his glory, glory as that of the only son from his father. He was full of grace and truth. 15 *John testified to him, and he cried out, saying, "This is he of whom I said, He who comes behind me has gone before me because he was before me."* ³ 16 Because we have all received from his fullness the benefits of his goodness. 17 Because the Law was given by Moses; the benefits and the truth come from Jesus Christ. 18 No one has ever seen God; it is the only Son residing in the bosom of the Father who revealed it.

1. The original wording was probably: "God is life and life is the light of men."

2. Irenaeus and Tertullian read in their text: "He was begotten... (the Word). » It is a retouch intended to introduce the incarnation of the Word and his virginal conception.

3. This verse is due to a distraction on the part of the copyist who introduced here what we read in verse 30. The blunder, which already existed in the time of Irenaeus, is probably due to the Catholic editor.

19 This is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" » 20 He confessed, he did not deny, he confessed: "I am not the Christ". 21 They asked him, "What then? Are you Elijah?" » He said, "I am not." "Are you the prophet?" » He replied: "No". 22 *So they said to him, "Who are you? so that we may respond to those who sent us; what do you say about yourself?"* » 23 *He said, "I am the voice of one who cries in the wilderness: Make straight the way of the Lord, as the prophet Isaiah said ¹ .* 24 The messengers were among the Pharisees. 25 They asked him and said to him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?" » 26 John answered them, saying, "I baptize with water; there is someone among you whom you do not know ² ; 27 *He comes after me, and I am not worthy to untie the strap of his shoes."* 28 This happened in Bethany, beyond the Jordan, where John was busy baptizing.

1. These two overloaded verses appear to be borrowed from a lost gospel that Justin knew (Dial. LXXXVIII, 7).

2. The original text was probably: "Someone you do not know who will baptize in the spirit." Behind me comes the one who passed in front of me because he was before me. » - The current text of 27 was written under the influence of the synoptic tradition.

29 The next day he saw Jesus coming and said, "Behold *the Lamb* ³ of God, who takes away the sin of the world; 30 of him I said: Behind me comes one who passed before me, because he was before me. 31 And I did not know him; but it is to be manifested in Israel that I came to baptize in water. 32 And John testified, saying. "I saw the Spirit descending like a dove from heaven and remaining on him. 33 *And I did not know him; but he who sent me to baptize in water said to me, "He on whom you see the Spirit descending and remaining is the one who baptizes in the Holy Spirit."* ⁴ 34 And I saw and testified that he is the Son of God. 35 The next day John was still there and two of his disciples with him. 36 When he saw Jesus passing by, he said, "Here is *the Lamb* of God." 37 When the two disciples heard him saying these words, they followed Jesus. 38 When Jesus turned around and saw them following him, he said to them, 39 "Who are

you looking for? » They said to him: “Rabbi” (which means Master), where are you staying? » 40 He said to them, “Come and see.” So they came and saw where he was staying, and they stayed with him all that day. It was about the tenth hour. 41 Andrew, brother of Simon Peter, was one of the two who heard the words of John and followed Jesus. 42 He first found his own brother Simon and said to him: “We have found the Messiah” (which means Christ). 43 He brought him to Jesus. Having looked at him, Jesus said to him: “You are Simon son of John, your name will be Kephas” (which means Peter).

3. The original text was probably: "Behold the Son of God", for in verse 34 John the Baptist claims to have borne witness to the Son of God. The Lamb was introduced to establish a point of contact between the fourth Gospel and the Apocalypse.

4. Idle repetition of 31.

43 The next day Jesus wanted to go to Galilee. He found Philip and said to him: “Follow me.” 45 Now Philip was from Bethsaida, the city of Andrew and Peter. 46 Philip found Nathanael and said to him, “He of whom Moses spoke in the law, and of whom the prophets spoke, we have found: this is Jesus, the son of Joseph of Nazareth.” 47 Nathanael said to him, “Can anything good come from Nazareth? ”. Philip said to him: “Come and see.” 48 Jesus saw Nathanael coming towards him and said of him, “Here is truly an Israelite in whom there is no guile.” 49 Nathanael said to him, “How do you know me? » Jesus answered and said to him, “I saw you under the fig tree before Philip called you.” 40 Nathanael answered him, “Rabbi! you are the son of God, you are the king of Israel. » 51 Jesus answered him and said, “Because I said that I saw you under the fig tree, you believe; you will see greater things.” 52 And he said to him, “Verily, truly I say to you, you will see heaven opened and the angels of God ascending and descending on the Son *of Man*.”

THE WEDDING OF CANA

THE TEMPLE VENDORS

II. On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. 2 Now Jesus was also invited to the wedding as were his disciples. 3 And there was no wine because the wedding wine was exhausted.

Then Jesus' mother said to him: "There is no wine." 4 Jesus said to her, "What have I to do with you, woman? My time has not yet come." 5 His mother said to the servants, "Do whatever he tells you." 6 Now six stone urns were there for the purification of the Jews, each containing two or three measures. 7 Jesus said to them, "Fill the urns with water"; and they filled them to the top. 8 And he said to them, "Draw now and take to the butler." And they carried. 9 When the butler had tasted the water that had become wine (he did not know where it came from, but the servants who drew the water knew) he called the bridegroom, 10 and said to him, "We are still serving as first the good wine, and it is when people are drunk that the inferior wine is served. You have reserved the right wine for this moment." 11 This was the beginning of the miracles that Jesus performed. It took place in Cana in Galilee. And Jesus manifested his glory and his disciples believed in him. 12 After this he went down to Capharnaum, he and his mother and his brothers and his disciples; and they remained there a few days.

13 The Jewish Passover was near, and Jesus went up to Jerusalem. 14 *And he found in the temple people hanging oxen, sheep, and doves, and the money changers sitting.* 15 *And having made a whip of cords, he drove them all out of the temple, as well as the sheep and the oxen; and he threw the money of the money changers to the ground and overturned their tables.* 16 *And he said to the dove traders, "Take this away from here; do not make my Father's house a sales house."* 17 *His disciples remembered that it was written, "The zeal of your house devours me."* 18 *So the Jews answered and said to him, "What sign have you shown us that you have done this? »* 19 *Jesus answered them and said, "Destroy this temple, and in three days I will raise it up."* 20 *So the Jews said to him, "It took forty-six years to build this temple, and will you raise it up in three days? »* 21 *But he spoke of the temple of his body.* 22 *So when he rose from the dead, his disciples remembered that he had said these things; and they believed the Scripture and the word that Jesus had spoken.* ¹

1. This scene did not belong to the original version. Verse 16 where Christ says that the temple is the house of his Father is in contradiction with the speech to the Samaritan woman (IV, 21, 23) where Christ despises the temple of Jerusalem and only accepts worship in spirit and in truth. And verse 18, where the Jews ask what miracles Jesus performed, is in contradiction with I, 23 and III, 2.

23 Now while he was in Jerusalem during the Passover festival, many believed on his name when they saw the miracles that he did. 24 But Jesus did not trust them, because

he knew them all. 25 and because he had no need of testimony concerning man; for he himself knew what is in man.

THE INTERVIEW WITH NICODEMUS, AGAIN JEAN-BAPTISTE

III. Among the Pharisees was a leader of the Jews named Nicodemus. 2 He came to Jesus during the night and he said to him: "Rabbi, we know that you have come as a teacher from God; for no one can do the miracles that you do unless God is with him." 3 Jesus answered and said to him, "Truly, truly I say to you, no one unless he is born from above can see the kingdom of God." 4 Nicodemus said to him, "How can one be born when one is old? Can one enter a second time into his mother's womb and be born? 5 Jesus answered, "Verily, truly I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh; that which is born of the spirit is spirit. 7 Do not be surprised because I told you that you must be born from above. 8 The wind blows where it wants, and you hear its voice but you do not know where it comes from or where it is going; it is the same thing when one is born of the spirit." 9 Nicodemus answered and said to him, "How can this be? » Jesus answered and said to him, *"You are a doctor in Israel and do you not know this? 11 Truly, truly, I say to you, we know what we say and we have seen what we testify about, and you do not receive our testimony. 12 If you do not believe when I speak to you of earthly things, how will you believe when I speak to you of heavenly things? 13 And no one has ascended into heaven, except he who came down from heaven, even the son of the man who is in heaven."*

14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life. 16 For God so loved the world that he gave his only begotten son, that whoever believes in him should not perish but have everlasting life. 17 For God did not send his Son into the world to judge the world, but that the world might be saved through him. 18 Whoever believes in him will not be judged. He who does not believe is already judged, because he has not believed in the name of the only Son of God. 19 Now this judgment is that Light has come into the world, and men loved darkness rather than Light, because their deeds were evil. 20 For everyone who does evil hates the Light and does not come to the Light, lest his deeds be exposed. 21 But he who does the truth comes to the Light that his works may be made manifest, for they are made in God.

22 After this Jesus came and his disciples into the land of Judea, and remained there with them, and baptized. 23 Now John was baptizing at Enon near Salem, because there was water there in abundance, and people were going there to be baptized. 24 For John had not yet been thrown into prison. 25 So a dispute arose between the disciples of John and a Jew concerning purification. 26 And they came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he baptizes, and all come to him." 27 John answered and said, "No one can receive anything except what is given to him from heaven. 28 You yourselves are my witnesses that I said, I am not the Christ, but I have been sent before him. 29 He who has the wife is the husband. The bridegroom's friend who stands there and hears it, feels joy because of the bridegroom's voice: this joy is realized in me. 30 He must increase and I must decrease. 31 He who is from above is above all. He who is of the earth is of the earth and he speaks as being of the earth. He who comes from heaven 32 bears witness to what he has seen and heard, and no one accepts his testimony ¹. 33 He who received his testimony has certified that God is true. 34 For he whom God has sent speaks the words of God; for God does not give the spirit sparingly ². 35 The Father loves the Son and has entrusted everything into his hands. 36 He who believes in the Son has eternal life. He who does not believe in the Son will not see life; but the wrath of God remains on him.

1. The spiritual Christ complains of not finding faith around him. The masses only listen to the carnal Christ.

2. The one who abundantly received the spirit of God and who certified that we must have confidence in the good God, revealed to men in the guise of the spiritual Christ, is Marcion.

THE SAMARITAINE ¹ - THE OFFICER OF CAPHARNAÛM

1. In this page, the most beautiful in the whole New Testament, the spiritual Christ dismisses with equal disdain all temples as vain accessories. He dismisses all liturgies in which men have materialized their piety. It allows only worship "in spirit and in truth" to remain. He raises religion to a height where the priesthoods have not been able to maintain it. The various Christian churches have read his maxims without understanding them. Before them, the Catholic publisher did not understand them, and, under the guise of explaining them, he distorted them in two places.

