

Comparative Textual Analysis of the Gospel of the Beloved Companion and the Gospel of John

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Introduction - A Rich Spiritual Treasure

Over the summer of 2018, I received an enthusiastic email from my friend the author Anne Baring urging me to buy *The Gospel of the Beloved Companion*, which I ordered immediately. I have an enduring interest in the Gnostic Gospels, having read the book of that title by Elaine Pagels in the early 1980s and many other texts besides. I now live in the Cathar area, where the story of Mary Magdalene is very present, both historically and archetypally. I am reminded of an occasion when I was leading a seminar some 30 years ago during which we went to the cave at Sainte Baume, where Mary is reputed to have spent her later years. A sensitive among us put out the question about the historical reality of her presence, to which the reply was that it did not matter whether or not she had been there physically if her spirit was now present.

This book is the first translation into English of what purports to be the complete Gospel of Mary Magdalene. As such, this is a momentous publication as the *Gospel of Mary*, with which it has many close correspondences, is fragmented. The translator/editor, Jehanne de Quillan, explains that the manuscript was reputedly brought from Alexandria to the Languedoc in the early to middle part of the first century and was translated into Occitan in the early 12th century. It has been preserved within a spiritual community since that time and this translation is from the original Alexandrian Greek. Of course, scholars would love to have access to the manuscript, but the translator does not feel she can break faith with those who have sacrificed so much to preserve it for over a millennium so that its message could one day be released back into the public arena, an action criticised by some members of her community. Hence, readers have to approach the Gospel with open minds and decide its authenticity for themselves in the light of the text itself and the translator's comparative critical analysis with other canonical and Gnostic Gospels. The Gospel is set out in 44 chapters with verses, but the translator also explains that there is no punctuation in the original Greek, and a version like this is presented later in the book.

The narrative is simple and powerful, and conveys vividly the non-dual state from which Yeshua spoke and taught: "Have I not told you that I am in the Spirit as the Spirit is in me? It is man who sees only poverty, for he sees with the eyes of the master of the world. But where man sees poverty, the Spirit sees only abundance. What the Spirit sees I see, and what I see the Spirit sees. And what the Spirit sees is. (6:8)" I find this an incredibly powerful statement, and many passages are preceded by the phrase 'only from the truth', corresponding to the New Testament translation, 'verily'. In 21:2 we read "You do not know me or know where I am from. I have not

come of myself, but the One who sent me is true; that One is the One whom you do not know. I know the Spirit because I am of the Spirit and the Spirit sent me.”

Then again in 27:3: “I have told you, and you do not believe. The works that I do in the name of the Spirit, these testify about me. But you do not believe, because you cannot hear my voice. Those that hear my words and follow them, to them I give eternal life. They will never perish. The Spirit, who has sent them to me, is greater than all. The Spirit and I are one.” At this point, the Pharisees take up stones again to stone him, and he answers: “I have shown you the many good works from the Spirit. For which of those works do you stone me?” Quite a retort! In 35:12, Yeshua states in response to a question by Thomas that they do not know where he is going so how can they know the way: “My words are the Way, the Truth, and the Life. For my words are given of the Spirit, and no one comes to the Kingdom except through Her teachings. If you had known and understood my teachings, then you would have known and understood the One who sent me also.” (The Spirit is used here in the feminine, referring to Wisdom or the Shekinah, while the canonical Gospel usage is always masculine and in John Spirit is always expressed as Father)

The most potent and seminal passage in the *Gospel of the Beloved Companion* comes towards the end, when the disciples come together after the crucifixion in the house at Bethany, and Mary tells them about her experience in the garden of the tomb. They are worried about exposing themselves to danger by going out and preaching. Mary stands up, raises her right hand and tells them not to grieve and to be resolute as Grace will protect them: “Let us praise his greatness, for he has prepared us and made us truly human.” As a result of this statement, ‘she turned their hearts to the good’ and Simon Peter says to her: “Sister, we know that he loved you more than any other among women. Tell us the words of the Rabbi, which you remember, which you know and understand, but we do not, nor have we heard them.”

The vision that follows is beyond measure, a priceless spiritual treasure so precious that it may well be, as Anne Baring suggested to me, the real treasure of the Cathars. I read it first while having a morning coffee in Lisbon, a moment I will never forget. She says that she will proclaim what is hidden from them, and that Yeshua had said to her, “Miryam, you came into being before coming into being (*think about the significance of this*), and whose eyes are set upon the Kingdom, who from the beginning has understood and followed my teachings [i.e. the inner meaning].” He then shows her in a vision a great tree whose roots are in the earth, ‘which is your body’. The trunk extends upward through the five regions of humanity to the Crown, which is the Kingdom of the Spirit. There are eight boughs on the tree and each bears its own fruit, which must be eaten in all its fullness; between each bough there is a gate with a guardian who challenges the unworthy who try to pass. She then describes the levels of initiation, the ascent from darkness to light. At the end, we read that many of the disciples did not understand what she had said and grumbled against her among themselves about these ‘strange and complicated ideas’. Simon Peter resents her exclusive access, while Levi defends her, remarking

that “surely as his companion, Yeshua knew her better than all others. That is why he loved her more than us.”

Readers may have caught the tone of the Gospel of John from these extracts, but there are also passages that parallel the Gnostic insights of the Gospels of Thomas and Mary. In the second part, the translator analyses some of these parallels, using original Greek papyrus manuscripts for comparative purposes (the Greek is quoted in many instances). Using close textual analysis, she makes the case that this Gospel may even have been a source for the Gospel of John in terms of dating. There are also verses such as the famous passage about making the two into one that parallel the Gospel of Thomas (see below), with the significant difference that the passage in the *Gospel of the Beloved Companion* is set within a coherent narrative framework, whereas, in the Gospel of Thomas it is just a fragment. Then in the Gospel of Mary, there are whole chapters missing, and the *Gospel of the Beloved Companion* illuminates these and other extant passages. The translator’s commentary also sheds further light on key passages from the Gospel. She sets the burial rites surrounding Jesus (only narrated in John) within the cultural context of the time, where only the immediate family would have been involved, with the wife or sister playing the leading role. This reinforces the message that Mary Magdalene was indeed the Beloved Companion.

The Gospel of John is the gnostic canonical Gospel, which, ironically, contains the words used by fundamentalist evangelicals to insist on the exclusive divinity of Christ. Indeed, the Beloved Companion passage about his *words* being the way, the truth and the life quoted above makes a lot more sense to me. It is significant that the Vatican recently promoted Mary to the status of The Apostle to the Apostles, as also illustrated in the corresponding film *Mary Magdalene* that came out in 2018. (If the Gospel of the Beloved Companion – rather than The Gospel of the Beloved Disciple (John) as the Inquisitors assumed – was indeed the Cathar Gospel, then it is likely that it was this gospel that was laid on the head during initiation)

The comparative textual analysis below further explores the internal evidence that the *Gospel of the Beloved Companion* (GBC) may be one of the sources of the Gospel of John, as suggested by Jehanne de Quillan above. It is well known to scholars that the Gospel of John was redacted and edited in many places over the years. My working hypothesis below is that GBC is indeed an early source of the Gospel of John but has not been redacted in the same way – it has a rare purity, power and coherence. Readers will appreciate the significance of the passages that are not found in one or other of these Gospels, which may arguably provide evidence for subsequent editing of the text. And in other cases, such as the raising of Lazarus, the Gospel of John appears to have been embellished in order to heighten the effect.

Before proceeding, I will summarise the argument of a 1998 article by Ramon Jusino on the authorship of the Gospel of John based on the work of the famous Catholic scholar Raymond Brown. The argument could be put as a syllogism:

*The Gospel of John was written by the Beloved Companion.
Mary Magdalene was the Beloved Companion.
Therefore, the Gospel of John was written by Mary Magdalene
(though subsequently edited in order to remove her from the central role she played)*

Summary of Ramon K Jusino's article - Mary Magdalene: Author of the Fourth Gospel

Abstract

This article makes a case for ascribing authorship of the Fourth Gospel (the Gospel of John) in the New Testament to Mary Magdalene. As far as I know -- no previously published work has made an argument in support of this hypothesis. Most biblical scholars today assert that the Fourth Gospel was authored by an anonymous follower of Jesus referred to within the Gospel text as the Beloved Disciple. It is posited here that, in an earlier tradition of the Fourth Gospel's community, the now "anonymous" Beloved Disciple was known to be Mary Magdalene. It is further posited that Mary Magdalene is the true founder and hero of what has come to be known as the Johannine Community (i.e., Mary Magdalene was one of the original apostolic founders and leaders of the early Christian church). The evidence supporting this thesis includes some of the Gnostic Christian writings of the Nag Hammadi Library, and internal evidence from the text of the Fourth Gospel itself.

'Many prominent scholars have argued, quite convincingly, that there was a concerted effort on the part of the male leadership of the early church to suppress the knowledge of any major contributions made by female disciples. It is asserted here that much of Mary Magdalene's legacy fell victim to this suppression.'

This study posits the theory that the Fourth Gospel, once universally believed to have been authored by John of Zebedee, was actually authored by Mary Magdalene. It is further posited that she was the Beloved Disciple of the Fourth Gospel and, therefore, the founder and leader of what has come to be known as the Johannine Community. Indeed, there is more evidence pointing to *her* authorship of the Fourth Gospel than there ever was pointing to authorship by John.

Antiquity defined authorship in terms of the author being the person whose ideas and viewpoint were expressed. This article draws on the extensive research of the leading Catholic scholar of John's Gospel, Raymond E. Brown, who concluded that the gospel was written by the beloved disciple. He identifies various stages in the development of the Fourth Gospel: 1) the initial pre-Gospel version authored by the Beloved Disciple; 2) the pre-Gospel work produced by "the evangelist" or main writer; and, 3) the final version written by a redactor after the death of the Beloved Disciple. Jusino then contends that Mary Magdalene's contribution to the writing of the Fourth Gospel took place in the initial phase and that 'the end result of these modifications was the eventual suppression of her role as author of this Gospel and leader of their community' due to a policy by the male leadership of the Church to suppress the central role of women. *My working hypothesis is that the Gospel of the Beloved Companion is an initial pre-Gospel version of John.*

Jusino then analyses the passages referring to the beloved disciple showing that the references are male and there is concern to keep the name secret. He notes that there was a strong connection with the gospel to the Gnostics, who asserted that God spoke through both men and women. Brown explains that there was a schism in the Johannine community and that the final redaction of John we have today 'is the work of an editor belonging to a group which aligned itself with the institutional church' of which we will find ample evidence in my analysis below. [As an aside, when I was last in Scotland I consulted Albert Schweitzer's *The Mysticism of Paul the Apostle* where he remarks that the literary enigma of the authorship is insoluble: 'we shall never know who its author really was, know how he came to make John, the disciple of the Lord, the authority for his narrative' about the mystical doctrine of redemption through Being in the Logos Christ.]