IV. So Jesus knew that the Pharisees had heard that he was making more disciples and baptizing more than John. 2 However, Jesus did not baptize himself; but it was his disciples who baptized. 3 Then he left Judea and went again to Galilee. 4 Now he had to pass through Samaria. 5 So he came to a town in Samaria called Sychar, near the field that Jacob gave to his son Joseph. 6 Now there was Jacob's well. So Jesus, tired of the journey, sat at the well. It was about the sixth hour. 7 A woman from Samaria came to draw water. Jesus said to her: "Give me a drink." 8 For his disciples had gone to the city to buy provisions. 9 The Samaritan woman said to him, "How do you, being a Jew, ask me, a woman of Samaria, for a drink? » For the Jews have no relations with the Samaritans. 10 Jesus answered and said to her, "If you knew the gift of God and who it is who says to you, Give me a drink, you would ask him for a drink and he would give you living water. » 11 The woman said to him, "Lord, you have nothing to draw from, and the well is deep; how can you get living water? 12 Are you greater than our father Jacob, who gave us this well and drank from it himself and his sons and his flocks?" 13 Jesus answered her and said, "Whoever drinks of this water will thirst again; 14 But whoever drinks the water that I give him will never thirst again, and the water that I give him will become in him a spring of water springing up for everlasting life." 15 The woman said to him, "Lord, give me this water, so that I will not thirst nor come here to draw." 16 Jesus said to her, "Go, call your husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her:

"You rightly said that you have no husband; 18 for you have had five husbands, and the one you have now is not your husband. You told the truth." 19 The woman said to him, "Lord, I see that you are a prophet. 20 Our fathers worshiped on this mountain, and you say that Jerusalem is the place to worship. 21 Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 *You worship what you do not know; we worship what we know, because salvation comes from the Jews*¹. 23 But the hour is coming and has already come, when the true worshipers will worship the Father in spirit and in truth; for these are the worshipers that the Father asks for. 24 God is spirit, and in spirit and in truth his worshipers must worship him." 25 The woman said to him, "I know that the Messiah (called Christ) is coming. When he comes he will tell us all things." 26 *Jesus said to her, "I am he who speaks"*²). 27 At that time his disciples arrived, and they were surprised to see him talking with a woman. Yet no one said to him: "What do you ask her?" or: "What are you talking about with her?" » 28 Then the woman, leaving her urn, went into the city and said to the inhabitants, 29 "Come and see a man who told me everything that I have done. Would he not be Christ? ". 30 They went out of the city and came to him. 31 Meanwhile the disciples prayed to him, saying, "Rabbi, eat." 32 But he said to them, "I have food to eat that you do not know." 33 So the disciples said to one another, "Has anyone brought him food?" » 34 Jesus said to them, "My food is to do the will of

Him who sent me and to accomplish His work. 35 Do you not say that in four months the harvest will come? Behold I say unto you: Lift up your eyes, and look upon the fields; they are white for the harvest. 36 Already the reaper receives his wages and gathers fruit for eternal life, so that the sower rejoices along with the reaper. 37 For here the proverb is true: One is the sower, another is the reaper; 38 I have sent you to reap where you have not toiled. Others struggled, and you entered into their work.¹

1. This sentence, which reestablishes the superiority of the Jews over the Samaritans, contradicts the previous sentence where the temple of Jerusalem is assimilated to that of Mount Gerizim. It is from the Catholic publisher.

2. Addition to the original text. The Samaritan woman wonders (verse 30) if the one who spoke to her is not the Messiah, that is to say the expected national king. The Catholic publisher says it is. His contemporary Justin hoped to soon see the Messiah: descend from heaven to found an empire in Jerusalem.

1. The spiritual Christ who rules all times here addresses his disciples of 135. Those who sowed and toiled before them were probably Paul and his disciples.

39 Many Samaritans from that city believed in him because of the word of the woman testifying, "He has told me everything that I have done." 40 So when the Samaritans came to him, they begged him to stay with them; and he remained there two days. 41 And many more believed because of his word, 42 And they said to the woman, "It is no longer because of your report that we believe; for we ourselves have heard him, and we know that he is truly the savior of the world."

43 At the end of the two days he left there to go to Galilee. 44 *For Jesus himself testified that a prophet is not honored in his own country.*² 45 So when he came to Galilee, he was welcomed by the Galileans who had seen all that he had done in Jerusalem during the festival. 46 Then he came again to Cana in Galilee, where he had changed the water into wine. Now there was a royal officer in Capharnaum whose son was sick. 47 When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and heal his son who was about to die. 48 Then Jesus said to him, "Unless you see signs and wonders, you do not believe." 49 The royal officer said to him, "Lord, come down before my child dies." 50 Jesus said to him, "Go, your son lives." The father believed the word that Jesus spoke to him, and he left. 51 But as he was going down, his servants met him and told him that his son was alive. 52 Then he asked them at what time the best thing happened. So they said to him: "Yesterday, at the seventh hour, the fever left him." 53 The father recognized that at that very hour Jesus had said to him: "Your son lives." And he believed, he and all his

household. 54 This was the second miracle that Jesus performed when he returned from Judea to Galilee.

2. Addition clumsily borrowed from the synoptics.

BETHZATHA'S PARALYTIC

V. After this it was the feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem, near the Sheep Gate, a pool, called in Hebrew Bethzatha, which has five porticos. 3 There were many crippled people lying there, with the lame and the paralyzed, waiting for the movement of the water. 4 For an angel of the Lord came down at certain times into the pool and stirred the water. So the first one who entered the pool after the stirring of the water was cured of whatever infirmity it was. 5 There was a man who had spent thirty-eight years in his infirmity. 6 When Jesus saw him lying down and knowing that he had been infirm for a long time, he said to him, "Do you want to be healed?" 7 The crippled man answered him, "Lord, I have no one to throw me into the pool when the water is troubled; and as I approach, another comes down before me." 8 Jesus said to him, "Get up, pick up your mat and walk."

9 And the man was healed, and he took up his pallet and walked. Now it was the Sabbath day. 10 So the Jews said to the healed man, "It is the Sabbath, and it is not lawful for you to take away your pallet." 11 He answered them, "He who healed me said to me, 'Take up your pallet and walk.'" 12 They asked him, "Who is the man who said to you: Take up your pallet and walk?" 13 Now the cripple did not know who it was; for Jesus had departed from the crowd gathered in that place. 14 After this Jesus was in the temple and said to him, "Behold, you are healed; sin no more lest something worse happen to you."

15 The man went away and told the Jews that it was Jesus who had healed him. 16 For this reason the Jews pursued Jesus because he had done this on the Sabbath day. 17 But he answered them, "My Father does not cease from working, and I also work." 18 For this reason especially the Jews sought to kill him because, not content with violating the Sabbath, he called God his own father, making himself equal to God. 19 So Jesus answered them and said, "Verily, truly I say to you, the Son can do nothing of himself; he only does what he sees the Father doing; for what this one does, the Son also does. 20 For the Father loves the Son, and shows him everything he does; and he will show him greater works than these, so that you will be amazed. 21 For as the Father raises the dead and gives them life, so the Son gives life to whomever he wishes. 22 *For the*

*Father judges no one, but has given all judgment to the Son,*¹ 23 so that all may honor the Son as they honor the Father. He who does not honor the Son does not honor the Father who sent him. 24 Verily, verily I say unto you, He that keepeth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but have passed from death unto life. . 25 Truly, truly, I say to you, the hour is coming, and is now, when the dead will hear the voice of the Son of God, and those who hear it will live 26 for just as the Father has life in him, thus he gave to the Son to have life in him. 27 *And he gave him authority to do judgment, because he is the Son of man.* 28 *Do not be surprised at this, because the hour is coming when all who are in the tombs will hear his voice.* 29 *And those who do good will come out to the resurrection of life; those who have done evil for the resurrection of judgment* ². 30 *I can do nothing of myself. As I hear I judge, and my judgment is just because I seek not my own will, but the will of him who sent me.* 31 If I bear witness to myself, my testimony is not true. 32 Another bears witness about me, and I know that his testimony to me is true. 33 You sent to John, and he bore witness to the truth. 34 But I receive no testimony from man, but I speak these things that you may be saved. 35 John was the lamp burning and shining, and you were willing to rejoice for a moment in his light. 36 But I have a greater testimony than that of John; for the works which the Father has given me to do, these works which I do, bear witness concerning me that the Father has sent me. 37 And the Father who sent me has testified about me. You have never heard his voice, nor have you seen his face. 38 And you do not have his word dwelling in you, because you do not believe him whom he sent. 39 *Search the Scriptures, since you think that through them you have eternal life, and they are the ones that give testimony of me* ¹. 40 and you do not want to come to me to have life. 41 I do not glory in men. 42 But I know that you do not have the love of God in you. 43 I have come in the name of my Father, and you receive me not; if another presents himself in his own name, you will receive him. 44 How can you believe, you who glory in one another, and do not seek glory from God alone? 45 Do not think that I will accuse you before my Father. There is someone who will accuse you, *it is Moses* ² in whom you hoped. 46 *If you believed Moses, you would also believe me, because he wrote about me.* 47 *But if you do not believe his writings, how can you believe my words? »*

1. Addition in contradiction with III, 17, where Christ declares that he did not come to judge the world.

2. Addition which introduces the resurrection of the body. It is in absolute opposition to 24-26 which speak of a spiritual resurrection already accomplished.

1. Addition that cuts a sentence in two. In the context, Christ only invokes the testimony of the Good Father.

2. The primitive text designated the Creator without naming him.

THE BREAD OF LIFE

VI. After that Jesus went to the other side of the Sea of Galilee called Tiberias. 2 Now a great multitude followed him, because they had seen the miracles that he performed on the infirm. 3 Jesus went up to the mountain, and sat there with his disciples. 4 Now the Jewish festival, the Passover, was near. 5 So when he looked up and saw that a great multitude was coming to him, Jesus said to Philip, "Where shall we buy loaves for them to eat?" 6 Now he said this to test him, because he knew what he should do. 7 Philip answered him, "Two hundred denarii of loaves would not be enough for everyone to receive even a little." 8 One of his disciples, Andrew, brother of Simon Peter, said to him: 9 "There is a little boy here who has five barley loaves and two fish; but what is that for so many people?" 10 Jesus said, "Make them sit down." There was a lot of grass there. So the men sat down, numbering about five thousand. 11 So Jesus took the loaves, and gave thanks, and distributed them to those sitting; he also gave them two fish as much as they wanted. 12 When they were satisfied, he said to his disciples, "Gather the pieces that remain, so that nothing is lost." 13 So they gathered them and filled twelve baskets with the pieces of the five barley loaves, which remained after they had eaten. 14 So when they saw the miracle that he had done, the people said, "He is indeed the prophet who is to come into the world." 15 So Jesus, knowing that they were going to come and kidnap him to make him king, withdrew again to the mountain by himself. 16 When evening came, his disciples went down to the sea. 17 And they got into a boat and went to the other side of the sea, to Capharnaum. 17 Night had already come, and Jesus had not yet joined. 18 And the sea was stirred up by a great wind that blew. 19 When they had gone about twenty-five or thirty furlongs, they saw Jesus walking on the sea ¹ and approaching the boat, and they were afraid. 20 But Jesus said to them, "It is I; fear nothing ". 21 Then they wanted to take him into the boat, and immediately the boat landed at the place towards which they were heading.

1. The spiritual Christ is not subject to the law of gravity.

22 The next day the crowd, which stood on the other side of the sea, remembered that a boat had been there, and that Jesus had not got into it with his disciples, but that his disciples had gone away by themselves. 23 But from Tiberias there came boats near the place where they had eaten the bread on which the Lord had given thanksgiving. 24 When the crowd saw that neither Jesus nor his disciples were there, the people got into

the boats and came to Capharnaum seeking Jesus. 25 And when they found him on the other side of the sea, They said to him: "Rabbi, when did you come here? » 26 Jesus answered them and said, "Verily, truly I say to you, you seek me, not because you saw miracles, but because you ate the loaves and were satisfied. 27 Work to obtain, not the food that perishes, but the food that endures for everlasting life, *that the Son of Man may grant you, for it is he whom God the Father has marked with his seal.* 28 So they said to him, "What must we do to do the works of God? » 29 Jesus answered them and said, "This is the work of God, that you believe in him whom he has sent. » Then they said to him, "What miracle are you doing that we may see it and believe in you? What are you doing ? 31 Our fathers ate manna in the wilderness, as it is written: He gave them bread from heaven to eat. 32 Then Jesus said to them, "Verily, truly I say to you, Moses did not give you bread from heaven; but it is my Father who gives you the true bread from heaven; 33 for the bread of God is that which comes down from heaven and gives life to the world." 34 Then they said to him, "Lord, give us this bread always."

35 Jesus said to them, "I am the bread of life. He who comes to me will not have done, and he who believes in me will never thirst. 36 But I told you that you have seen and do not believe. 37 Whatever the Father gives me will come to me, and whoever comes to me I will not cast out; 38 because I came down from heaven, not to do my own will, but the will of him who sent me. 39 *But this is the will of him who sent me, that of that which he has given me I should lose nothing, but should raise it up again at the last day.* ¹ 40 For this is the will of my Father, that whosoever seeth the Son and believes in him to have eternal life, *and I will raise him up at the last day.*" ²

1. This verse duplicates 40.

2. The discourse on the bread of life only mentioned, in its original wording, eternal life. The promises of the resurrection with which he is strewn today (40, 44, 45) are not one with him. It's a veneer.

41 So the Jews murmured against him because he said, "I am the bread that came down from heaven." 42 And they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? » How does he now say to us: "I came down from heaven? » 43 Jesus answered them and said, "Do not murmur among yourselves. 44 No one can come to me unless the Father who sent me draws him, *and I will raise him up at the last day.* 45 *It is written in the prophets: They will all be taught by God.* Everyone who has heard the Father and has learned comes to me. 46 No one has seen the Father, except he who is of God; this one saw God. 47 Verily, verily I say unto you, he that believeth in everlasting life. 48 I am the bread of life. 49 Your fathers ate manna in the desert and died. 50 This is the bread that comes down from heaven, so that whoever

eats it will not die. 51 I am the living bread that came down from heaven. Whoever eats my bread will live forever; *and the bread that I will give for the life of the world is my flesh.* » : 52 *Then the Jews argued among themselves, saying: "How can he give us his flesh to eat?"* » 53 *So Jesus said to them, "Verily, truly, I say to you, Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.* 54 *Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.* 55 *For my flesh is true food, and my blood true drink.* 56 *He who eats my flesh and drinks my blood abides in me, and I in him.* 57 *As the living Father has sent me, and I live through the Father, so he who eats me will live through me.* 58 This is the bread that came down from heaven. Not like that which your dead fathers ate. He who eats the bread will live forever. »

59 These things he said in the synagogue, teaching in Capernaum. 60 So many of his disciples, after hearing it, said, "This is a hard speech; who can listen to it?" » 61 Jesus knowing in himself that his disciples were murmuring about this, said to them: *"This scandalizes you ?* 62 *And if you see the Son of man ascending where he was first?"*¹ 63 It is the spirit that gives life; the flesh is of no use; the words that I have spoken to you are spirit and life. 64 But there are some among you who do not believe." For Jesus knew from the beginning who those who did not believe were, and who it was who would betray him. 65 And he said, "Therefore I said to you, that no one can come to me except it has been given to him by the Father." 66 From that time many of his disciples departed and went no more with him. 67 Then Jesus said to the Twelve, "Do you also want to go?" » 68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. 69 And we have believed and have known that you are the Holy One of God." 70 Jesus answered them, "Have I not chosen twelve for you? But one of you is an enemy." 71 He spoke of Judas, son of Simon Iscariot. This one, one of the Twelve, was to deliver him.

1. Addition: the carnal Christ announces his bodily ascension to heaven. In contradiction with the following verse where the spiritual Christ declares that the flesh is of no use and invites his disciples to cast out of their minds belief in the carnal Christ.

THE FEAST OF TABERNACLES

VII. After this Jesus traveled in Galilee; for he would not travel into Judea, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of Tabernacles, was at hand. 3 His brothers therefore said to him, "Leave here and go to Judea, so that your

disciples may see the works that you are doing. 4 For we do not act in secret when we seek to appear. Since you do these things, manifest yourself to the world.” 5 For his brothers did not believe in him. 6 Jesus said to them, “My time has not yet come; but your time is always ready. 7 The world cannot hate you; but he hates me, because I testify about him that his works are evil. 8 You go up to the feast; I am not going to this feast, because my time is not yet fulfilled.” 9 Having said these things he remained in Galilee. 10 But when his brothers had gone up to the feast, then he himself went up, not openly, but in secret. 11 So the Jews were looking for him during the festival and said, “Where is he? » 12 And there was a great rumor about him in the crowd. Some said: “He is good.” The others said: “No, but he seduces the crowd.” 13 However, no one spoke openly about him for fear of the Jews. 14 When the middle of the feast had already arrived, Jesus went up to the temple and taught. 15 So the Jews were surprised and said, “How does he know letters, he who has not received instruction? »

16 So Jesus answered them and said, “My teaching is not mine, but that of him who sent me. 17 Whoever wants to do his will will know whether my teaching is from God or whether I speak from myself. 18 He who speaks of himself seeks his own glory; but he who seeks the glory of him who sent him, he is truthful and unrighteousness is not in him. 19 Did not Moses give you the Law? But none of you keeps the Law. Why are you trying to kill me? » 20 The crowd answered, “You have a demon!” Who is trying to kill you? 21 Jesus answered and said to them, “I have done one work, and you are all amazed. 22 Moses gave you circumcision, *not of Moses, for it comes from the patriarchs*,¹ and you perform circumcision on the Sabbath day. 23 While circumcision is received on the Sabbath day so as not to break the Law of Moses, you are angry with me because I healed a whole man on the Sabbath day². 24 Do not judge according to appearance, but judge according to righteousness. 25 Then some of the inhabitants of Jerusalem said, “Is this not the one they are looking for to kill? 26 And here he speaks openly and no one says anything to him! Would the leaders really have recognized that he is the Christ? 27 But we know where this one comes from; on the contrary, when Christ comes no one will know where he is from.” 28 So Jesus, teaching in the temple, cried out, “Do you know me and where I come from? I did not come of my own accord, but he who sent me is the one I say; and you don't know him. 29 I know him because I am his, and he sent me.” 30 Then they sought to arrest him; but no one could lay hands on him, because his hour had not yet come. 31 But many in the crowd believed in him and said, “When the Christ comes, will he do more miracles than this one is doing? » 32 The Pharisees heard the crowd murmuring these things about him; and the chief priests and the Pharisees sent bailiffs to arrest him. 33 So Jesus said, “I have yet a short time to be with you, and then I will go to him who sent me. 34 You will seek me and you will not find me, and where I am you will not be able to come.”³ 35 Then the Jews said among themselves, “Where must he go, that we will not find him?” Will he go to the

Jews who are scattered among the Greeks, and teach the Greeks? 36 What is the meaning of this word which he spake, Ye shall seek me, and ye shall not find me, neither shall ye be able to come where I am? » 37 On the last day of the festival, which was the great day, Jesus stood and cried out, "He who is thirsty, let him come and drink." 38 Whoever believes in me, rivers of living water will flow out of him, *as the Scripture says.*" 39 *Now he said this about the Spirit, which those who believe in him should receive; for the Spirit was not yet because Jesus was not yet glorified* ¹. 40 Among the crowd who heard these words some said: "This is truly the prophet." 41 Others said, "It is Christ."

1. Gloss which contradicts the explanation given by the spiritual Christ
2. This is the healing recounted in chapter V.
3. When they have put Jesus to death, they will look for him in the tomb; he won't be there. He will be with his Father, where the Jews cannot go.

1. Montanist gloss.

Others said, "Can Christ come from Galilee?" 42 Does not the Scripture say that Christ will come from the race of David and from the village of Bethlehem where David was from? » ² 43 There was therefore division in the crowd regarding him. 44 Some of them wanted to arrest him, but no one laid hands on him.

2. The author has shown in advance the falsity of this opinion, in verse 28 where Jesus declares to the Jews that they wrongly imagine they know his origin.

45 So the officers came to the chief priests and the Pharisees. And they said to them, "Why didn't you bring him? » 46 The bailiffs replied, "No man has ever spoken as this man speaks." 47 The Pharisees answered them, "Have you also been deceived? 48 Is there any one among the rulers and Pharisees who believed in him? 49 But this crowd who do not know the Law, they are all cursed people! » 50 Nicodemus, one of them said to them: 51 "Does your law judge a man before he has heard him and knows what he has done? » 52 They answered and said to him, "Are you also from Galilee? Examine and you will see that no prophet has come out of Galilee. »

THE ADULTEROUS WOMAN ³

3. This story is missing in the four oldest Greek manuscripts; the Greek Fathers did not know it; it is missing in most versions as well as in the oldest manuscripts of the pre-Hieronymian Vulgate. Moreover, the play presents us with a special vocabulary (see Comély's confession, *Introductio in libre sacras*, III, 235) and it cuts the context into which it is thrown into two sections (VIII, 12 follows VII, 52) . However, the story in question is already known to Papias (in Eusebius, *Hist. eccl.*, III, 39, 17), and is very old. See Loisy, *the Fourth Gospel*, p. 278.

53 *And everyone went to his house.*

VIII. *Jesus went to the Mount of Olives. 2 But the next morning he went again into the temple, and all the people came to him, and sitting down he taught them.*

3 Now the scribes and the Pharisees brought a woman caught in adultery, and having placed her in the middle, 4 they said to him, "Master, this woman has been caught in the act of adultery. 5 In the Law Moses commanded us to stone these women; So what do you say?" 6 But they said this to set a trap for him, so that they would have something to accuse him of. Now Jesus stooping down and wrote with his finger on the ground. 7 As they continued to question him, he stood up and said to them: "Let him who is without sin among you throw the first stone at her." 8 And stooping down again, he wrote on the earth. 9 When they heard this, they withdrew one by one, beginning with the oldest. And he was left alone with the woman who was in the middle. 10 Having stood up, Jesus said to the woman; "Where are they 1 Has no one condemned you?" 11 It says: "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more ".

THE FEAST OF TABERNACLES (continued)

12 Then Jesus spoke to them again and said, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." 13 Then the Pharisees said to him, "You bear witness to yourself; your testimony is not true." 14 Jesus answered and said to them, "Even though I bear witness to myself, my testimony is true, because I know where I came from and where I am going. You don't know where I come from and where I'm going. 15 You judge according to the flesh, but I judge no one. 16 And if I judged my judgment would be true, because I am not alone, but there are I and him who sent me. 17 In your law it is written that the testimony of two men is true. 18 I bear witness to myself, and the Father who sent me bears witness to me." 19 Then they said to him, "Where is your Father? » Jesus replied: "You know neither me nor my Father. If you knew me, you would know my Father." 20 He said these words

while teaching in the temple in the place where the treasure was; and no one stopped him because his time had not yet come.