Jusino then explains the history of these community developments. The secessionists held to the view of Mary Magdalene as the beloved disciple and companion of Jesus, as is also asserted in other Gnostic Gospels of Philip and Mary, versions of which were found at Nag Hammadi in 1945. Because these texts are so early, they provide sources of reference independent from orthodoxy and tradition, and they belonged to Gnostic Christians. He quotes the passage from the Gospel of Mary that has exact correspondences with GBC.

Jusino's thesis is that 'the pre-canonical version of the Fourth Gospel clearly named Mary Magdalene as the disciple whom Jesus loved, just as the Gnostic writings still do.' This is entirely consistent with my hypothesis of GBC as a pre-canonical version of the Fourth Gospel. He considers the internal evidence and revisions by a redactor to remove references to Mary Magdalene and assert the male gender of the beloved disciple - Mary Magdalene's name is substituted with 'another disciple', for instance when accompanying Jesus to the High Priest's court (see detailed analysis below). In most cases the substitution works but not at the crucifixion (19:25-27) and in the garden at the tomb (20:1-11) where Mary is specifically identified as being present. Here the redactor reworks the text to make it look as if the beloved disciple is another person. However, this gives rise to major structural inconsistencies, as noted by Brown.

Interestingly, the Gnostic Gospel of Philip identifies the same women as in John as present at the crucifixion but specifically mentions Mary Magdalene as the Beloved Companion. When it comes to the empty tomb scene, Brown notes that 'there are an extraordinary number of inconsistencies that betray the hand of an editor who has achieved organization by combining disparate material.' Jimuno explains:

- In v. 2 Mary Magdalene runs AWAY from the tomb to Peter and the "other disciple" to tell them that the body of Jesus was missing from the tomb. At this point, Mary Magdalene is AWAY from the tomb along with Peter and the "other disciple."

- In v. 3 Peter and the “other disciple” run to the tomb. Mary Magdalene is not mentioned as having returned to the tomb with the two men. She has stayed behind -- still AWAY from the tomb.
- In v. 11 Mary Magdalene is abruptly portrayed as remaining behind weeping at the tomb. However, there is no account of her returning to the tomb in this scene after telling Peter and the “other disciple” that the body of Jesus was missing.

As we will see below, these inconsistent verses 2-10 are entirely absent from GBC, which presents a coherent and consistent narrative. The inserted text is designed to highlight the role of Peter and the ‘beloved disciple’ in being the first to enter the tomb. The tension between the gnosis of Mary Magdalene and the literalism of Peter is apparent in a number of instances in the text, for instance his reaction to her initiatory vision described at the end of GBC and in the Gospel of Mary.

Comparative Textual Analysis

[note: quotations from GBC are frequently given in italics]

GBC 1:1 Narrative

John 1:1-3 Logos - not in GBC

John 1:4 In him was life = GBC 2:1

John: And the light shineth in darkness; and the darkness comprehended it not
 GBC *Yeshua – the light that shines against the darkness, and never has the darkness overcome it*

John 1:14 = GBC 2:2

John 1:10 He was in the world and the world was made by him, and the world knew him not

GBC 2:2 *He was in the world, and through him the world would be born anew, but the world did not recognise him*

John 1:11-13 = GBC 2:3 John >become sons of God = GBC *children of the Spirit*

John 1:6-7, 15-18 = GBC 3:1 – proclamation of John the Baptist

John art thou the Christ/Messiah? = GBC *Art thou the prophet?*

John 1:18 No man has seen God at any time; the only begotten Son which is in the bosom of the Father, he has declared him =

GBC 3:1 *No one has seen the Spirit. Only the one who is one in his heart with the Spirit has made her known*

John 1:22-28 – GBC 3:3-7

John 1:29 Behold the Lamb of God which takes away the sin of the world = GBC 4:1 *Behold the Son of Humanity who will put right what is wrong in the world.* Also 1:36 = 4:3 *Lamb of God/Son of Humanity.* The imagery of the Lamb of God is absent from GBC.

John 1:29-40 = GBC4:1-6

John 1:37 And the two disciples heard him speak, and they followed him = GBC 4:4 *the two disciples heard him speak thus and, understanding them in their hearts, followed him.*

John 1:40 One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother = GBC 4:6 *One of the two who heard Yohannan speak was Levi, whom some have called Mattithyahu. The other was Andrew from Bethsaida in Galil.*

John 1:41 Messiah = Christ GBC just uses Messiah here

John 1:43-51 = GBC 5:1-7

But John 1:46 Can any good thing come out of Nazareth? Not in GBC

John 1:49 Thou art the Son of God; thou art the King of Israel = GBC *Rabbi you are the Messiah*

John 1:51 You shall see heaven open, and the angels of God ascending and descending upon the Son of Man = GBC *you will see the Kingdom of God opened and the Spirit descending on all of humanity.*

Marriage at Cana - John 2, GBC 6-7.

In GBC it is clear from the wording that this is Jesus' own wedding and all the disciples are invited.

John 2:1 = GBC 6:1 GBC 'in the house of Simon'. Mary mother mentioned in v1

John 2:2 - Jesus called all his disciples

GBC6:2 - Lists family members as Mary, brothers James and Joseph and sister Mary Salome. 6:3 lists Martha, Eleazar (Lazarus) and Beloved Companion. And Levi, Toma, *a friend of the companion (Thomas). All of the other disciples had also been invited.*

John 2:3-5= GBC 6:4 wine running out. They have no wine - *soon there will be no more wine.*

John 3:6 = GBC6:5

John 3:7 - fill stone pots with water

GBC *Fill the water pots with what little wine you have, to each a measure. Yeshua stood and raised his right hand and blessed the pots [this is a gesture of spiritual authority].*

John 2:7 = GBC 6:6 - draw out what you need

John 2:9 The governor of the feast called the bridegroom GBC 6:7 *Steward..came to the bride and bridegroom and said to Yeshua*

John 2:11 This beginning of miracles Jesus did in Cana of Galilee and manifested forth his glory, and his disciples believed in him

GBC 6:8 *The disciples wondered at what he had done, but he said to them: "Why do you marvel? Have I not told you that I am in the Spirit as the Spirit is in me? It is man who sees only poverty, for he sees with the eyes of the master of the world. But where man sees poverty the Spirit sees abundance. What the Spirit sees I see, and what I see the Spirit sees, and what the Spirit sees is."*

GBC 6:9 *The beginning of signs Yeshua did at his wedding feast...and revealed his glory; and his disciples believed in him.*

John 2:12 = GBC 7:1 - no reference to the beloved companion in John.

GBC 7:2 no ref in John - Yeshua teaches in temple and companion sends in a disciple to say his brothers and mother are outside and he replies that *those here who do what the Spirit demands are my brothers and my mother...who will find the kingdom of God.*

John 2:14-16 = GBC 8:1-2 - chases out money changers

John 2:17 And his disciples remembered that it was written, the zeal of your house has eaten me up (Psalm 69:9) - not in GBC

John 2:18 = GBC 8:3 - Pharisees challenge him - 'what sign showest thou?' c.f. *what do you say to us?*

In John, passage continues (19-22) with analogy of his body and temple raised up in three days and in v.22 'when therefore he was risen from the dead his disciples remembered that he had said this to them...and they believed in the scripture and the word that Jesus had said.

[Note: vv.17 and 22 show this pattern of inserting fulfilment of scripture - one wonders why the authority would be bolstered by quoting Psalms in v 17]

Next equivalence is John 2:23-25 = GBC 8:8 but in GBC it adds that *he himself had testified that a prophet has no honour in his own country.* In John this verse appears in 4:44 but it actually makes no sense there as it is immediately followed by 45 where it says that the Galileans received him having seen what he had done in Jerusalem.

Meanwhile in GBC, instead of vv.17 ff we have a coherent report of a debate about his ransacking the merchants where he tells the priests that they should not permit this blasphemy. They should know the law *yet I know that the love of the Spirit is not in your heart. You honour yourselves with the taxes collected from these merchants, clothing yourselves in fine garments and parading yourselves before the people. Hypocrites! You claim to know the law but only from the truth I tell you, you do not know the One who gave you the law, for if you did, you would do what I have done.*

The Pharisees reply asking if he thinks they do not know Moses, and he responds that *Moses did not give you the law, for it was given to him by the One who sent me. It is the One who sent me that you do not know, for if you did, then you would also know me.* He goes on to say that blasphemy against the Spirit will not be forgiven and that they are like dogs sleeping in the manger. Then the powerful passage, *you have stolen the*

keys to the temple and locked and barred the door. You have not entered yourselves, nor have you committed others who wish to enter to do so. Instead you will become as dishonest merchants, selling what does not belong to you and over which you have no power. Only from the truth I tell you that dishonest buyers and merchants will not attain the close of the Spirit. The Pharisees then discuss among themselves (8:7) how he might be arrested and put to death. This is then followed – logically – by the verse expressing distrust in human nature corresponding to John 2:25

John 3:1-21 = GBC 9:1-4 - story of Nicodemus

The word Pharisees is always used in GBC where Jews is often used in John. He realises that Yeshua must be a teacher from God or else he would not be able to do such signs and miracles.

John v.5 refers to being born of water and the Spirit, while the corresponding passage in GBC refers to being born of the *breath of the Spirit*. In GBC the phrase is *born anew* rather than born again.

In John we suddenly have v.13 saying “and no man has ascended up to heaven, but he then came down from heaven, even the Son of man which is in heaven”, then v.14 and Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up (i.e. crucified), v.15 that whosoever believes in him should not perish, but have eternal life. In GBC the corresponding verse is *whoever understands and believes my teaching will not perish, but have eternal life*.

In John 3:16 we have the well-known liturgical verse: “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.” There is no such corresponding theological verse in GBC.

The gospels come together again in the next verse, but with a subtle difference. In John v.17 we read “for God did not send his Son into the world to condemn the world, but that the world through him might be saved.” In GBC we read *I did not come to judge the world, but that the world should be saved*.

John goes on, “He that believes on him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.” Compare GBC *Whosoever believes in my words is not judged. Those who do not believe have been judged already for not believing in the word of the Spirit*. Here we see a pattern where in John one has to believe in the only begotten Son of God while the emphasis in GBC is on believing in and acting on his words.