21 He said to them again, "I am going and you will seek me, but you will die in your sin. Where I am going you cannot come." 22 Then the Jews said, "Will he kill himself since he said, Where I am going you cannot come? » 23 And he said to them, "You are from below; I am from above. You are of this world; I am not of this world. 24 So I told you that you will die in your sins; for if you do not believe that I am [what I have just said] you will die in your sins." 25 So they said to him, "Who are you? » Jesus said to them: "I follow first what I say to you. 26 I have much to say and judge about you. But he who sent me is truthful; and what I heard from him I tell the world." 27 They did not understand that he was speaking to them about the Father. 28 Jesus therefore said, *"When you have lifted up the Son of Man, then you will know what I am."*¹ I do nothing of myself, but as the Father has taught me, I speak. 29 And he who sent me is with me, and he does not leave me alone, because I always do that which pleases him." 30 As he said these things, many believed on him. 31 Jesus therefore said to the Jews who believed in him, "If you continue in my word, you will truly be my disciples. 32 You will know the truth, and the truth will set you free." 33 They answered him, "We are the descendants of Abraham, and we have never been slaves to anyone. How do you say we will become free? 34 Jesus answered them, "Verily, truly I say to you, whoever commits sin is the slave of sin. 35 But the slave does not remain in the house forever, but the son always abides in it. 36 If therefore the Son sets you free, you will be free indeed. 37 I know that you are the descendants of Abraham. But you seek to kill me because my word does not penetrate you. 38 I speak what I saw in my Father, and you therefore do what you saw in your father." 39 They answered and said to him, *"Abraham is our father."* Jesus said to them, *"If you were Abraham's children, you would do the works of Abraham. 40 But now you seek to kill me, who have told you the Truth that I have learned from God; Abraham did not do this. 41 You do the works of your father."* They said to him:

1. This reflection cuts the thread of the speech.

"We are not products of fornication; we have no father but God." 42 Jesus said to them, "If God were your Father, you would love me, for I came from God and have come; for I did not come of myself, but he sent me. » 43 Why do you not understand my language? Because you cannot listen to my word. 44 You are of the Devil and you want to fulfill the desires of your father. He was a killer of men from the beginning, and he does not stand in the truth because there is no truth in him. When he tells lies, he speaks from his own heart because he is a liar and the father of lies ¹. 45 But you do not believe me because I speak the truth. 46 Who among you will convict me of sin? If I'm telling the truth why

don't you believe me? 47 He who is of God hears the words of God; you do not listen because you are not of God.” 48 The Jews answered and said to him, “Are we not right in saying that you are a Samaritan and have a demon? » 49 Jesus answered, “I have no devil, but I honor my Father and you insult me. 50 I do not seek my glory; there is one who seeks it and who judges. 51 Verily, verily I say unto you, he that keepeth my word shall never see death.” 52 The Jews said to him, “Now we see that you have a demon. Abraham is dead, and the prophets also, and you say: He who keeps my word will never taste death. 53 Are you greater than our father Abraham who died? The prophets also died. Who do you pretend to be? » 54 Jesus answered: “If I glorify myself, my glory is nothing. He who glorifies me is my Father whom you say is your God. 55 And you do not know him. But I know him. And if I said I didn't know him, I'd be a liar like you. But I know him and I keep his word. 56 *Abraham our father rejoiced in the hope he had of seeing my day. He was able to do it and he was happy.* 57 *Then the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”* 58 *Jesus said to them, “Verily, truly I say to you, before Abraham was, I am”*¹. 59 Then they took stones to throw at him. But Jesus disappeared and left the temple.

1. The text is sick (literally: “he is a liar and his father.”). We can only give a conjectural translation.

1. Enclave intended to prove that Jesus is not an enemy of the Old Testament and that he was almost fifty years old when he died. Irenaeus who supports this feeling (II, 22, 5) attaches great importance and supports it on high authorities among whom was undoubtedly the author of this enclave.

THE BORN BLIND

IX. As he passed by he saw a man blind from birth, 2 And his disciples asked him, saying, “Rabbi, who sinned, whether he or his parents, that he was born blind?” 3 Jesus answered, “It is not because he or his parents sinned, but that the works of God might be manifested in him.” 4 We must do the works of him who sent us while it is day. The night comes when no one can work. 5 As long as I am in the world, I am the light of the world.” 6 Having said these things, he spat on the ground and made mud with his saliva. Then he smeared his eyes with this mud, 7 and said to him, “Go and wash in the pool of Siloam, (which means “Sent”). So he went to wash, and when he came back he saw, 8 Then his neighbors and those who had previously seen him begging said, “Wasn't this he who was sitting and begging?” ”) 9 Some said, “It's him.” The others said: “No, but it's someone who looks like him.” He said, “It is I,” 10 So they said to him, “How then

were your eyes opened?" 11 He answered, "The man called Jesus made mud and smeared it on my eyes, and said to me, "Go to Siloam and wash." So I went and washed and saw," 12 They said to him, "Where is he? » He said, "I don't know." 13 They brought the formerly blind man to the Pharisees. 14 Now it was on the Sabbath that Jesus made mud and opened his eyes. 15 The Pharisees also asked him again how he had received his sight. He said to them: "He put mud on my eyes, then I washed, and I see." 16 Then some Pharisees said, "This man is not from God, because he does not keep the Sabbath." Others said; "How could a sinful man perform such miracles? » And division was among them. 17 So they said again to the blind man, "What do you say about him who opened your eyes? » He said: "He is a prophet." 18 Then the Jews did not believe that he had been blind and had received his sight until they had called his parents, 19 and they asked them, saying, "Is this your son whom you say was born blind? How then does he see now? » 20 Then his parents answered and said, "We know that he is our son and that he was born blind. 21 But we do not know how he sees now, and we do not know who opened his eyes. Question him. He is old: he will talk about what concerns him." 22 His parents said these things because they feared the Jews; because the Jews had already decided that anyone who recognized Jesus as the Christ would be excluded from the synagogue. 23 Therefore his parents said, "He is old: ask him." 24 So they called again to the man who had been blind, and said to him, "Give glory to God. We know this man is a sinner." 25 Then he answered, "Whether he is a sinner I do not know; what I know is that I was blind and now I see." 26 So they said to him, "What has he done to you? How did he open your eyes? » 27 He answered them, "I have already told you and you did not listen. What else do you want to hear? Do you also want to be his disciples? »

28 They reviled him and said, "Be his disciple; We are the disciples of Moses. 29 We know that God spoke to Moses; but this one we do not know where it comes from." 30 The man answered and said to them, "The strange thing is that you do not know where he is from, although he opened my eyes." 31 "We know that God does not listen to sinners, but he listens to those who honor him and do his will. 32. It has never been heard of anyone opening the eyes of a man born blind. 33 If he were not God he could do nothing." 34 They answered and said to him, "You were born entirely in sin and will you teach us? » And they threw him out. 35 Jesus heard that they had thrown him out. And having met him, he said to him: "Do you believe in the Son of God?" ¹ 36 He answered and said, "And who is he, Lord, that I should believe in him? » 37 Jesus said to him, "You have seen him, and he is the one who speaks to you." 38 11 said: "I believe, Lord." And he bowed down before him. 39 *And Jesus said, "I have come into this world for a turning of things, that those who cannot see should see, and those who see should become blind.. 40 Those of the Pharisees who were with him heard him and*

said to him : "Are we blind too?" 41 Jesus said to them, "If you were blind, you would not have sin. But now you say: We see; Your sin remains. ¹

1. Lesson from the Alexandrinus and the Vulgate, which must be primitive.
Modern editors read: Son of man.

1. It is the Catholic Christ who speaks here. He blinds the Jews and opens the eyes of the pagans. He reverses the situations (literally: he "judges"; but this word here designates the result of the sentence rather than the sentence itself). On the contrary, the spiritual Christ teaches that the Jews do not know God, the true God, that is to say the good God.

THE GOOD SHEPHERD - THE DEDICATION

X. "Verily, verily I say unto you, He that entereth not by the gate into the fold of the sheep, but entereth otherwise, the same is a thief and a robber. ² 2 But he that entereth through the door is the shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice, and he calls his sheep by name, and he brings them out. 4 When he has brought out all his sheep, he goes before them, and the sheep follow him because they know his voice. 5 But they do not follow a stranger, and they will depart from him, because they do not know the voice of strangers." 6 This is the parable that Jesus told them; but they did not understand what he was talking to them about. 7 Then Jesus said to them, "Verily, truly I say to you, I am the door of the sheep. 8 All who came were thieves and robbers, but the sheep did not listen to them. 9 I am the door; whoever enters through me will be saved. He will go in and he will go out and he will find pasture. 10 The thief comes only to steal, to kill and destroy. I came so that we might have life and have it abundantly.

2. Jesus is the door of the sheep: he is also their shepherd. The two allegories are intertwined. To enter the sheepfold through the door is to have faith in the spiritual Christ.

11 I am the good shepherd. The good shepherd lays down his life for his sheep. 12 The hireling, who is not a shepherd and whose sheep are not his, sees the wolf coming, and he abandons the sheep and flees. And the wolf takes them away and scatters them. 13 Because he is a hireling and has no concern for the sheep. 14 I am the good shepherd, and I know my sheep and my sheep know me. 15 As the Father knows me, I know the Father, and I lay down my life for the sheep. 16 I have other sheep who are not of this

fold. I must bring these too, and they will hear my voice, and there will be one flock, one shepherd ¹. 17 The Father loves me because I lay down my life to take it back. 18 No one takes it from me; I give it of my own accord. I have the power to give it and the power to take it back ². I have received command from my Father.”

1. Among Christians there are some who know only Christ; carnal, who have not heard of the spiritual Christ. These sheep have not yet entered the fold. Jesus will bring them in.

2. Jesus abandons his spiritual body to his executioners. At a time that he has fixed in advance, he removes life from this body. He sets it aside voluntarily and temporarily to then take it back. When he gave his life for his sheep, they are his and no one can take them away from him (28. 29).

19 Division was again among the Jews because of these words. 20 Many of them said, “He has a demon and is delirious; Why are you listening to him?” 21 Others said, “These words are not from someone who is demon-possessed. Can a demon open the eyes of the blind? »

22 Now the Dedication came to Jerusalem. It was winter. 23 And Jesus walked in the temple under Solomon's portico. 24 So the Jews surrounded him and said to him, “How long will you hold our spirit in suspense? If you are the Christ, tell us clearly.” 25 Jesus answered, “I have told you and you do not believe. The works I do in my Father's name bear witness for me. 26 But you do not believe because you are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 And I give them everlasting life, and they shall never perish, and no one shall take them out of my hand. 29 The Father who gave them to me is greater than all, ¹ and no one can take them out of the hand of my Father. 30 I and the Father are one.” 31 The Jews again took stones to stone him. 32 Jesus answered them, “I have shown you many good works from the Father. For which of these works are you stoning me? 33 The Jews answered him, “We are not stoning you for a good work, but because of your blasphemy and because you, being a man, make yourself God.” 34 Jesus answered them, “Is it not written in your law: I said, Are you gods? 35 Whereas these are called gods to whom the word of God came, and the Scripture cannot be broken, 36 whom the Father has sanctified and sent into the world, you say that he blasphemes because I said: I am the Son of God. 31 If I do not the works of my Father, do not believe me. 38 But if I do them and you do not believe me, believe my works, so that you may know and know that the Father is in me and I am in the Father.” 39 So they sought to arrest him, and he escaped from their hands. 1. The Father is greater than all his enemies, including the Prince of this world. Cf. I Jo., IV, 4: “He who is in you is greater than he who is in the world.”