Then John 3:19-21 = last part of GBC 9:4

John 3:22-29 = GBC 10:1-4. However, in 10:1 it refers to teaching many things, while in John v.22 it says he baptised. In vv.31-33 there is another passage in John not in GBC: "he comes from above is above all; he that is of the earth is earthly, and speaks of the earth; he comes from heaven is above all (repeated as earlier). And what he has seen and heard he bears witness of and no man receives his testimony (c.f. almost same words in GBC 9:4 and John v.11.) This continues in 34 by referring to he is sent by God speaking the words of God, "for God gives not the Spirit by measure to him" - compare GBC *for the wind of Spirit He gives out is beyond measure, and one who believes in his words will have eternal life. But one who does not believe will not see life, for that one is already dead.* Compare with John vv.35-6: "the Father loves the Son and has given all things into his hand. He that believes on the Son has everlasting life: and he who does not believe the Son shall not see life; but the wrath of God abides in him" c.f. *that one is already dead.*

John 4 = GBC 11,12 - Woman of Samaria at the well

John 4:1 Jesus referred to as Lord but the verse does not make sense grammatically. John 4:20 = GBC 11:7 where GBC specifies 'you Jews' and John just says 'you' - subtle difference in John 4:22 and GBC 11:8 John - "you don't know what you worship, we know what we worship, for salvation is of the Jews." GBC *you worship that which you know, and we worship that which we know* - a much more enlightened thought that does not make the woman wrong. John 4:23 adds after "in spirit and in truth" - for the Father seeks such to worship him. GBC Is much simpler - *the hour comes, and now it is here, when all true worshippers will worship the Spirit in truth.* John also adds (24) "God is a Spirit, and they that worship him worship him in spirit and in truth." And 'which is called Christ' after Messiah (25).

John 4:27 refers to disciples being surprised that he is talking with the woman, while GBC says *speaking thus with a woman.* In 29 the woman says "is this not the Christ?" while GBC says *can this be the Messiah?*

His disciples urge him to eat and in John he says that he has meat that they do not know of, while in GBC: *I have food to eat that you do not know nor understand about.* In both Gospels it is clear that the disciples do not understand what he is talking about, just as the Samaritan woman did not understand the true meaning of living water.

John 4:35-38 have no equivalent in GBC, a parable about sowing and reaping.

In John 4:42 the woman expresses her belief and she adds "[we] know that this is indeed the Christ, the Saviour of the world." In GBC *many more believed his word when they heard it themselves "and know that this is indeed the truth."*

The next sequence is about the healing of a child where in John the father is referred to as a nobleman and GBC as a Roman official. Otherwise the story is identical.

John 5 = GBC 13 - healing at pool of Bethesda, dispute with the Pharisees

John 5:4 refers to an angel troubling the water while GBC just says that the water moved at certain times of day. Both say man had been sick for 38 years.

GBC 13:4 Yeshua raises his right hand (cf blessing of pots) to tell the man to take up his mat (bed in John).

John 5:18 Jesus “also said that God was his Father, making himself equal with God’ – in GBC *but also compared himself to the Spirit*

Yeshua explains his non-dual relationship with God/Spirit. After “the Son does likewise” GBC adds *for the Son is one with the Spirit in the kingdom*, while John says “the Father loves the Son”. The next verse in John refers to the Father raising the dead where in GBC he says *for as the Spirit gives them life, so too the Son also gives life to those who can hear him. For the Spirit judges no one*. John v.22 says that the Father has committed all judgement to the Son. In v.23 John has an extra verse: “that all men should honour the Son, even as they honour the Father. He who does not honour the Son does not honour the Father who sent him.” In v.25 John adds ‘of God’ after Son – GBC does not do this.

John 26-30 does not appear in GBC. Here it is explained as the Father has life in himself, so does the Son and the Father “has given him authority to execute judgement also because he is the Son of man. The hour is coming when all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life and those who have done evil to the resurrection of damnation. Then there is a repetition of the thought that he cannot do anything of himself, which also appears in GBC 13:9. The emphasis here is on the power to judge having been delegated to Jesus with a reference to the physical resurrection - so an element of prophecy and theology. The parallel resumes in v.31. In GBC 13:11 Yeshua says to the Pharisees – *you do not have the love the Spirit in yourselves*. Here the texts are interspersed but the message is clearer in GBC. John ends on 47 referring to the fact that the Pharisees do not believe his words. Here GBC adds: *Know what is in front of your face, and what is hidden from you will be revealed to you. Only from the truth I tell you, there is nothing hidden that will not be revealed*. This I think refers to the culminating vision at the end of the gospel.

GBC 14 - not in John

Story about a man receiving guests who sends out his slave to invite people in, and they will make excuses. In the end he tells the slave – *Go out on the streets and bring back whoever you find to have dinner*. This passage corresponds to Matthew 22 where it is not an ordinary person but a king inviting people to the wedding of his son. The servants are sent out and gather as many as they can find and they all come in. The King is upset that one does not have a wedding garment so he is cast out into outer darkness and there follows the verse: “many are called but few are chosen.” The sense of the story is different in GBC. The excuses are similar and the slave returns to say that those who have been invited have refused, then he goes out onto the streets, as mentioned above. The final verse then comments – *but they did not understand what he had said, and that he spoke about them* (i.e. the disciples).

John 6 = GBC 15-19 - feeding of multitude, boat trip

1-7 almost identical, although GBC mentions that the Pharisees sought ways of seizing and killing him as the pretext for his journey. In John, Andrew says there is a lad with five barley loaves and two small fish - "but what are they among so many?" Both gospels mention that there is a lot of grass and that Jesus has them sit down, but in John a number is given - 5,000 - which is not mentioned in GBC. John continues (v.11) that Jesus blesses the loaves and fish and gives them to the disciples and in v.12 instructs them to gather up the fragments, which make a total of 12 baskets. "Then those men, when they had seen the miracle that Jesus did said this is in truth that prophet that would come into the world."

In GBC there is no mention of the five loaves and two fish. Instead, Yeshua asked his disciples to go among the people and collect together all the food they have and bring it to him. *The disciples were filled with doubt the multitude would do as they asked, but they said nothing and did as he said.* Jesus raises his right hand and blesses the food, distributing it to his disciples and *instructing them to divide it equally among the multitude.* Then he asks them to gather up the broken pieces left over so that nothing is lost. This fills 12 baskets, and the disciples are amazed and question Yeshua about what has happened and he says *Only from the truth I tell you, when more than one are gathered together in the name, then the Spirit is with them. And when the Spirit is with them, then there is always enough for all.* Then 15:8 corresponds to John 6:14. This passage has parallels with the marriage in Cana where Yeshua associates the Spirit with abundance and again he raises his right hand to bless the food.

Walking on the Water

Both gospels mention going down to the sea and getting into a boat, but in John Jesus does not get into the boat, a storm arises and the disciples see him walking on water towards them. He tells them not to be afraid and the ship reaches land.

In GBC Jesus sleeps in the boat, *being tired from the day,* a storm arises and the disciples are afraid. *Yeshua awoke and, standing before them, raised his right hand and said to them "why do you fear? I am with you." Upon hearing his words, their hearts turned to the good and the fear was stilled. Their spirits immediately lifted, and soon the boat was at the land where they were going.* Again Yeshua raises his right hand as a gesture of authority in the last verse describes the result. It seems like this episode has been magnified for effect in John. The GBC version is much more plausible. V.22 of John and GBC17:1 contradict each other as in GBC it says that Yeshua entered into the boat with his disciples, while in John, in order to achieve consistency, it says that he had not got into the same boat. Consistency is re-established in v.24 when the multitude comes to Capernaum seeking Jesus.

The Bread

Yeshua speaks of working for the bread which remains to eternal life and which he will give them - In John it says "for him as God the Father sealed", a rather obscure

phrase, while in GBC the rationale for being able to give this food is that *the Spirit is in me as I am in the Spirit*, another expression of non-duality. 17:5 expresses a crucial distinction. In John, the people are told to believe in him who God has sent, while in GBC it says that they should believe in the word of him who has been sent, adding *for in his words you will find eternal life. Only from the truth I tell you, whoever understands my words will not taste death*. The next two verses about manna from heaven are almost identical, then John 33 says “for the bread of God is he who comes from heaven and gives life to the world” while in GBC it says *for the bread of the Spirit is that which comes from the kingdom and gives life to the world*. The people ask for this bread and in John v.35 he says “I am the bread of life; he who comes to me shall never hunger, and he who believes on me shall never thirst” while in GBC he says *My words are the bread of life, whoever comes to me and hears my words will not be hungry, and whoever believes in what I say, that one will never be thirsty*.

In John v.36 he says “you have seen me but don’t believe” while GBC says *you have seen me and the works of the One who sent me, and yet you still do not believe*. In John v.38 it says ‘I came down from heaven’ while GBC just says *I have come (to do the will of the One who sent me)*. In John v.39 he refers to ‘raising it [not them] up at the last day’ while GBC says *I should give them life eternal*. In John v.40 it says “and this is the will of him that sent me, that everyone who sees the Son and believes on him may have everlasting life; and I will raise him up at the last day.” GBC: *This is the will of the One who sent me, that everyone who sees the son of humanity, and believes in his words, should have eternal life*. So in John the emphasis is in believing in or on Jesus, who will raise them at the last day, while in GBC *the words* of Yeshua are the bread of life rather than believing in his person (I am the Bread of Life).

Then the Jews murmur among themselves as he says I am the bread which came down from heaven/*which came from the Spirit*. They remark that they know that he is the son of Joseph and Mary, with only GBC adding *Is he not from Bethlehem in the land of Yehuda?* Here he is described as the son of humanity while in John he is said to have come down from heaven. John v. 44 says no man can come to me, except the Father who has sent me draw him, while just before the equivalent verse in GBC one reads *no one can enter the kingdom unless they are born of the Spirit*, adding *you speak well when you say that my mother gave me birth but, only from the truth I tell you, it was my true mother who gave me life*. In John v.44 it also adds, as in v.40 that “I will raise him up at the last day”. There are no such references to the resurrection in GBC.

The next verse again reflects the different usage of Father in John and Spirit in GBC. Compare John v.46 “not that any man has seen the Father save he who is of God, he has seen the Father” – *not that anyone has seen the Spirit, except he who is from Spirit. He has seen the Spirit*. John continues that “he who believes on me has everlasting life. I am the bread of life.” Consistently with prior references, GBC says - *whoever believes my words has eternal life, for they are the bread of life*. This, he says, *is the bread that comes from the kingdom*, where John refers to this as the bread that comes down from heaven. Both gospels say that the bread is his flesh that he will give for the life of the world, but in GBC he refers to the “flesh of my flesh” indicating a deeper symbolic meaning. The next passage refers to eating his flesh and drinking his blood, but the

meaning is clarified in GBC 18:8: *unless you eat of the very flesh of the Son of humanity which is his teachings, and drink of his very blood which is his words, you will not have life in yourselves. Whoever eats my teachings and drinks my words has eternal life and will never die.* Again, for the third time in this chapter, John refers to Jesus raising people up at the last day - verses 40, 44 and now 54.

Compare John 56 to 58 with the corresponding verses in GBC: “he who eats my flesh and drinks my blood dwells in me, and I in him. As the living Father has sent me and I live by the Father, so he who eats me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead; he who eats this bread shall live forever.

As the living Spirit sent me, and I live because of the Spirit, whosoever feeds on me, that one will also live because of me. This is the bread which came from the kingdom, not the manna as our fathers ate and died. Whosoever eats of this bread, that one will live forever.