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40 And he went again to the other side Jordan, to the place where John had baptized before, and he remained there. 41 And many came to him and said, "John did no miracle, but everything that John said about him is true." 42 And there many believed in him.

THE RESURRECTION OF LAZARUS

XI. Now there was a sick man, Lazarus of Bethany, the village of Mary and her sister Martha. 2 Mary was she who anointed the Lord with ointment and wiped his feet with her hair, and Lazarus who was sick was her brother. 3 So the sisters sent to him, saying, "Lord, the one you love is sick." 4 To this news Jesus said: "This illness does not lead to death; but it is for the glory of God, that the Son of God may be glorified through it," 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when he heard that Lazarus was sick, he remained two days in the place where he was. 7

After this he said to his disciples, "Let us go again to Judea." 8 His disciples said to him, "Rabbi, the Jews recently sought to stone you, and are you going there again? » 9 Jesus answered, "Are there not twelve hours in the day? He who walks in the day does not stumble, because he sees the light of the world. 10 But he who walks by night stumbles, because the light is not in him." 11 He said these things, and after that he said to them, "Lazarus, our friend, is sleeping; but I'm going to wake him up." 12 His disciples therefore said to him, "Lord; if he sleeps, he will recover." 13 But Jesus spoke of his death, and they thought that he spoke of the drowsiness of sleep. 14 Then Jesus said to them openly, "Lazarus is dead; 15 and I rejoice over you, that you may believe, since I was not there. But let's go to him." 16 Then Thomas, surnamed Didymus, said to his companions, "Let us also go and die with him."

17 Jesus came and found Lazarus four days in the tomb. 18 Now Bethany was near Jerusalem, about fifteen furlongs distant. 19 And many Jews came to Martha and Mary to comfort them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting at home. 21 Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. 22 And now I know that whatever you ask of God, God will do it for you." 23 Jesus said to him, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to him, "I am the resurrection and the life ¹ ;

he who believes in me, even if he dies, will live; 26 and whoever lives and believes in me will never die. Do you believe this? » 27 She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God who came into the world." 28 Having said these words, she went away and secretly called Mary her sister, saying to her: "The Master is here and he is calling you." 29 When she heard this, she got up quickly and came to him. 30 For Jesus had not yet entered the village, but was at the place where Martha had come to meet him. 31 The Jews therefore who were with Mary at home and comforting her, seeing her rise quickly and go out, followed her, thinking that she was going to the tomb to weep there. 32. So Mary, when she came to where Jesus was, having seen him, fell at his feet, saying to him: "Lord, if you had been there, my brother would not have died.

1. Christ is both the resurrection and the life. He provides resurrection through the life he gives when he establishes his dwelling in the Soul of the believer. He provides it at the same time as life.

33 So when Jesus saw her weeping and the Jews who came with her weeping, he trembled in spirit and was troubled himself. 34 And he said, "Where have you put it? » They said to him: "Lord, come and see." 35 Jesus wept. 36 Then the Jews said, "See how he loved him! » 37 Some of them said, "Could not he who opened the blind man's eyes keep him from dying? »

38 Jesus, trembling within himself again, came to the tomb. It was a vault and a stone was placed above it ¹. 39 Jesus said, "Remove the stone." Marthe, the dead man's sister, said to him: "Lord, he already smells, because he has been there for four days." 40 Jesus said to him, "Did I not tell you that if you believe, you will see the glory of God? » 41 So they removed the stone. Then Jesus looked up and said: "Father, I thank you that you have heard me. 42 I knew that you always hear me; but I have said this for the sake of the crowd around me, that they may believe that you have sent me." 43 And when he had said these things, he cried with a loud voice, "Lazarus, come outside." 44 The dead man came out, his hands and feet bound with bands, and his face wrapped in a cloth. Jesus said to them, "Loose him and let him go." 45 Then many of the Jews who came to Mary, having seen what Jesus had done, believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done. 47 So the chief priests and the Pharisees assembled a council and said, "What are we to do, since this man is doing many miracles? 48 If we leave him like this, everyone will believe in him, and the Romans will come and destroy our city and our nation." 49 One of them, Caiaphas, *who was high priest that year*, ² said to them: "You understand nothing. You do not reflect that it matters to you that one man should perish for the people, and that the whole nation should not perish." 51 *Now he does not say this of himself; but, being high priest*

that year, he prophesied that Jesus should die for the nation. 52 And not only for the nation, but to gather together into one body the children of God who are scattered abroad. 53 So from that day on they were determined to put him to death. 54 Therefore Jesus no longer walked among the Jews in broad daylight; but he withdrew into the country near the wilderness, to a city called Ephraim, and dwelt there with his disciples. 55 Now the passover of the Jews was near, and many, before the passover, went up from that land to Jerusalem to purify themselves. 56 So they sought Jesus and said to one another as they stood in the temple, "What do you think? Won't he come to the party? » 57 Now the chief priests and the Pharisees had ordered all who knew where he was to denounce him, so that they might arrest him.

1. The stone was above; so the vault was dug from top to bottom.
2. In the original version the high priest in office is Anne (see further note on XVIII, 13). The Catholic editor invented neither Caiaphas nor his observation; but it was he who made Caiaphas the acting high priest and who transformed his observation into a prophecy.

THE LAST TRIP TO JERUSALEM

XII. So, six days before the Passover, Jesus came to Bethany where Lazarus was, whom Jesus had raised from the dead. 2 So they made him a feast there; Marthe served and Lazare was one of the guests with him. 3 So Mary took a pound of very expensive ointment of pure spikenard, and anointed Jesus' feet and wiped them with her hair, and the house was filled with the odor of the ointment. 4 Now Judas Iscariot, one of his disciples who was to betray him, said: 5 "Why was this ointment not sold for three hundred denarii which would have been given to the poor?" 6 Now he said this, not because he cared for the poor, but because he was a thief and held the purse and took what was put into it. 7 Jesus therefore said, "*Leave it, that she may preserve it*"¹ for the day of my burial." 8 For you will always have the poor among you, but you will not always have me." 9 So many of the Jews heard that Jesus was there. And they came, not only for Jesus' sake, but to see Lazarus, whom he had raised from the dead. 10 Now the chief priests decided to put Lazarus to death, 11 because many of the Jews were going away because of him and believing in Jesus.

1. Retouching. The story suggests that all the perfume has been poured out and there is none left.

12 The next day the people, who came in large crowds to the festival, having heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees and went to meet him. And they shouted: "Hosanna! Blessed is he who comes in the name of the Lord and is the king of Israel." 14 *Jesus having found a donkey, sat on it as it is written:* 15 *Do not be afraid, daughter of Zion, here comes your king, sitting on the colt of a donkey!* 16 *His disciples did not understand these things at first. But when Jesus was glorified, then they remembered that these things were written of him, and that they had done them concerning him*¹. 17 So the crowd that was with him testified that he had called Lazarus from the grave, and that he had raised him from the dead. 18 Therefore the crowd came to meet him, because they had heard that he had done this miracle. 19 So the Pharisees said to one another, "You see that you gain nothing. Now the world is marching behind him."

1. Addition which cuts the thread of the story. It introduces a prophetic argument which is also found in Matthew and in Justin (I Apol., XXXV, 11; Dialogue, HIM, 3).

20 There were some Greeks among those who had gone up to worship at the feast. 21 So they went to Philip from Bethsaida in Galilee and asked him, "Lord, we want to see Jesus." 22 Philip came to Andrew and spoke to him; Andrew and Philip came to Jesus and spoke to him. 23 Jesus answered them, saying, "*The hour has come for the Son of Man to be glorified.*" 24 Truly, truly, I say to you, until the grain of wheat that falls into the ground dies, it remains alone; but when he died he bore much fruit. 25 He who loves his life will lose it; and he who hates his life in this world will keep it for eternal life. 26 If anyone serves me, let him follow me; and where I am, there my servant will also be. If anyone serves me, my Father will honor him. 27 Now my soul is troubled. And what will I say? Father, deliver me from this hour? But, that's why I arrived at this time. 28 Father, glorify your name! »

So a voice came from heaven: "I have glorified him and will glorify him again." 29 So the crowd that stood there and heard it said that it was a clap of thunder. Others said: "It was an angel who spoke to him." 30 Jesus answered and said, "This voice did not come because of me, but because of you. 31 *Now is the judgment of this world.* Now the Prince of this world will be thrown out. 32 And I, when I am lifted up from the earth, will draw all things to myself." 33 *He said this to indicate by what death he was to die*¹ 34 *The crowd therefore answered him: "We have learned by the Law that Christ must remain forever; How do you say that the Son of Man must be lifted up?"*² *Who is this Son of Man?* » 35 *Jesus therefore said to them,* "The light is still among you for a little while. Walk while you have the light, lest darkness overtake you; he who walks in the darkness

does not know where he is going. 36 While you have the light, believe in the light, that you may be children of light.”

1. The elevation spoken of in the preceding verse is the return of the spiritual Christ to heaven. Compare “I go to the Father. » (XIV, 28; XVI, 10, 16, 28); “I’m going to you. » (XVII, 11). Here it is interpreted by the crucifixion. Artificial gloss.

2. Reference to III, 14, a piece which, like this, is from the Catholic interpolator.

Jesus said these things and, turning away from them, disappeared. 37 But after he had done so many miracles before them, they did not believe in him. 38 *That what the prophet Isaiah said might be fulfilled: “Lord, who has believed our message? And to whom has the arm of the Lord been revealed? »* 39 *Therefore they could not believe, because Isaiah said again: 40 “He has blinded their eyes and hardened their hearts, so that their eyes would not see, and their heart would not understand, that let them not convert and let me not heal them.”* 41 *Isaiah said these things because he saw his glory and spoke of him.* 42 However, even among the leaders, many believed in him; but because of the Pharisees they did not confess, lest they be cast out of the synagogue. 43 For they loved the glory of men better than the glory of God. 44 Now Jesus cried out and said, “He who believes in me does not believe in me, but in him who sent me. 45 And he who sees me sees him who sent me. 46 I have come as a light into the world, so that whoever believes in me will not remain in darkness. 47 And if anyone hears my words and does not keep them, I will not judge him. For I have not come to judge the world, but to save the world. 48 He who rejects me and does not receive my words has his judge; *the speech that I have spoken*, he will judge in the last day ¹. 49 Because I have not spoken of myself. But the Father who sent me commanded me what I should say, what I should speak about. 50 And I know that his commandment is eternal life. So the language I use, I use it as the Father told me.”

1. This designated, in the primitive text, the Creator. The gloss puts an inconsistency in the mouth of Christ who declares that he personally will not judge but that his speech will judge!

WASHING THE FEET

XIII. Before the feast of the Passover Jesus, knowing that his hour had come to pass from this world to his Father, having loved his own who were in the world, loved them to the end. 2 A supper having taken place, when the Devil ² had already put into the heart of Judas Iscariot, son of Simon, the thought of betraying him, 3 knowing that the Father

had given everything into his hands, and that coming from God, he was going to God, 4 he got up from the table, took off his clothes and took a cloth and girded himself with it. 5 Then he poured water into a basin and began to wash the feet of his disciples and to wipe them with the cloth with which he was girded. 6 So he came to Simon Peter. He said to him: "You, Lord, wash my feet!" » 7 Jesus answered and said to him, "What I am doing you do not understand now; you will understand it then." 8 Peter said to him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you will have no part with me." 9 Simon Peter said to him, "Lord, not only my feet, but my hands and my head." 10 Jesus said to him, "He who has passed through the bath³ does not need to be washed; but it is pure throughout. And you are pure, but not all." 11 For he knew him who would betray him. This is why he says: "You are not all pure".

2. The Devil, who reappears later (27) under the name of Satan, is the Prince of this world, the Creator.

3. Baptism. When we are baptized we are pure. The Johannine Christ washes the feet of his disciples, not to purify them, but to give them a lesson in humility and hospitality. They must receive with honor those whom the spiritual Christ sends (20). The third Johannine epistle mentions a certain Diotrefes who does not receive the envoys of the spiritual Christ and prevents them from being received. This Diotrefes is the type of Catholic bishops.

12 So when he had washed their feet and took his clothes and sat down again, he said to them, "Do you know what I have done to you?" 13 You call me Master and Lord, and you say well, for I am. 14 If then I, Lord and Master, have washed your feet, you also must wash one another's feet. 15 For I have given you an example, that as I have done to you, you also should do. 16 Truly, truly, I say to you, the servant is not greater than his lord, nor the apostle greater than the one who sent him. 17 If you know these things, you will be happy, provided you do them. 18 *I'm not talking about you all. I know the ones I chose. But the Scripture must be fulfilled: "He who eats bread with me has lifted up his heel against me. 19 I am telling you now before it happens, so that when it happens you will believe what I am"*¹; 20 Truly, truly I say to you, whoever receives anyone I send receives me. , and he who receives me receives him who sent me."

1. Addition which confuses the text in which it is thrown.

21 Having said these things, Jesus was troubled in spirit, and he made a formal declaration, saying, "Verily, truly I say to you, one of you will betray me." 22 The disciples looked at one another, not knowing whom he was speaking of. 23 One of his disciples was lying on Jesus' bosom, the one whom Jesus loved. 24 So Simon Peter

beckoned to him and said to him, "Say who this is that he is talking about." 25 So he leaned on Jesus' chest and said to him, "Lord, who is this? » 26 Jesus answered, "This is the one for whom I will dip the piece and to whom I will give it." So having dipped the piece, he took it and gave it to Judas, son of Simon Iscariot. 27 And when Judas had received the piece, then Satan entered into him, Jesus therefore said to him, "What you do, do it quickly." 28 But none of the guests understood why he said this to him. 29 For some thought that when Judas had the purse, Jesus said to him, "Buy what we need for the festival," or that he commanded him to give something to the poor. 30 So he having taken the piece, went out immediately. It was night.

THE DISCOURSE AFTER THE LAST SUPPER

31 So when he had gone out, Jesus said, "*Now the Son of Man has been glorified, and God has been glorified in him. 32 If God has been glorified in him, God will also glorify him in himself, and he will glorify him shortly.*" 33 Little children, it is now for a little while that I am with you. You will look for me ¹ ; and as I said to the Jews, Where I go you will not be able to come, I also say to you now. 34 I give you a new commandment: Love one another. As I have loved you, you also love one another. 35 By this everyone will know that you are my disciples, if you have affection for one another." 36 *Simon Peter said to him, "Lord, where are you going? » ² Jesus answered: "Where I am going you cannot follow me now; but you will follow me later."* 37 Peter said to him, "*Lord, why can't I follow you now? "I will give my life for you."*" 38 Jesus answered, "Will you lay down your life for me? Truly, truly I tell you, the rooster will not have crowed until you have denied me three times."

1. In the tomb where he will not be. See VII, 34.

2. The question asked here by Peter does not agree with XVI, 5. where Christ reproaches his disciples for not asking him where he is going. It is set to bring about a glorious prophecy of Peter's martyrdom and thus neutralize the prophecy of his denial.

XIV Let not your heart be troubled. Believe in God; believe in me too. 2 In my Father's house are many mansions. If it were not so I would have told you, because I am going to prepare a place for you. 3 And when I have gone and prepared a place for you, I will come again and take you to myself, that where I am you also may be ³ . 4 And you know the way to where I am going." 5 Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" 6 Jesus said to him, "I am the way, the truth,

and the life. No one comes to the Father except through me. 7 If you knew me, you would also know my Father, and from now on you know him and have seen him ¹ . 8 Philip said to him, "Lord, show us the Father, and that is enough for us." 9 Jesus said to him, "Have I been with you so long, and have you not known me, Philip? He who has seen me has seen the Father. How can you say: Show us the Father? 10 Do you not believe that I am in the Father and that the Father is in me? The words I speak to you I do not speak on my own. But the Father who dwells in me accomplishes his works. 11 Believe me, I am in the Father and the Father is in me. Otherwise, believe because of these very works. 12 Verily, verily I say unto you, He that believeth in me, the works that I do shall he also do; and he will make greater ones, because I am going to the Father. 13 And whatever you ask in my name I will do, that the Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it. 15 If you love me, you will keep my commandments. 16 And I will pray to the Father, and he will send you another Paraclete, ² *that he may be with you always; 17 the Spirit of truth, whom the world cannot receive, because it does not see him or know him. You know him because he dwells among you and will be in you.* ³ 18 I will not leave you orphans, but will come to you. 19 A little while longer and the world will see me no more. But you will see me, because I will live and you will live. 20 In that day you will know that I am in my Father and you in me and I in you. 21 He who has my commandments and keeps them, he who loves me. But whoever loves me will be loved by my Father, and I will love him and show myself to him." 22 Judas, not Iscariot, said to him, "Lord, how is it that you will show yourself to us and not to the world? » 23 Jesus answered and said to him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and dwell with him. 24 He who does not love me does not keep my words; and the word which you have heard is not mine, but that of the Father who sent me. 25 I have spoken these things to you while you live among you. 26 But the Paraclete, *the Holy Spirit*, whom the Father will send in my name, will teach you all things and will remind you of all that I have said to you. 27 I leave you peace, I give you my peace. I don't give it to you like the world gives it. Let not your heart be troubled or be afraid. 28 You have heard that I said to you, I am going away and will return to you. If you loved me, you would rejoice that I am going to the Father, *because the Father is greater than I.* 29 And now I have told you before it happens, that when it happens you may believe. 30 I will not speak much more with you; for the Prince of the world is coming. He has, it is true, nothing in me; 31 but the world must know that I love the Father and do as the Father has commanded me. Stand up ; let's get out of here ¹ ."

3. Christ goes to heaven and he will introduce souls to heaven as they leave the earth.

1. Christ is the good God clothed in an ethereal body.

2. Jesus is the first Paraclete, that is to say Defender, in the sense that he defends men against the Prince of this world. "The other" Paraclete announced here is Marcion.

3. "The Spirit of truth" was artificially introduced into the text which originally only mentioned the Paraclete.

1. The interview is over, the departure signal is given: the small troop leaves and heads towards the Kidron torrent. Originally chapter XVIII immediately followed XIV, 31. Chapters XV-XVI belong to a second Marcionite edition. They are of a later date but neither in language nor in theology do they differ from the preceding ones.

XV. I am the true vine, ² and my Father is the vinedresser. 2 Every branch in me that bears no fruit he takes away; and every branch that bears fruit he prunes that it may bear more fruit. 3 Already you are clean because of the word that I have spoken to you. 4 Abide in me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so it is with you unless you abide in me. 5 I am the vine, you are the branches. He who abides in me and I in him produces much fruit, because without me you are not in me, he is thrown out like the branch and then withers; then we pick it up, throw it into the fire and it burns. 7 If you remain in me and my words remain in you, ask whatever you wish and it will be done for you. 8 In this my Father is glorified, that you bear much fruit and become my disciples. 9 As my Father loves me, so I love you: remain in my love. 10 If you keep my commandments, you will abide in my love, just as I also have kept my Father's commandments and abide in his love. 11 I have spoken these things to you, that my joy may be in you, and that your joy may be full. 12 My commandment is that you love one another, as I have loved you. 13 Greater love can no one have than to lay down his life for his friends. 14 You are my friends if you do what I command you. 15 I no longer call you servants, because the servant does not know what his lord is doing. But I call you my friends, because everything I learned from the Father I have made known to you. 16 You did not choose me; it was I who chose you. And I have appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in my name he may give you. 17 This I command you, that you love one another. 18 If the world hates you, know that it first hated me. 19 If you were of the world, the world would love its own. But because you are not of the world, and I have taken you out of the world, therefore the world hates you. 20 Remember the word that I spoke to you: The servant is not greater than his lord. If they persecuted me, they will persecute you also; if they kept my word they will keep yours too. 21 But they will do all these things to you for my name's sake, because they do not know him who sent me.

22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. 23 He who hates me hates my Father. 24 If I had not done among them the works that no one else has done, they would not have sin. But now they saw and hated me and my Father. 26 But this is to fulfill the word written in their law: "They hated me without cause." 26 When the Paraclete comes, whom I will send to you from the Father, *the Spirit of truth who comes from the Father*, he will bear witness to me. 27 And you also will testify that you have been with me from the beginning.

2. The allegory of the vine explains that the branch is pruned (i.e. the Christian is persecuted) so that it produces more fruit. The branch should not fear being pruned, but only being separated from the vine. This means that he who is separated from the spiritual Christ is dead. He is rejected by the good God and abandoned to the Creator who will send him to burn in his hell.

XVI. I have told you these things so that you will not be scandalized. 2 They will exclude you from the synagogues ¹. And the hour is coming when anyone who puts you to death will believe they are worshiping God. 3 And these things they will do, because they have not known my Father nor me. 4 But I have told you these things so that when the time comes, you will remember that I told you. But I didn't tell you these things from the beginning because I was with you ². 5 But now I am going to him who sent me, and none of you asks me, "Where are you going?" 6 But because I have told you these things, affliction has filled your heart. 7 But I tell you the truth, it is good for you if I go away. For if I do not go, the Paraclete will not come to you; but, if I go, I will send it to you. 8 And having come, he will convict the world ³ concerning sin, concerning righteousness, and concerning condemnation. 9 Concerning sin, because they do not believe in me 10 Concerning righteousness, because I am going to my Father and you will see me no more. 11 Concerning condemnation, because the prince of this world is condemned 12 I have yet many things to say to you; but you cannot wear them now. 13 But when he, *the Spirit of truth*, comes, he will guide you into all truth; for he will not speak on his own, but whatever he hears he will speak, and he will tell you things to come. 14 He will glorify me, because he will receive from me and will tell you. 15 What the Father has is mine; therefore I told you that he will receive from me and will tell you.

1. Synagogues here designate Christian assemblies. (Cf. Hermas, Prev., XI, 9). This was written the day after Marcion's excommunication (144).

2. Christ thus justifies these new oracles, motivated by the persecutions against the Marcionites.

3. The “world” here designates the great Church which expels from its synagogues the disciples of the spiritual Christ and persists in waiting for a carnal Christ who will found an earthly empire in Palestine. The Paraclete, Marcion will prove the “injustice” of this hope. He will establish that we must renounce “seeing” Christ who went to his Father.