Both gospels comment that these are hard sayings and Jesus asks if this causes them to stumble. John 62 then inserts “what and if you see the Son of man ascend up where he was before?”, while GBC (19:2) continues with a passage not found in John but which is partly in the Synoptics (Matthew 10:34-36, though here it speaks of a sword not fire – the fire of the spirit): *Do you think that I have come to cast peace upon the world? I have cast fire upon the world, and look, I am guarding it until it blazes, for whosoever is near me is near the fire, and whosoever is far from me is far from the kingdom. They do not know that I have come to cast conflicts upon the earth. For there will be five in a house: there will be three against two and two against three, father against son and son against father, and they will stand alone.*

The parallel resumes in GBC 19:3 and John 6:63 contrasting spirit and flesh, where in GBC it refers to the fire of the spirit, while in John just the spirit. In John, after his remark that there are some of you who do not believe, he adds a reference to betrayal which is absent in GBC and which simply says that the disciples did not understand what he had said. Indeed, in both gospels, there are now people who leave him. Jesus asks those who remain if they too want to leave, but they say in GBC *Rabbi to whom would we go? You have the words of eternal life.* John is much more theological and instead of the disciples asking where they should go, it is Peter who does so. Then follow verses 69 to 71, which have no correspondence in GBC: “and we believe and are sure that you are that Christ, the Son of the Living God. Jesus answered them, have I not chosen you twelve, and one of you is a devil. He spoke of Judas Iscariot, for he it was who would betray him, being one of the twelve.” So there are multiple references to the resurrection and betrayal in this chapter, a theme entirely absent from GBC.

John 7 = GBC 20-22

John 7:3 adds (not in GBC) that his brothers did not believe in him. Otherwise texts virtually identical. John 7:15 says that the Jews marvelled at his teaching because he had never learned, while GBC does not mention this but says that the Pharisees

persecuted him saying *Who are you that you claim to speak for the Spirit?* In John the next verse refers to Jesus answering the Jews but they have not asked a question! The answer is nevertheless the same in asserting that his teaching is not his but that of the One who sent him.

The texts diverge at John 7:25/GBC 20:9 which continues the debate. The Pharisees ask: *Have you no respect for the law of Moshe? Are we now to disregard the covenant? Shall we leave our sons uncircumcised like the Gentiles?* The next verse continues: *Yeshua therefore answered them, "if circumcision were useful, surely the Spirit would produce children who are already circumcised from their mother! At these words [as one can quite imagine!] the Pharisees therefore sought even more to find ways to kill him.*

From 7:25 and 21:1 the texts converge again. The people say that when the Messiah comes no one will know where he comes from [they know where he comes from so he can't be the one]. In John he responds "you both know me and you know where I come from" which makes less sense than the GBC verse in this context – *you do not know me or where I come from.* Both then follow with the thought that he has not come of himself and that they do not know the One who has sent him. He refers to his forthcoming disappearance which the Pharisees take literally. In John it refers to being dispersed among the Gentiles while GBC speaks of exile among the Greeks.

John 7:38 "he who believes on me as the scripture has said, out of his belly shall flow rivers of living water" c.f. GBC *whosoever believes my teachings will not taste death but have everlasting life.* The rest of the chapter is almost identical in both gospels, but after the equivalent of John 7:53 saying that everyone went to their own house, GBC adds the detail, *but Yeshua went back to Bethany to the house of the beloved companion near the Mount of Olives.* In John, this is moved to the next chapter which just says he went to the Mount of Olives.

John 8 = GBC 23 to 25 - the woman taken in adultery, light of the world

John 8:6 refers to the Pharisees tempting him that they might have accuse him while GBC phrases it differently by saying *testing him, that they might trap him with his own words.* He stoops down to draw on the ground/ *in the dust* and John says that it was as if he had not heard them. The rest of the phrasing is nearly identical.

In GBC Yeshua says *I bring light to the world,* while John 8:12 says "I am the light of the world." In 16 the texts read "I am not alone, but I and Father that sent me" / *I am not alone, but I am one with the Spirit who sent me.* After he says *you know neither me nor the One sent me. If you knew me, you would know the Spirit also.* Then, not in John: *you examine the face of heaven and earth, but you have not come to know the One was in your presence, and you do not know how to examine the present moment.*

In GBC 25:1 it refers to *you will die in your darkness,* when the corresponding expression in John is *die in your sin.* 25:3 - *you are of the world, I am of the Spirit,* cf "you are from beneath, I am from above, you are of this world, I am not of this world... You shall die in your sins. GBC is more elaborate: *if you choose this world,*

then you are the bond servant of its ruler. I am not of this world, and the ruler of this world has nothing in me. Tell me, if you are of the world and your world ends, where will you go? Only from the truth I tell you but unless you believe that I am sent by the Spirit, you will die in your darkness. John inserts a reference to the crucifixion not in GBC when Jesus says that when you have lifted up the Son of man then you will know that I am he - the statement that he does nothing of himself appears in both gospels. Also that the truth will make you free. John continues to use the language of sin, while GBC uses that darkness. Rest of chapter almost identical, including "Before Abraham was, I Am.

John 9 = GBC 26 - healing of blind man on the Sabbath

While I am in the world, I am the light to (GBC) of (John) the world. Jesus not of God/Spirit because he does not observe the Sabbath/though does the works of God. 9:33 argument that if not from God he could not heal like this. V.38 says that the man worshipped him (not in GBC). Then in John he says that he came to judge while in GBC he says *I came into the world to bring light that those who do not see may see and that those who see may become blind.* The Pharisees ask if he is referring to them and he says that their sin remains because they claim to see. John ends there and GBC continues: *Have I not already said that you Pharisees and the scholars have taken the keys of the temple and have hidden them [see above GBC 8, merchants in temple]? You have not entered, nor have you allowed those who want to enter to do so. Therefore, a division arose again amongst the Pharisees because of these words. Many of them said "he has a demon and is insane!" Others said, "these are not the sayings of one possessed by a demon. Is it possible for a demon to open the eyes of the blind?"* These verses appear in John 10:19-21.

John 10 - verses 1-18 - sheepfold, not in GBC

Jesus relates the parable of the sheepfold - the sheep follow him because they know his voice. The narrator comments that they did not understand, so Jesus explains: "I am the door of the sheep... By me if any man enter in, he shall be saved, and shall go in and out and find pasture... I am come that they might have life, and that they might have it more abundantly... The shepherd gives his life for the sheep, but the hireling flees when the wolf comes. As the Father knows me even so I know the Father and I lay down my life for the sheep...that I might take it again." Then follows the passage at the end of the previous chapter of GBC, as noted above. Arguably, this makes more sense in the GBC context and it is not clear who is referred to by 'them' when he relates the parable.

The parallels begin again at John 10:22 and GBC 27:1. The Pharisees ask him to tell them plainly whether he is the Messiah and he replies that he has already told them and that the works he does are his witness. In GBC he says that they do not believe because they cannot hear his voice, while John continues the analogy of sheep. He also refers to his followers not being able to be plucked out of his hand, the phrase missing in GBC where he reiterates, *The Spirit and I are one.* They take up stones to stone him, and he asks them in both versions for which of his works he is being stoned. They replied that it is for blasphemy by claiming that he is a son of God, to

which he replies that the Scripture states that you are all gods. John refers to the Son of God while GBC uses the phrase son of humanity. He urges them to believe the works and to know that *the Spirit is in me, and I am in the Spirit*.

John 11 = GBC 28-29 - raising of Lazarus/Eliazar

Here there are similarities but significant differences. Both Gospels say that the sickness is not unto death but John adds. "but for the glory of God, that the Son of God might be glorified thereby." Both say that Yeshua greatly loved all three (ref to the Beloved Companion but in John "Martha and her sister") and GBC has the detail of Mary anointing his head. In John it says, quite illogically, that when Yeshua heard Eleazar was sick, he "therefore abode two days in the same place where he was" while in GBC he says to his disciples *Let us go to Yehuda again*, i.e. he leaves straight away. In John he only says this after two days. Both gospels warn him against going back because the Pharisees had wanted to stone him.

In GBC he responds logically (whole piece missing in John) *Why do you speak thus to me? Would you leave your brother to his fate on the words of the Pharisees? Are you no better than they? Have I not told you that what was of yesterday is of that day and is now no more? As I am before you now, so is the Spirit with you always. You will not find the Spirit by seeking in the past or looking to tomorrow.*

Only from the truth I tell you, the Kingdom can only be found in what is before your face. See what is before you and all that is hidden from you will be revealed to you. You know not the day nor the hour of your death, and there has never been born one who could extend his life by one hour by being in fear of tomorrow. Be on your guard against the Prince of the World for he is darkness and the Father of it, and would have you live in the bondage of your own fear. The next verses about day and night make sense in GBC but have no context in John. In GBC this is addressed to the disciples while in John it is in the third person. In John 11:11 and GBC 28:7 it says that Eleazar has fallen asleep and that he is going to wake him. John 12-15 clarifies that he is really dead – there are no corresponding verses in GBC. Both say he had been dead four days.

In GBC he says to Martha that *he is not dead but sleeping, do you believe this?* She replies that *I have come to believe that you are the anointed one, he who comes to bring light into the world.* In John Jesus uses the phrase "he will rise again" and Martha clarifies that this will be the resurrection at the last day. In John, 25 is the doctrinal verse "I am the resurrection and the life, who believes in me, though he were dead, yet shall live. And whoever lives and blessing me shall never die. Then he says "**do you believe this?**" A very different context. John 11:27 = GBC 28:12. John v.31 says Mary was going to the grave to weep while in GBC it says she is going to meet her master.

She says to Yeshua in GBC that if he had been there *my brother would not have fallen ill with this pestilence* while in John it is "fallen ill and died." In John he asks where they have laid him while in GBC just *where is he?* He comes in GBC *to the place where Eleazar was* while in John it says that he came to the grave. "It was a cave, and a stone lay upon it. In GBC he *closed his eyes and was still. Then he raised his right hand, and*

Eleazar stirred and sat up. And Yeshua therefore said to them, "Wash him and give him water to drink and food to eat. Only from the truth I tell you, if anyone amongst you believes my words, though they be as dead, so too shall they live. All in all, a simple narrative suggesting that Eleazar had been in a coma. Note again that he raises his right hand.

In John the grave is described as a cave with a stone upon it. Jesus orders them to take away the stone, but Martha says that the body must now stink as he has been dead for days. Jesus then says that did he not say to her (see above) that if she believed she would see the glory of God. So they took the stone away, Jesus lifts up his eyes and thanks the Father for hearing him and allowing people the opportunity to believe. Jesus then cries with a loud voice for Lazarus to come forth, and he does so bound hand and foot with grave clothes, with a napkin on his face. Jesus says to loosen him and let him go. So this narrative 38 to 45 tells a very different story with reference to the rotting body, grave clothes, the cave and the glory of God. The parallels resume at John 11:45 and GBC 29:1 when the Pharisees gather in council and Caiaphas proposes that it will be advantageous for one man to die for the people. John refers to the effect of this, including that "he should gather together in one the children of God that were scattered abroad."