16 A little and you will see me no more, and again a little and you will see me ¹. » 17 So some of his disciples said among themselves, “What is this he saying to us? A little and you will see me no more and again a little and you will see me, and: I am going to my Father”? 18 So they said, “What does he say, A little?” We don’t understand what he’s saying.” 19 Jesus knew that they wanted to question him, and he said to them, “You ask among yourselves what I have said: A little and you will see me no more, and a little more and you will see me. 20 Verily, verily I say unto you, ye shall weep and lament, and the world shall rejoice. You will be in sadness, but your sadness will turn into joy. 21 A woman, when she gives birth, is sad because her hour has come. But when she produced the child, she no longer remembered the pain because of the joy that a man had been brought into the world. 22 You also therefore now have sorrow. But I will see you again and your heart will rejoice and no one will take away your joy. 23 And in that day you shall question me no more about anything. Truly, truly, I say to you, whatever you ask of my Father, he will give you in my name. 24 Until now you have asked nothing in my name. Ask and you will receive, that your joy may be full.

1. What must never be seen is the carnal Christ and his earthly empire. But the soul of the true disciple, leaving this world, will ascend to heaven where it will see Christ and, from now on, it serves as a dwelling place for Christ and his Father.

25 I have spoken these things to you in parables. The hour is coming when I will no longer speak to you in parables, but will speak to you openly about the Father. 26 In that day you will ask in my name, and I do not tell you that I will ask the Father for you. 27 For the Father himself loves you, because you have loved me and believed that I came from God. 28 I came from the Father and am into the world; again I leave the world and go to the Father.” 29 His disciples said to him, “Now you speak openly and speak no more parables. 30 Now we know that you know all things, and that you need not be questioned. Therefore we believe that you have come from God,” 31 Jesus answered them, “Now do you believe? Behold, the hour is coming and it has come when you will each disperse and leave me alone. 32 And I am not a ferryman because the Father is with me. 33 I have spoken these things to you, that in me you may have peace. You have tribulation in the world. But have faith, I have conquered the world.”

XVII. Jesus spoke these words, then raising his eyes to heaven he said: “Father, the hour has come. Glorify your Son so that your Son may glorify you; 2 just as you have given him authority over all things, so that for all whom you have given him he may provide eternal life. 3 Now this is eternal life, to know you, the only true God ¹, and Jesus Christ, whom you have sent. 4 I am glorified on earth, having accomplished the work which you gave me to do. 5 And now glorify me, Father, near you, with the glory that I had before the world was near you. 6 I have manifested your name to the men whom you gave me out of the world. They were yours and you gave them to me and they kept your word. 7 Now they know that everything you have given me is from you. 8 Because I gave them the words that you gave me, and they received them and truly knew that I came from you and believed that you sent me, 9 For their sake I pray. I do not pray for the world but for those you have given me, because they are yours. 10 All that is mine is yours, and all that is yours is mine, and I am glorified in them. 11 I am no longer in the world; but they are in the world, and I come to you. Holy Father, keep them in your name which you have given me, that they may be one like us. 12 When I was with them, I kept them in your name which you gave me. I have preserved them, and none of them has been lost *except the son of perdition, that the Scripture might be fulfilled*. 13 Now I come to you and speak these things in the world, that they may have my full joy in them; 14 I gave them your word, and the world hated them, because they are not of the world, even as I am not of the world. 15 I do not ask that you remove them from the world, but that you preserve them from the Evil One ². 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth; your word is truth. 18 As you sent me into the world, so have I sent them into the world. 19 And I sanctify myself for them, that they also may be sanctified in the truth. 20 I pray not only for them, but also for those who through their word will believe in me. 21 That they may all be one, even as you, Father, are in me and I in you. That they also may be in us, that the world may believe that you have sent me. 22 And I have given them the glory which you gave me, that they may be one, just as we are one, I and you and you in me. That they may be completed in one thing, that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me. 24 Father, I want those whom you have given me to be with me where I am, that they may see my glory, which you gave me because you loved me before the foundation of the earth. world. 25 Righteous Father, the world has not known you, but I have made you known, and they have known that you have sent me. 26 And I have declared your name to them, and I will declare it, that the love with which you have loved me may be in them, and that I may be in them.”

1. The Creator is also a God; but the good God is the only true God. To escape the yoke of the Creator and obtain eternal life, we must know the true God that Christ came to reveal.

2. The Prince of this world, the Creator. Cf. I Jo., III, 12; V. 10, 19.

THE PASSION

XVIII. Having said these things Jesus went out with his disciples beyond the Kidron stream, where there was a garden into which he and his disciples also entered. 2 Judas who betrayed him also knew this place, because Jesus and his disciples often met there. 3 So Judas, having taken the cohort and the servants sent by the chief priests and the Pharisees, came there with lanterns, torches and weapons. 4 So Jesus, knowing everything that was going to happen to him, came and said to them, "Who are you looking for?" 5. They answered: "Jesus of Nazareth." Jesus said to them, "It is I." Now Judas who betrayed him stood with them. 6 So when he said to them, "It is I," they were overthrown and fell to the ground. 7 So he asked them again, "Who are you looking for?" » They said: "Jesus of Nazareth." 8 Jesus answered, "I told you it is I." So if you are looking for me, let these go." 9 *That his word might be fulfilled which he said, "Of those which thou hast given me, I have lost none."* 10 *Simon Peter, having a sword, drew it and struck the servant of the high priest, cutting off his right ear. This servant was named Malchus.* 11 *So Jesus said to Peter, "Put the sword back into its sheath; shall I not drink the cup that the Father has given me ?"* 1 » 12 So the cohort, the tribune and the servants of the Jews took Jesus and bound him. 13 They brought him first to Hannah; *for he was father-in-law of Caiaphas who was high priest that year.* 14 *Now it was Caiaphas who advised the Jews: "It is profitable for one man to die for the people."* 2 » 15 Simon Peter and another disciple followed Jesus. Now this disciple was known to the high priest, and he entered with Jesus into the court of the high priest; 16 but Peter stood outside by the door. So the other disciple, known to the high priest, went out, spoke to the door and brought Peter in. 17 So the maidservant who was the doorkeeper said to Peter, "Are you not also this man's disciples?" ". 11 replied: "I am not." 18 The servants and servants were standing there, having lit a fire, because it was cold and they were warming themselves. Now Peter was standing with them and warming himself. 19 So the high priest asked Jesus about his disciples and about his teaching. 20 Jesus answered him, "I have spoken openly to the world. I have always taught in the synagogue and in the temple where all the Jews gather, and I have said nothing in secret. 21 Why do you question me? Ask those who heard me what I spoke to them about. They know what I told them." 22 While Jesus was saying these things, one of the servants standing there slapped him, saying, "Is this how you answer the high priest? » 23. Jesus answered him: "If I have spoken evil, prove the evil that I have spoken; If I spoke well, why are you hitting me? »

1. Addition, in contradiction with XVIII, 36: "If my kingdom were of this world, my servants would have fought so that I would not be delivered to the Jews. »

2. Anne was high priest from 6 to 15; Caiaphas from the year 18 to 36. In the primitive writing of the fourth Gospel (as in Luke, III, 1 and Acts, IV, 6) it is Anne who is high priest at the time of Jesus' death. (See XVIII, 19, 22.) The Catholic editor substituted Caiaphas for Anna (verse 24). He took the pontificate to be an annual office and assumed that Anna was the brother-in-law of Caiaphas. On the last point he knew just as much as we did. (See Loisy, Quatr. Év., p. 458 and Acts of the Apostles, p. 242.)

24 *So Annas sent him bound to Caiaphas the high priest.* 25 Now Simon Peter was standing there warming himself. So they said to him, "Are you not also one of his disciples?" » 25 He denied it and said, "I am not one." 26 One of the servants of the high priest, *a relative [parent?] of the one whose ear Peter had cut off*, said, "Did I not see you in the garden with him?" » 27 Peter denied again, and immediately the rooster crowed. 28 So they brought Jesus from *Caiaphas* to the praetorium. It was morning. And the Jews did not enter the Praetorium, that they might not defile themselves and be able to eat the Passover. ¹ 29 So Pilate went outside to them and said, "What accusation do you bring against this man?" » 30 They answered and said to him, "If he had not done evil, we would not have handed him over to you." 31 Pilate therefore said to them, "Take him, and judge him according to your law." So the Jews said to him, "It is not lawful for us to put anyone to death." 32 That the word which Jesus had spoken might be fulfilled, indicating how he should die. 33 So Pilate entered the praetorium again. He called Jesus and said to him, "Are you the king of the Jews?" » 34 Jesus answered, "Are you saying this about yourself, or have others told you this about me?" » 35 Pilate answered, "Am I a Jew? Your nation and the high priests have delivered you to me; what did you do?" » 36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I would not be handed over to the Jews; but my kingdom is not from here." Jesus answered; "You say it, I am king. *I was born and* came into the world to bear witness to the truth. Whoever is of the truth listens to my voice." 38 Pilate said to him, "What is truth?" » And having said this he went out again to the Jews and said to them: "I find no crime in him. 39 *But it is customary for me to release someone to you at the Passover; Did you then hope that I would release the king of the Jews to you?* » 40 *So they cried out again, saying, "Not him, but Barabbas." Now Barabbas was a bandit.*

1. We are therefore on the morning of Nisan 14. The death of Jesus, in accordance with the Asian liturgy, will coincide exactly with the Jewish Passover.

In the synoptics it is postponed until the next day, in accordance with Roman observance.

XIX. *So Pilate took Jesus and scourged him. 2. And the soldiers, having woven a crown of thorns, placed it on his head and clothed him with a purple cloak. 3 And they came to him and said, "Hail, King of the Jews." And they beat him in the face. 4 Pilate went outside again and said to them, "Behold, I am bringing him outside to you so that you may know that I find no crime. » 5 So Jesus went out wearing the crown of thorns and the purple robe. And Pilate said to them: "Here is the man." 6 So when the high priests and the servants saw him? They cried out, "Crucify him, crucify him." Pilate said to them: "Take him and crucify him; for I find no crime in him " ¹. 7 The Jews replied: "We have a law and, according to the law, he must die because he made himself the Son of God." 8 When Pilate heard this he feared more. 9 He entered the Praetorium again and said to Jesus, "Where are you from? » But Jesus gave him no answer. 10 Pilate therefore said to him, "Aren't you talking to me? Don't you know that I have the power to release you and that I have the power to crucify you? 11 Jesus answered, "You would have no power over me unless it had been given to you from above; therefore he who delivered me to you has a greater sin." 12 From then on Pilate sought to release him. But the Jews cried out, saying, "If you release him, you are not Caesar's friend; whoever makes himself king declares himself against Caesar." 13 When Pilate heard these words, he brought Jesus out and seated him on a court, at a place called Lithostrotos, in Hebrew Gabbatha. 14 Now it was the preparation for the passover, about the sixth hour; and he said to the Jews: "Here is your king." 15 So they cried out, "Take him away, take him away, crucify him." Pilate said to them: "Shall I crucify your king? » The high priests replied: "We have no king but Caesar." 16 So he delivered him over to them to be crucified.*

1. Interpolation borrowed from the synoptics and adapted to the primitive writing which, leaving the Jews outside the praetorium, forced Pilate to go out each time he wanted to speak to them.

17 So they took Jesus. And, carrying his cross himself, he went out to the place called Calvary, in Hebrew Golgotha, 18 where they crucified him and with him two others, one on each side and Jesus in the middle. 19 Pilate also made an inscription and placed it on the cross. It was written: "Jesus of Nazareth, king of the Jews." 20 So many Jews read this inscription because the place where Jesus was crucified was near the city. It was written in Hebrew, Latin and Greek. 21 So the chief priests of the Jews said to Pilate, "Do not write: The king of the Jews; but that he said: I am the king of the Jews." 22 Pilate answered, "What I have written, that I have written."