The parallels end again after 30:1 where John 11:54 says that he continues with his disciples while GBC says *he taught them many things*. There follows an extraordinary narrative in GBC 30 with close parallels with the Gospel of Thomas as analysed in GBC pp. 93-105. The important point is that the passages with parallels to Thomas are set within a coherent narrative framework with Philip beginning by asking Yeshua about the kingdom. Then follows the parable about the treasure in the field also found in the Synoptics. Then Salome, the woman who had given him water at Jacob's well asks how she can find her treasure and he replies that she must overcome the Prince of this world in order to *know The Spirit and discover that which lies within you*. Then the parable of the mustard seed and the fact that the kingdom is spread out upon the earth and people do not see it. The Kingdom is within you and outside you. From 30:9 the most profound teaching is revealed: *have I not already told that you when you know yourselves, then you will be known, and you will understand that you are children of the living Spirit. But if you do not know yourselves, then you live in poverty and you are the poverty* (c.f. Marriage at Cana).

*But if you bring forth what is within you, what you have within you will save you. If you do not find that within you that is from the Spirit, what you do not find will be your death. There is light within a person of light, and it shines on the whole world. If it does not shine, this is dark. Only from the truth I tell you, **be still and know that I am**. Those with ears, let them hear.*

Then Matthew asks how to attain the kingdom - very interesting that it is Matthew who asks the question and the same verse appears in his gospel 18:3. *Only from the truth I tell you, unless you change and become little children, you will not gain the kingdom. When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so the male will not be male nor female be female, when you make your eyes in place of*

an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, only then will you gain the kingdom.

At this point some disciples grumble saying that these are strange and complicated ideas, can this be true? This also happens at other points, including after Mary's vision. Yeshua knows their hearts and says:

Still you doubt me, even though the Spirit through the Son has placed such wonders before you. Only from the truth I tell you that I shall count you one from 1,000 and two from 10,000, and they will stand as a single one. When you make the two into one, then you become children of the living Spirit, and when you command the mountain to move from here, it will move.

John 11:55-57 = GBC 31:1-2 – people wonder if Jesus is coming to feast.

John 12 = GBC 32-34 - Mary anoints Jesus

In both gospels the supper is referred to but only in John does it say that Lazarus had been dead and was raised from the dead by Jesus. This continues (v.9) when John says that the people have come to see Lazarus as well, and that the priests also consult about putting Lazarus to death “because by reason of him many of the Jews went away, and believed on Jesus.” The slant in GBC is rather different and comes after he is on the donkey: *the people were with him when he restored life to Eleazar bore witness to it all. That is why the multitude came out to welcome him, for they had heard that he had performed this wonder.* After the earlier references to Lazarus, these verses above correspond to John vv.17-18.

Mary takes the spikenard and in GBC she anoints his head while in John it is the feet she anoints and then she wipes them with her hair. The symbolism and indication of status is very different. In GBC it is the disciples who grumble against her while in John it is just Judas Iscariot (not because he cared for the poor but because he was a thief). Later the verses converge referring to Judas but without the comment.

Meanwhile, in GBC Yeshua responds to his disciples: *leave her be. She has anointed me for what I am come to do, and done what she is appointed to do. Only from the truth I tell you that whenever they speak of me, what she has done will also be told in memory of her. You do not know or understand what she has done. I tell you this: when all have abandoned me, she shall stand beside me like a tower. A tower built on a high hill and fortified cannot fall, nor can it be hidden. From this day forth she shall be known as Migdalah, for she shall be as a tower to my flock and the time shall soon come when her tower will stand alone by mine.* A powerful passage prefiguring that she remains loyal to him while other disciples are scattered. It reiterates that the disciples still did not understand his words.

John 13:12 = GBC 33:1 - entry into Jerusalem on a donkey

Both Gospels mention the palms and the donkey, but John refers to a prophecy about this in v.14, explaining in v.15: “behold thy King comes, sitting on an ass's colt

(referring to Zechariah 9:9). He then says that the disciples did not understand this "but when Jesus was glorified then remembered that these things were written of him and that they had done these things to them." The narrative then converges again at John 12:19-21 but while in GBC Philip brings the Greeks wanting to see Yeshua straight to him, John explains that Philip tells Andrew and they both tell Jesus, who says "the hour is come that the Son of man should be glorified" and verses 24 to 34, apart from verse 26, only appear in John. Here Jesus tells the parable of the grain of wheat and that those who love their life will lose it while those who hate life in this world shall keep it to life eternal. He continues in v27 by saying that his soul is troubled and that he would like to be saved from this, but for this cause he has come. In v.28 he says: "Father, glorify your name. Then came a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered and others said that an angel spoke to him." Jesus says that this voice came for you, "now is the judgement of this world, now shall the Prince of this world be cast out. And I, if I am lifted up from the earth, will draw all men to me. This he said, signifying what death he should die." The people answered him with a question about the relationship between the Christ and the Son of man being lifted up. At this point the Gospels reconverge - what is v.26 in John corresponds to 33:5 in GBC without the theological discourse above and is immediately followed by John v.35 when he explains that the light is with you for only a short time. Both gospels containing the sentence "while you have the light, believe in it that you may become the children of light, though here GBC refers to being children of humanity, *and find the kingdom*. This phrase is missing in John. John v.37 = GBC 34:1 John adds in 38 that this refers to a saying of Isaiah 53:1 asking believed the report and Isaiah 6:10 saying that their eyes will be blinded and hearts hardened so that they do not understand. Isaiah said these things "when he saw his glory." So in this chapter we have two references two prophecies, neither of which is mentioned in GBC. John v.42 = GBC 34:1 and both Gospels refer to people not wanting to say they believed, for fear of the Pharisees and that Jesus has come as a light into the world. They refer to people being judged by their actions, although John adds the phrase "on the last day." Apart from this, John 12: 42-50 correspond to GBC 34:3 to 4.

John 13 = GBC 35:1-11 - washing of feet

GBC 35:1 refers simply to the disciples sharing supper, while John 13:1 says nothing about gathering together to share supper, but rather that "Jesus knew that his time was come and that he should depart out of this world to the Father, having loved his own which were in the world, he loved them to the end." He continues, "supper being ended, the devil having now put into the heart of Judas to betray him; Jesus knowing that the Father had given all things into his hands and that he was come from God and went to God." This is clearly a theological context not present in GBC where he lays aside his outer garment (garments in John) takes a towel and wraps it round his waist.

When he comes to Peter, in both gospels Jesus says that he does not know what he is doing now and that he will understand later, but GBC tellingly adds that he does not know, *as you have not understood so much of what I have done* – a remark that refers to a number of occasions, including later Mary's vision. In both gospels, Jesus remarks that the disciples are not all clean. In speaking of the example he has set, John refers to him as Lord and Master, while GBC calls him Rabbi and Teacher. After he has said that he does not speak concerning all of them, he knows who he has chosen, then John goes on, again to make a scriptural link, "That Scripture may be fulfilled, he eats bread with me has lifted up his heel against me (ref Psalm 41:9). Now I tell you before it happens that, when it is come to pass, you may believe that I am he. Verily, verily I say to you he whomsoever I send receives me, and he who receives me receives Him who sent me. The reference to Jesus being troubled in spirit makes a lot more sense when it immediately follows this reference to betrayal, which is now made explicit in John v.21 and GBC 35:6.

Then comes the famous scene of the beloved disciple leaning against the breast of Jesus "one of his disciples, whom Jesus loved." In 35:7, it simply says, *the companion, whom Yeshua loved, was at the table, leaning against Yeshua's breast*. Then Peter beckons to him/her to ask who will be. *She, leaning back as she was, asked him, Rabbouni* (note diminutive), *who is it?* When Judas is identified, John says that Satan entered into him (no reference to this in GBC). Both gospels speak about disciples not understanding the intent of his words. John continues in v.31 "now is the Son of man glorified, and God is glorified in him. If God is glorified in him, God should also glorify him in himself, and shall straightaway glorify him." There is no reference to this theological point in GBC. John continues with Jesus referring to his disciples as little children, while in GBC he refers to them as friends. Then he gives a new commandment that they should love each other and serve each other just as he has washed their feet. By this everyone will know that they are his disciples. In GBC the disciples are greatly disturbed, but in John the focus in this first verse is on Peter. Jesus tells him that he will deny him three times before the rooster crows.

John 14 = GBC 35

In v.6 Jesus says "I am the way, the truth and the life. No man comes to the Father except through me, if you had known me, you would have known my Father also and from henceforth you know him and have seen him." The emphasis in GBC is very different, reflecting a parallel earlier passage: *my words are the way, the truth and the life. For my words are given of the Spirit, and no one comes to the Kingdom except through her teachings. If you had known and understood my teachings, then you would have known and understood the One who sent me also.*

Now Philip asks to be shown the kingdom and in John Jesus replies asking if he has not known him, while in GBC he says: *have I been with you such a long time and you still do not know what I have said to you*, with an emphasis on his words rather than his person. He continues that whoever has seen him - in John the Father - has seen the Kingdom and whoever has known him has known the Spirit, who sent him: *do you not believe that I am in the Spirit and the Spirit in me* (Father in John)? He says that he

does not speak from himself, but from the One who lives in him. In v.12 it just refers to believing in Jesus, while in GBC he adds *and understand my teachings*.

There follows a major divergence at this point. In GBC after Yeshua has said that they can do greater works, he adds that in a little while the world will not see him any more, while in John there is no reference to not being seen, he simply says he is going to his Father. GBC continues with the disciples asking when he will depart and who will be the leader and he then says to them *I will not leave you orphans. When a father goes away, it is the mother who tends the children* (the equivalent in John is the Comforter) *Only from the truth I tell you, there is one amongst you who has had my commandments and keep them. That one is the one who loves me, and that one who loves me is also loved by me, and by the Spirit. To that one I will reveal myself so that you will know that what I have said to you is true. I am in the Spirit as the Spirit is in me. And that same one will be Spirit complete in all ways, so that by this sign you may know my words are true, and that my testimony is of the Spirit, the One who sent me. Only from the truth I tell you, those among you who understand and keep my commandments will not taste death. (35:17)*

In John v.13 Jesus says that whatever is asked in his name will be done so that the Father maybe glorified in the Son. He then says that the Comforter will come, "even the Spirit of Truth which the world cannot accept and cannot be seen. Then comes the passage saying that the world will not see him any more, but they will see him and "because I live, you will live also and then you will know that I am in my Father, and you in me, and I in you. Judas then asks how it is that he will reveal himself to them, the disciples, while the corresponding verse in GBC refers to Mary Magdalene as the one to whom he will reveal himself. 14:22 corresponds exactly with 35:20 with the Spirit/Father living in those who love him and keep his words. At this point John adds another verse referring to the Comforter whom the Father will send in his name and who will teach them all things, "and bring all things to your remembrance, whatever I have said to you". Then comes the beautiful verse when he leaves his peace, not as the world gives, and that their hearts should not be troubled.

In GBC (not John) Yeshua now says: *but beware that no one leads you astray saying, look here, or, look there! Have I not told you that the Kingdom of the Spirit is within you? Seek it as I have said, and you shall find it and know eternal life*. Then comes what I regard as a key verse: *tell others what you have seen, but do not lay down any rules beyond what I appointed you; and do not give a law like the lawgiver, lest you be constrained by it*. One of the main themes is the tension between the law and the letter on the one hand - represented by the Pharisees - and the spirit on the other, represented by Yeshua. So here he warns them against getting caught up in laws, rules and regulations.

Meanwhile in John after v.27 referring to leaving his peace, Jesus says that they have heard how he said "I will go away and and come again to you. If you loved me, you would rejoice, because I said I go on to the Father, for my Father is greater than I. And now I have told you before it comes to pass, that, when it is come to pass, you might believe." Again there is the reinforcement of an anticipatory prophetic

element so that they will remember this and understand retrospectively. John 14:30 to 31 then corresponds with GBC 35:24.

John 15:1-8 does not appear in GBC. This is the famous statement when Jesus says that he is the true vine and his Father is the husbandman. Branches must bear fruit, disciples must abide in him and he in them: "I am the vine, you are the branches." Herein is my Father glorified, that you bear much fruit; so you shall be my disciples."

The texts reconverge John 15:9 and GBC 35:23: *even as the Spirit has loved me, I also have loved you. Remain in my love.* John 15:9-14 = GBC 35:23-24. However, then in John Jesus says to his disciples that he no longer calls them servants, while GBC the term students, which seems more appropriate. He says that everything he has heard from the Spirit, *I have made known to you.* In GBC he then asks if they believe, (35:25) and this corresponds to John 16:31. In other words there are no parallels in GBC between John 15:16-27 and John 16:1-30.

Here continues to speak about bringing forth fruit, that the world hated him before it hated them (they are not of the world)... The servant is no greater than his Lord, you will also be persecuted because the persecutors do not know the one who sent him. He who hates Jesus hates the Father, and these people have sinned because they have not understood and have rejected him. Then in 16:25 we find out that all this is "that the word might be fulfilled but is written in the law, they hated me without a cause (Psalm 35:19). Here we have another instance in John where plausibility is established through fulfilment of prophecy. He ends the chapter by saying that the Comforter will come from the father, even the spirit of Truth who shall testify of him, and they (the disciples) shall also testify of him.

John 16 continues the description of what will happen to the disciples, even that people will think that they are doing God a service by killing them, because they have not known the Father or him (The theme of not knowing/recognising is also prominent in GBC with reference to the Pharisees). In verse 4 he says that he is telling them these things so that when the time comes they will remember that he told them, in other words this is another prophecy. He continues that it is expedient that he should go away so that the Comforter can come, "and when he is come, he will reprove the world of sin, and righteousness, and of judgement" he has many things to say to them but they cannot bear them now, however the Spirit of truth will do so in due course." He shall glorify me. There follows another passage about him only being around for a short while, with parallels elsewhere. When he goes, they will weep and lament, but the world will rejoice, "but your sorrow shall be turned into joy" just like a woman bearing a child. Whatever they ask of the Father will be given, "ask and you shall receive that your joy may be full." He came forth from the Father into the world, and leaves the world to go to the Father. Disciples now understand this plain language and they believe that he came from God. It is slightly strange that just after they have expressed belief that Jesus should ask them whether they now believe - the context makes more sense in GBC.

John 16:31-33 are nearly equivalent to GBC 35:25 referring to the scattering, but with one significant difference. In both texts it says that each is scattered to his own, that you will leave me all alone, but GBC adds, *all alone but one*, referring to Mary Magdalene. He is not totally alone, as the Spirit is with him. He gives them his peace while the world they will only have tribulation (John) oppression (GBC) and here also he says *let us depart this place*.

There is no correspondence at all in GBC to John 17. The convergence begins again in 18 = GBC 36. Jesus speaks of his time having come and asks the Father to glorify the Son thy Son might also glorify him. He has been given power over all flesh." And this is life eternal, but they might know you as the only true God, and Jesus Christ, whom you have sent (note contrast of term with Son). He has finished his work and given them the words he received. There is more reference (12) to Scripture being fulfilled. The world has hated those who are not of the world, even as he is not of the world, a phrase repeated in verses 14 and 16. He asks for his disciples to be sanctified and that they should be one as he is one with the Father: "I in them, and you me, but they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me" (23) This is a mystical theological statement (known as the priestly prayer) of glorification, sanctification and mutual indwelling.

John 18 = GBC 36-38:5 - betrayal

Both gospels refer to the words that Jesus has just spoken, in the case of John the whole previous chapter and in the case of GBC a statement that in the world they will have oppression, but he has overcome the world. The follow-on context in GBC makes more sense. The narratives of betrayal are almost identical, although in GBC when Jesus says I am he, GBC adds *but they did not move*. John then has another verse 6 "as soon as he had said to them, I am he, they went backward, and fell to the ground. He asks for the others to be let go, a simple statement in GBC but John adds another verse 9 "that was saying might be fulfilled, which he spoke, of them which you gave me I have lost none." The description of Peter cutting off the right ear of the servant of the high priest corresponds in both gospels.

John 18:15 describes how Peter followed Jesus, "and so did another disciple: that disciple was known to the high priest and went in with Jesus into the palace of the high priest. But Peter stood at the door outside, then the other disciple who was known to the high priest went and spoke to her that kept the door, and brought in Peter."

Compare GBC: *the beloved companion followed Yeshua as did some of the other disciples. Now the companion was known to the high priest and entered in with Yeshua to the court of the high priest, but Peter was standing outside. The companion, who was known to the high priest, went out and spoke to the woman who kept the door, and brought Peter in. Note that*

Peter is not specifically identified at the beginning of this description as in John - here it says "as did some of the other disciples."

Then follows the story of the denial of Peter. The verses describing the questioning of Jesus by the high priests are virtually identical - why are they asking him what he said, when he spoke openly? This is regarded as insolence and he is slapped. Peter then denies Jesus a third time. In GBC it then says, quite logically: *and he, understanding what Yeshua had said, was overcome with grief and remorse, and fled the city and returned to his own.* No such sentence is present in John, as verse 28 immediately describes him being led away. 18:28 = GBC 38:1 but GBC then gives details of who were there: Mary his mother, James, Joseph, Salome, Miryam called the Migdalah (see above), the Beloved Companion and Levi. *They heard and saw all that occurred.*

Pilate asks about the accusation against Jesus and they say that they would not have brought him if he had not been a malefactor. Pilate tells them to judge him according to their laws but they say they cannot put him to death. Here John adds "that the saying of Jesus might be fulfilled" that he knew how he would die - another prophetic element. In GBC Pilate asks him if he is the King of Israel while in John it is the King of the Jews. This question seems to come from nowhere. Both texts say that his kingdom is not of this world. His role is to testify of the truth *and everyone who is of the truth listens to my voice.* When Pilate asks What is truth? GBC says Pilate, *groaning, ... he finds no fault but the people shout for the release of Barabbas.*

John 19 = GBC 38:5-40:2 but with differences explained

Both refer to the crown of thorns but GBC adds the detail of the purple robe in 38:6. Both have the phrase: Behold the man! The Pharisees argue that he must die because he made himself the Son of God. The dramatic dialogue continues the same ...we have no King but Caesar. The notice in GBC is King of Israel while in John King of the Jews. John v.23-24 describes the soldiers drawing lots for his clothes and as his coat was without seam, they could not divide it "that scripture might be fulfilled, they parted my raiment among them and for my vesture they cast lots. These things therefore the soldiers did." (Psalm 22:18 - another prophecy not in GBC.

Both gospels state who was present at the crucifixion - Jesus's mother, her sister, Mary the wife of Cleophas and Mary Magdalene. No other person is mentioned. In the next verse John says that Jesus saw his mother and the disciple whom he loved standing by while in GBC this is *the companion whom he loved.* He then says "Woman behold your son" (Jehanne de Quillan explains the meaning of son in this context is not gender specific in this - GBC 156). Then John says "that disciple took her to his own home" while GBC refers to the companion taking her home. It is important to note that John specifies only three women at the foot of the cross. So the reference cannot in fact be to John as the beloved disciple even though it refers to 'his' home.

GBC says he is now thirsty while John adds that this is to fulfil a prophecy (Psalm 69:21). After he has received the vinegar *he bowed his head* (both gospels) and John

adds “and gave up the ghost.” GBC goes on to describe the soldier piercing his side while John adds three verses explaining how the Jews did not want the bodies on the cross on the Sabbath so their legs should be broken. They find Jesus already dead so they do not break his legs and in v.36 “for these things were done, that the scripture should be fulfilled, a bone of him shall not be broken.” (Psalm 34:20 – another prophecy reference, then Zechariah 12:10).

Burial GBC 40:2, John 19:38 ff.

Both gospels explain that Joseph of Arimathea gets permission to take away the body of Jesus, and that Nicodemus brings a huge quantity of myrrh and aloes. Then John continues that “they took the body of Jesus, wound it in linen clothes with the spices, as was the custom of the Jews.” In GBC we read *Then Miryam the Migdalah and Miryam the mother of Jacob, Joseph and Salome took the body of Yeshua and prepared it bounded in linen cloths with the spices, as the burial custom required.* In other words, John implies that ‘they’ refers to Joseph and Nicodemus, while GBC specifies also the women involved, as would have been the custom at the time when the family would take care of the body. Jehanne de Quillan discusses the contemporary social significance of this ritual – only close family could be involved in this process.

John 20 = GBC 40:3 ff. – Mary and the Sepulchre

Both accounts begin with Mary coming early to the sepulchre and seeing the stone rolled away. John then says that she runs back and comes to Peter “and the other disciple whom Jesus loved” to tell them that they have taken the Lord away. So Peter and the other disciple ran to the sepulchre and the other one ran more quickly than Peter. Then he stoops down and looks in but does not go in. Peter arrives and goes in, seeing the napkin separately from the clothes. Then the other disciple goes in, saw and believed, “for as yet they did not know the scripture that he must rise from the dead.” They then go home, leaving Mary outside weeping.

Now compare this with GBC:

Having arrived at the tomb and seeing the stone rolled away *stooping and looking in she saw that the tomb was empty and the linen cloths scattered where the body had been laid. Yet she did not enter in, but remain standing outside the tomb, weeping. And hearing a noise, she turned round and saw a figure standing close by. Because of her weeping she did not know that it was Yeshua.* There is no mention here of Peter, and the link between her weeping and not recognising Yeshua seems quite natural.

Meanwhile, in John it also says that she looked into the sepulchre but then she sees two angels in white sitting at the head and the foot of where the body of Jesus had been laid. They ask her why she is weeping and she answers that her Lord has been taken away. Then she turns round and saw Jesus standing but without recognising him.

At this point the texts re-converge as Jesus asks why she is weeping and who she is looking for and both mention that she took him for the gardener. Then he calls her

name and in GBC *she turned, and, overcome with joy, said to him "Rabbouni"*. There is no mention of joy in John.