23 *So the soldiers, when they had crucified Jesus, took his garments and divided them into four parts, one for each soldier. They also took his tunic. But the tunic was seamless, entirely of one fabric from the top down.* 24 *So they said to one another, "Let us not tear it apart, but let us cast lots for whose name it will be."* » *So that the Scripture was fulfilled: "They divided my garments among them and they cast lots for my cloak".* *So the soldiers did these things*¹. 25 Now by the cross stood the mother of Jesus and his mother's sister, Mary of Clopas, and Mary of Magdala. 26 When Jesus saw his mother and the disciple whom he loved nearby, he said to his mother, "Woman, there is your son." 27 Then he said to the disciple, "This is your mother." And from that time, the disciple took her into his home. 28 After this Jesus, seeing that everything was already finished, *so that the Scripture was fulfilled, said: "I am thirsty."* 29 *A vase full of vinegar was there. So they attached a sponge filled with vinegar to a branch of hyssop and brought it to his mouth.* 30 *So when he had taken the vinegar,*² *he said, "It is finished."* And bowing his head he gave up the ghost.

1. Prophetic argument borrowed from Psalm XXII, 19.

2. Interpolation poorly adjusted to the original text. (If there was still a prophecy to be fulfilled, Jesus would have prematurely noted that everything was already completed.) In the mouth of the spiritual Christ, absolute master of his hour. "It is finished" meant: "My mission is accomplished, I can return to my Father. » From the pen of the Catholic editor the meaning is: "All the prophecies are fulfilled. »

31 *Therefore, seeing that this was the preparation, so that the bodies would not remain on the cross during the Sabbath, because that Sabbath day was great, the Jews asked Pilate to break the legs of the crucified and to removed them.* 32 *So the soldiers came and broke the legs of the first and of the other who was crucified with him.* 33 *But when they came to Jesus, seeing that he was already dead, they did not break his legs.* 34 *But one of the soldiers pierced his side with his spear, and immediately blood and water came out.* 35 *And he who has seen has borne witness, and his testimony is true, and he knows that he speaks the truth, so that you also may believe.* 36 *For these things happened that the Scripture might be fulfilled. "Not one of his bones shall be broken."* 37 *reads another scripture says again: "They will look to him whom they have pierced"*¹ ».

1. The mission of the Roman soldiers to remove the body of Jesus is not reconciled with that of Joseph of Arimathea. Everything that is told about the breaking of the legs and the thrust of the spear is intended to bring about the prophetic argument which ends the story.

38 After this Joseph of Arimathea, who was a disciple of Jesus, but in secret for fear of the Jews, asked Pilate to be able to remove the body of Jesus. And Pilate permitted. So he came and took away his body, 39 Nicodemus, who had gone to him before during the night, also came carrying a mixture of about a hundred pounds of myrrh and aloes. 40 So they took the body of Jesus and wrapped it in bands of incense, as is the custom of the Jews to bury. 41 Now in the place where he was crucified there was a garden, and in the garden a new sepulcher in which no one had yet been placed. 42 There then, the tomb being near, they laid Jesus because of the preparation of the Jews.

THE APPARITIONS OF JERUSALEM

XX. On the first day of the week, in the morning, while it was still dark, Mary Magdalene came to the tomb, and she saw the stone removed from the tomb.

2 So she ran and came to Simon Peter and the other disciple whom Jesus loved, and she said to them, "The Lord has been taken out of the tomb, and we do not know where they have put him." 3 So Peter and the other disciple went out and came to the tomb. 4 Now they both ran together; but the other disciple ran faster than Peter and came first to the tomb. 5 And when he leaned down, he saw the cloths spread, *but he did not enter.* 6 *So Simon Peter who followed him came, and he entered the tomb and saw the cloths spread* 7 and the shroud that was on his head, not spread with the cloths, but folded in a separate place. 8 *Then the other disciple who came first to the tomb entered in and saw and believed.* 9 *For they did not yet know the Scripture that he must rise from the dead.* 10 So the disciples returned home. 11 Mary stood weeping by the tomb outside. So while she wept she leaned over the tomb. 12 And she saw two angels in white sitting where the body of Jesus had lain, one at the head, the other at the feet. 13 They said to her, "Woman, why are you weeping? » She said to them: "Because my Lord has been taken away and I do not know where they have put him." 14 So saying, she turned around and saw Jesus standing, but she did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Who are you looking for? » She, thinking that it was the gardener, said to him: "Lord, if you have taken it, tell me where you put it and I will take it away." 16 Jesus said to her, "Mary! » She turned around and said to him in Hebrew: "Rabbouni" which means: "Master". 17 Jesus said to him, "Do not touch me, *for I have not yet ascended to the Father.* 1 But go to my brothers and tell them that I am ascending to my Father and your Father, *and my God and our God.*" 18 Mary Magdalene came and announced to the disciples: "I have seen the Lord and he has said these things to me."

1. Christ of the primitive writing formulated an absolute, unconditional defense: "The body with which I am clothed is spiritual, ethereal: it is inaccessible to the touch." The Catholic editor who wanted to have Thomas feel the body of Jesus eight days later introduced a restriction into this defense. He makes Christ say in substance: "I would gladly allow myself to be touched by you if I had seen my Father for whom I must necessarily reserve the firstfruits. In eight days I will come down from heaven and then, having seen my Father, I will have myself felt by Thomas; but, for the moment, don't touch me."

19 When the evening of that day, the first of the week, arrived, and the doors of the place where the disciples were were closed for fear of the Jews, Jesus came and stood among them and said to them, "Peace to you ". 20 *And having said this, he showed them his hands and his side.* So the disciples rejoiced to see the Lord. 21 *So he said to them again, "Peace to you. As the Father has sent me, so I send you."* 22 *And having said this, he breathed and said to them, "Receive the Holy Spirit. 23 Of those whose sins you have forgiven, their sins will be forgiven; from those from whom you have retained they will be retained."*¹ 24 Thomas, one of the Twelve, named Didymus, was not with them when Jesus came. 25 So the other disciples said, "We have seen the Lord." But he said to them, "Unless I see *the mark of the nails in his hands and put my hand into his side*, I will not believe."² 25 Eight days later the disciples were shut up again, and Thomas with them. Jesus came with the doors closed³ and stood in the middle and said, "Peace to you." 27 Then he said to Thomas, "*Put your finger here and see my hands; and reach out and put your hand into my side*, and do not be unbelieving but believing." 28 Thomas answered and said to him, "My Lord and my God." 29 Jesus said to him, "Because you have seen me, you have believed. Blessed are those who believe without seeing ". 30 Jesus therefore performed many other miracles in the presence of his disciples which are not written in this book. 31 But these are written that you may believe that Jesus is the Christ, the Son of God, and that, being believers, you have life in his name.

1. The "Peace to you!" » of 21 seems to open, a separate visit. It is an overload of Catholic origin. Christ attributes to bishops the right to remove bad sheep from the fold. He decides that they will remain in their sins and therefore go to hell after their death. It preludes the maxim: Outside the Church there is no salvation, and lays the foundations of canon law. - In the primitive writing Jesus greeted the disciples and said nothing more to them. The disciples were happy to have seen Christ and they then expressed their happiness to Thomas.

2. In the writing the verb see was used in the absolute sense. Thomas said: "If I do not see, I will not believe", as we read, in XX, 8: "He saw and he believed", and in XX, 29: "Blessed are those who did not see and believed . »

3. The spiritual Christ of the first redaction could easily enter a room whose doors were closed, but the carnal Christ did not have the same faculty. The interpolator didn't look that closely.

THE APPEARANCE OF LAKE TIBARIADE

XXI. After this Jesus manifested himself again to the disciples on the Sea of Tiberias. But he manifested himself like this. 2 Together were Simon Peter and Thomas, called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter said to them, "I am going fishing." They said to him, "We too are going with you." They went out and got into a boat, and that night they took nothing. 4 When morning came, Jesus stood on the shore; however the disciples did not know that it was Jesus. 5 Jesus therefore said to them, "Children, have you nothing to eat? » They answered him: "No". 6 He said to them, "Cast the net on the right side of the boat, and you will find." So they cast and could no longer shoot because of the quantity of fish. 7 So the disciple whom Jesus loved said to Peter, "It is the Lord." So Simon Peter, hearing that it was the Lord, put on his robe, for he was naked, and threw himself into the sea. 8 But the other disciples came in the boat, dragging the net full of fish, for they They were only about two hundred cubits from the earth. 9 When they went ashore, they saw burning coal, fish on top, and bread. 10 Jesus said to them, "Bring some fish from those you have caught." 11 Simon Peter went up and dragged ashore the net full of one hundred and fifty-three large fish. And despite this large number, the net was not torn. 12 Jesus said to them, "Come and eat." But none of the disciples dared to ask him: "Who are you?" » because they knew it was the Lord. 13 Jesus came and took the bread and gave it to them. He also gave them the fish. 14 This was the third time that Jesus manifested himself to his disciples after he had been raised from the dead.

15 When they had eaten, Jesus said to Simon Peter, "*Simon, son of John, do you love me more than these? He said to him: "Yes, Lord, you know that I love you." He said to him: "Feed my lambs."* 16 He said to him a second time, "*Simon, son of John, do you love me? » He said to him: "Yes, Lord, you know that I love you". He said to him: "Feed my sheep."* 17 He said to him a third time: "*Simon, son of John" Peter was grieved by what he said to him for the third time: "Do you love me" 7 And he said to him: "Lord, you know all things, you know I love you ". He said to him: "Feed my sheep."* 18 "Very truly I

say to you, when you were young you girded yourself and went wherever you wanted. When you grow old, you will stretch out your hands, and another will gird you and lead you wherever you do not want.” 19 *Now he said this to indicate by what death he would glorify God.* And having said this he said to him: “Follow me.” 20 Peter turned around and saw the disciple whom Jesus loved, who was lying on his chest during the meal, and said, “Lord, who will betray you? » This disciple followed. 21 So when Peter saw it, he said to Jesus. << Lord, this one, what will become of him? » 22 Jesus said to him, *“If I want him to stay until I come”*¹, what does that matter to you? You follow me.” 23 *So a rumor spread among the brothers that this disciple would not die. However, Jesus does not say that he would not die, but: “If I want him to stay until I return, what does that matter to you?”*² »

1. The spiritual Christ does not return, except in an invisible and daily way, to remain spiritually in the soul of the true Christian. In this overload it is a visible return and accomplished at once, as the Catholics expected. In the first writing Christ replied to Peter: “That does not concern you; you, follow me”, enjoining Peter, but in vain, not to let himself be led into the error of the Judaizers.

2. The first Christian generation believed that they would see Christ come to earth and establish his empire in Jerusalem. As long as there was one survivor of this generation, it was believed that this privileged person would attend the inauguration of the expected empire. When he had disappeared, we concluded, not that the earthly empire of Christ would not come, but that the date of its inauguration was unknown. The Catholic editor here echoes this loophole. What is unique to it is the identification of this last survivor with the beloved disciple created by the Marcionite editorial staff.

24 *It is this disciple who testifies these things and who wrote them. And, we know his testimony is true.* 25 There are many other things that Jesus did. If they were written one by one, I would not believe that the whole world could contain the books that would be written.