John continues that Jesus says that she should not touch him, where the expression in GBC is 'hold to'. In GBC he continues: *I am not of the flesh, yet neither am I one with the Spirit. But rather, go to my disciples and tell them you have seen me, so that all may know that my words are true and that any who should choose to believe them and keep my commandments will follow me on their last day.*

In John, the language is: "I am not yet ascended to my Father; but go to my Brethren and say to them I ascend unto my Father and your father and to my God and your God." John continues that Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things to her. He continues to explain that on the same date in the evening when the doors were shut and the disciples were assembled for fear of the Jews, Jesus comes and stands in the midst of them and gives them a greeting of peace. He then shows them his hands and his side and repeats his greeting of peace as the Father has sent me, so he is sending them. Then he breathes on them so that they can receive the Holy Spirit. He then continues that whoever's sins they remit will be remitted and those they retain will be retained.

At this point we have the story of doubting Thomas does not believe that Jesus came and stood among them. He needs to be able to put his hands on the print of the nails and thrust his hand into the side. After a week, Jesus appears again with the doors shut and invites Thomas to touch his hand and put it into his side. Having done this, Thomas says: my Lord and my God." Jesus continues that he, Thomas has seen and believed but those are more blessed who have not seen and yet believe. John adds that Jesus did many other signs in the presence of his disciples which are not written in this book. Then in v.31: "but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name. None of this passage from verses 19 to 31 appears in GBC. Here we see Jesus ostensibly appearing in physical form, emphasised by the whole story of Thomas. It is clearly a miraculous sequence and within it the disciples received the Holy Spirit and the authority to remit sins. The theological point comes at the end – the account is meant to persuade the reader that Jesus is the Christ, the Son of God.

Meanwhile, resuming at GBC 40:7 after the brief conversation with Yeshua, Mary 'returns to her own', where she is greeted by Martha, Eleazar whom he had restored to life, Miriam the mother of James, Joseph and Salome; also Thomas the twin and Joseph of Arimathea as well as Nicodemus. Also Levi/Matthew, John and the other Salome to whom Yeshua has spoken at the well. So here is a lot of precise detail as to who was there. Then, corresponding to John 20:18, she tells him that she had seen Yeshua and what he had told her. *And they knew the truth of her and were all filled with great joy and believed.* The text continues that they sent messengers to tell the other disciples what the Migdalah as witnessed, but it was many days before they returned to Bethany for fear of the priests and Pharisees: *All had fled the city, beach back to his own. In this way they had fulfilled the prophecy that Yeshua had spoken when he said to them, 'do you not believe? Behold, the time is coming, yes, and has now come, that*

you will be scattered, everyone to his own, and you will leave me all alone but one. (i.e. the Migdalah). The next chapter (41) opens explaining that at the end of that week, when all the disciples had gathered in the house at Bethany, the Migdalah came to them and told them what she had seen and what Yeshua had said.

After this point, the Gospels diverge completely until the last verse of John 21:25 and GBC 44:1 where both gospels attest to the deeds of Jesus (GBC as a reference to his words) and each say that there are also many other things which Jesus did, which if they would all be recorded, then even the world itself would not have room for the books that would be written.

Before moving on to an analysis of the last chapters of each gospel, it is worth considering the arguments put forward about Mary and the sepulchre in a 1998 article by Ramon Jusino on the authorship of the fourth Gospel. Jusino remarks that the last Chapter - 21 - of John 'was obviously written by a redactor after the death of the Beloved Disciple. Jusino's article is largely based on the work of the Catholic scholar Raymond Brown, who was one of the 20th century's greatest authorities on the Gospel of John. In referring to the passage about Mary and the sepulchre, he refers to an 'extraordinary number of inconsistencies that betrayed the hand of an editor who has achieved organisation by combining disparate material.' First, it is not clear how Mary got back to the tomb after she had gone back to fetch the other disciples (v.2 - v.11).

- In v. 2 Mary Magdalene runs AWAY from the tomb to Peter and the "other disciple" to tell them that the body of Jesus was missing from the tomb. At this point, Mary Magdalene is AWAY from the tomb along with Peter and the "other disciple."
- In v. 3 Peter and the "other disciple" run to the tomb. Mary Magdalene is not mentioned as having returned to the tomb with the two men. She has stayed behind -- still AWAY from the tomb.
- In v. 11 Mary Magdalene is abruptly portrayed as remaining behind weeping at the tomb. However, there is no account of her returning to the tomb in this scene after telling Peter and the "other disciple" that the body of Jesus was missing. (Jimeno)

Brown maintains that the insertion of the beloved disciple into this passage is the work of a redactor, confusing the issue by distinguishing between Mary and the beloved disciple (the same applies in the crucifixion scene, also analysed in this article). Setzer, also quoted, asserts that this passage 3-10 is sandwiched between the experience of Mary. In GBC the sequence of events moves straight from being at the tomb and seeing Jesus.

John 21 - referred to as an Appendix in the Jerusalem Bible

As mentioned above, scholars think this chapter a later redaction. It begins by saying that Jesus showed himself again to seven disciples at the sea of Tiberias. They decide

to go fishing, catch nothing and in the morning they see Jesus standing on the shore, but do not immediately recognise him. He asks if they have any food and they say no, at which point he suggests that they cast the net on the right-hand side where there were a huge multitude of fish. Then the beloved disciple tells Peter that it is the Lord. It says that Peter was naked so put his clothes on and jumped into the sea, while the other disciples came in the boat. They then come ashore and find a fire with fish and bread, and Jesus asked them to bring more fish. There were 153. Timothy Freke and Peter Gandy in their book *The Jesus Mysteries* note that this number is highly unlikely to be coincidental. Pythagoras is reported to have performed a similar supernatural feat as recorded by Porphyry. The Pythagoreans regarded 153 as a sacred number 'used in a mathematical ratio which Archimedes called the measure of the fish to produce the mystical symbol of the *vesica piscis* or sign of the fish - the intersection of two circles which yields a fish-like shape. This was an ancient Pythagorean symbol that was used by early Christians to represent their faith. (p. 48) Jesus then invites them to come and he gives them bread and fish. The narrative then explains that this is the third time that Jesus showed himself to his disciples after he was risen from the dead. None of these episodes is recorded in GBC, suggesting a demonstration of miraculous powers.

Then follows an episode surely designed to highlight the primacy of Peter and in its threefold questioning and perhaps reflecting his threefold denial. Jesus asks Peter if he loves him more than the other disciples do and he says that he does love him, at which Jesus says "feed my lambs." He asks the second time and is told to "feed my sheep" the expression also used the third time when Peter is vexed at the repeated question. Jesus then prophesies his crucifixion "signifying by what death he should glorify God. And when he has spoken this, he said to him, follow me." Then there is a reference to the beloved disciple who "leaned on his breast at supper" also following. Peter asks about him and Jesus answers "if I want him to stay behind until I come (the *parousia*), what does it matter to you? You are to follow me." The chapter ends with an assertion of authorship - this disciple is the one who testified of these things and has written them down, and we know that his testimony is true."

Now we turn to the narrative in the Gospel of the Beloved Companion 41 to 44. The disciples gather in the house at Bethany but they are grieved and wept greatly saying: *how shall we go out and preach the gospel of the kingdom of the son of humanity? If they did not spare him, how will they spare us?* Then the Migdalah stands up and raises her right hand (cf other occasions when Yeshua does this - his marriage at Cana, raising Eleazar and stilling the storm) *Only from the truth I tell you, do not weep and do not grieve or be irresolute, for his grace and that of the One who sent him will be entirely with you and will protect you. But rather, let us praise his greatness, for he has prepared us and made us truly human.* In this way she shows courage, authority and leadership and they are reassured - *She turned their hearts to the good, and they began to discuss the words of Yeshua.* At this point Peter says, *Sister, we know that he loved you more than any other among women. Tell us the words of the Rabbi which you remember, which you know and understand, but which we do not, nor have we heard them.* Jehanne de Quillan (pp. 106-121) analyses the remarkable similarities between GBC and the Gnostic Gospel

of Mary. The main difference is that GBC is complete, while the Gospel of Mary contains many gaps, especially part of the most important section describing her vision.

Now the Migdalah says: *What is hidden from you I will proclaim to you.* She continues with the words that Yeshua had spoken to her: *Miriam, blessed are you who came into being before coming into being, and whose eyes are set upon the kingdom, who from the beginning has understood and followed my teachings. Only from the truth I tell you, there is a great tree within you that does not change, summer or winter, and its leaves do not fall. Whosoever listens to my words and ascends to its crown will not taste of death, but will know the truth of eternal life.* This is the Kingdom, the gnosis of knowing eternal life.

He shows her a great tree whose roots are in the earth, her body, while the trunk extends up to the five regions of humanity to the crown, *which is the Kingdom of the Spirit.* There are eight boughs on the tree, each with its own fruit which *will grant you the light of the Spirit that is eternal life.* Between each bough is a guardian who challenges those unworthy to pass.

At the bottom the leaves are thick and plentiful *so that no light penetrates* but she is not to fear as *I am the way and the light.* And as one ascends there are fewer leaves and more light. Ascent involves freeing oneself from the world – otherwise you will die in the darkness *but if you free yourself, you will rise and reach the light that is the eternal life of the Spirit.*

The following passage is arguably the most profound teaching in any of the gospels as Miryam describes the ascent of her soul through the boughs – I will never forget the vibrational power I experienced when reading this passage for the first time over breakfast sitting outside in Lisbon. The first bough there is the fruit of love and compassion, the second of wisdom and understanding, the third of honour and humility, the fourth of strength and courage, the fifth of clarity and truth. At each level one has to overcome the corresponding weakness. On arriving at the fifth bough of clarity and truth, *only then will you know the clarity and truth of your soul, and, knowing yourself for the first time, and understand that you are a child of the living Spirit.* This is a classic statement of gnosis and at this point she no longer hears the voice of the world, *as all had become as silence.* She then sees the sixth bough with its fruit of power and healing that can only be eaten when you have acquired clarity and truth giving you the power to heal your own soul make it ready for the ascent to the seventh bough, *where it will be filled with the fruits of light and goodness.*

Now comes the culmination (42:12: *And I saw my soul, now free of all darkness, ascend again to be filled with the life and goodness that is the Spirit. And I was filled with a fierce joy as my soul turned to fire and flew upwards in the flames from whence my master showed me the eighth and final bough, upon which burned the fruit of grace and beauty of the Spirit.*

42:13 *And I felt my soul and all that I could see dissolve and vanish in a brilliant light, in a likeness unto the sun. And in the light, I beheld a woman of extraordinary beauty, clothed in garments of brilliant white. The figure extended its arms, and I felt my soul drawn into its*

embrace, and in that moment I was freed from the world, and I realised that the fetter of forgetfulness was temporary. From now on, I shall rest through the course of the time of the age in silence. And then, as if from a great distance, I heard the voice of my master tell me: **Miryam, whom I have called the Migdalah, now you have seen the all, and have known the truth of yourself, the truth that is I am.** Now you have become the completion of completions. And thus, the vision ended. [in the Dialogue of the Saviour Mary is referred to as the woman who knew the All – very clear in this passage] Gnostics and neo-Platonists often refer to the fall into forgetfulness, density and separation and here she realises that this forgetfulness of our true identity is a temporary condition that she has now overcome. Seeing the all and knowing the truth of yourself, the truth that we are all the same *I Am* enables her to become the completion of completions, referred to earlier in the gospel. She assures the disciples that all she has revealed is true and *she fell silent, since it was in that silence that Yeshua had spoken with her and revealed these truths.*

The next chapter opens with the verse that *Many of the disciples did not understand what she had said, and grumbled against her amongst themselves. Andreas: say what you wish to say about what she has said. I at least do not believe that the Rabbi said this. These teachings are certainly strange and complicated ideas.* Not for the first time the disciples are perplexed by the teachings referred to as strange and complicated ideas. Shimon Kefa makes a different point, indicating some jealousy: *did he really speak privately with this woman and not openly to us? Are we about to turn about and listen to her? Did he prefer her to us?* In other words, who is the leader?

Then the Migdalah wept - *do you think that I have thought this up myself in my heart, or that I am lying about Yeshua? Only from the truth again I tell you that what I have said is the truth.* Levi then comes to her defence, remarking that Kefa has always been hot tempered but now he is contending against 'this woman' like the adversaries, directly referring to her as his companion: *if the Rabbi made her worthy, who are you indeed to reject her? Surely as his companion, Yeshua knew her better than all others. That is why he loved her more than us.*

He goes on, saying they should be ashamed and do as she says: *Let us put on perfect humanity and acquire it as she has done, and separate as he commanded us and preach the testimony of the son of humanity, **not laying down any other rule or other law beyond that which he gave us*** – This is the law of love readers will remember that he urged them not to lay down or be constrained by any other law.

But when they heard this they were divided and argued among themselves and left separately, to go forth to proclaim and to teach and preach what they understood of the words of the Rabbi. So here the narrative makes clear that each according to his own understanding, which was less than that conveyed by the Migdalah's vision. As observed above, the final verse re-converges with John, but GBC adds that *I have testified and recorded all that I have seen and heard in the light and truth of his love and the grace and power of his word. Only from the truth I tell you, those amongst you who understand and believe his words will not know death* [this restates Yeshua's central message]. *I am Miryam, called the Migdalah, the beloved companion.*

Conclusions

Conclusions

[while saving this the programme crashed and saved the conclusions as a blank file – an interesting synchronicity!]

Readers of the foregoing textual analysis will appreciate that there are both significant similarities and differences between the Gospels of the Beloved Companion and John. While many verses are identical, some are subtly different in emphasis, and John inserts passages of considerable doctrinal development related to believing in Christ, his resurrection and his role in judgement; frequently, these passages are bolstered by prophetic references taken from the Old Testament all of which are absent in GBC. The imagery of Jesus as Shepherd and sacrificial Lamb of God is absent from GBC. In addition, episodes such as the raising of Lazarus, walking on water and the feeding of the multitude are elaborated in an exaggerated fashion, ostensibly to create more impact.

This seems to be part of a larger contrast between the Gnostic and canonical gospels. While the latter emphasise faith (*pistis*) and redemption on the cross, the former stress the importance of explicitly mystical and reciprocal saving knowledge (*gnosis*), a way of wisdom bringing insight, light and life - to know oneself in the deepest sense is to know directly and nondually one's fundamental identity with the Divine and therefore the intrinsic immortality of Consciousness - not tasting death. In GBC 30:9, the most profound teaching is revealed: *have I not already told that you when you know yourselves, then you will be known, and you will understand that you are children of the living Spirit. But if you do not know yourselves, then you live in poverty and you are the poverty.* This is being born of fire and the spirit, a transition from forgetting to remembering, sleeping to waking, darkness to light. In this sense, GBC can be characterised as a classic Gnostic gospel.

While the Gospel of John encourages readers to believe in or on Christ, describing him directly as the Way, the Truth and the Life, GBC emphasises the importance of understanding his words and the deeper meaning of bread: *unless you eat of the very flesh of the Son of humanity which is his teachings, and drink of his very blood which is his words, you will not have life in yourselves. Whoever eats my teachings and drinks my words has eternal life and will never die. (18:8)* People need to incorporate and embody the teachings and the law of love.

A recurrent theme running through GBC is the contrast between darkness [c.f. sin] and light, the ['masculine'] understanding of the letter compared with that ['feminine'] of the heart and the spirit. The Pharisees represent the former and it is frequently apparent that even the disciples - including Peter - do not have eyes to see or ears to hear; they fail to grasp the inner meaning of Yeshua's words. By contrast, Mary the Migdalah, the Beloved Companion - 'the woman who knew the All' - relates her initiation to the uncomprehending disciples at their request. Jesus tells

them in advance (35:17): *Only from the truth I tell you, there is one amongst you who has had my commandments and keep them. That one is the one who loves me, and that one who loves me is also loved by me, and by the Spirit. To that one I will reveal myself so that you will know that what I have said to you is true. I am in the Spirit as the Spirit is in me. And that same one will be Spirit complete in all ways, so that by this sign you may know my words are true, and that my testimony is of the Spirit, the One who sent me. Only from the truth I tell you, those among you who understand and keep my commandments will not taste death.* A full understanding of the significance of this passage is only possible when one has read the initiation at the end of GBC after it is clear that the Beloved Companion has assumed a leadership role, raising her right hand as a gesture of reassurance and authority – as the Apostle to the Apostles.

My original working hypothesis that GBC might be an earlier source of the final version of the Gospel of John may well be true, but is secondary to its essential spiritual message and sheer spiritual power. On one level, GBC is textually a simple and coherent narrative showing up later doctrinal elaborations and redactions in John. In 13th century Languedoc, the Cathars initiated both women and men as parfaits and parfaites, of which the most famous was Esclarmonde de Foix. They thought of themselves as true Christians following the simplicity of the gospel, but they were crushed in the Albigensian Crusade by the political and ecclesiastical power of the institutionally masculine-oriented Catholic Church of the Law and the Letter. However, it is the Feminine Spirit that gives Light, Life and Love - and, as GBC states: *never has the darkness overcome it.* It is now time to give Mary Magdalene and women the respect and status they deserve and help bring about a true culture of the heart that embodies the inner law of love rather than the outer structures of power. In that sense, it was profoundly significant that a ceremony was held at Montsegur in 2016 presided over by the Bishop of Pamiers to apologise for these mediaeval atrocities in a spirit of forgiveness and reconciliation in which mind and heart, wisdom and love can work together.

Appendix 1

Passages unique to GBC

GBC 6:8 *The disciples wondered at what he had done, but he said to them: "Why do you marvel? Have I not told you that I am in the Spirit as the Spirit is in me? It is man who sees only poverty, for he sees with the eyes of the master of the world. But where man sees poverty the Spirit sees abundance. What the Spirit sees I see, and what I see the Spirit sees, and what the Spirit sees is."*

GBC 6:9 *The beginning of signs Yeshua did at his wedding feast...and revealed his glory; and his disciples believed in him.*

Here is the first occasion mentioning Yeshua raising his right hand as a gesture of spiritual authority. The other occasions are:

- When he tells the man to take up his mat and walk (GBC 13:4)
- When he blesses the food for the multitude (GBC 15:8)

- Calming the storm in the boat (GBC 17)
- Raising of Eleazar (GBC 28)
- Then Mary raises her right hand in GBC 41

John 2:12 = GBC 7:1 – no reference to the beloved companion in John.

GBC 7:2 no ref in John – Yeshua teaches in temple and companion sends in a disciple to say his brothers and mother are outside and he replies that *those here who do what the Spirit demands are my brothers and my mother...who will find the kingdom of God.*

Ransacking the merchants in the temple

Meanwhile in GBC, instead of vv.17 ff. we have a coherent report of a debate about his ransacking the merchants where he tells the priests that they should not permit this blasphemy. They should know the law *yet I know that the love of the Spirit is not in your heart. You honour yourselves with the taxes collected from these merchants, clothing yourselves in fine garments and parading yourselves before the people. Hypocrites! You claim to know the law but only from the truth I tell you, you do not know the One who gave you the law, for if you did, you would do what I have done.*

The Pharisees reply asking if he thinks they do not know Moses, and he responds that Moses *did not give you the law, for it was given to him by the One who sent me. It is the One who sent me that you do not know, for if you did, then you would also know me.* He goes on to say that blasphemy against the Spirit will not be forgiven and that they are like dogs sleeping in the manger. Then the powerful passage, *you have stolen the keys to the temple and locked and barred the door. You have not entered yourselves, nor have you committed others who wish to enter to do so. Instead you will become as dishonest merchants, selling what does not belong to you and over which you have no power. Only from the truth I tell you that dishonest buyers and merchants will not attain the close of the Spirit.*

GBC 14 – not in John

Story about a man receiving guests who sends out his slave to invite people in, and they will make excuses. In the end he tells the slave – *Go out on the streets and bring back whoever you find to have dinner.* This passage corresponds to Matthew 22 where it is not an ordinary person but a king inviting people to the wedding of his son. The servants are sent out and gather as many as they can find and they all come in. The King is upset that one does not have a wedding garment so he is cast out into outer darkness and there follows the verse: “many are called but few are chosen.” The sense of the story is different in GBC. The excuses are similar and the slave returns to say that those who have been invited have refused, then he goes out onto the streets, as mentioned above. The final verse then comments – *but they did not understand what he had said, and that he spoke about them* (i.e. the disciples).

GBC 19:2 continues with a passage not found in John but which is partly in the Synoptics (Matthew 10:34-36, though here it speaks of a sword not fire – the fire of the spirit): *Do you think that I have come to cast peace upon the world? I have cast fire upon the world, and look, I am guarding it until it blazes, for whosoever is near me is near the fire,*

and whosoever is far from me is far from the kingdom. They do not know that I have come to cast conflicts upon the earth. For there will be five in a house: there will be three against two and two against three, father against son and son against father, and they will stand alone.

Then, 24:5 not in John: *you examine the face of heaven and earth, but you have not come to know the One was in your presence, and you do not know how to examine the present moment.*

Raising of Eleazar

In John it says, quite illogically, that when Yeshua heard Eleazar was sick, he “therefore abode two days in the same place where he was” while in GBC he says to his disciples *Let us go to Yehuda again*, i.e. he leaves straight away. In John he only says this after two days. Both gospels warn him against going back because the Pharisees had wanted to stone him.

In GBC he responds logically (whole piece missing in John) *Why do you speak thus to me? Would you leave your brother to his fate on the words of the Pharisees? Are you no better than they? Have I not told you that what was of yesterday is of that day and is now no more? As I am before you now, so is the Spirit with you always. You will not find the Spirit by seeking in the past or looking to tomorrow.*

Only from the truth I tell you, the Kingdom can only be found in what is before your face. See what is before you and all that is hidden from you will be revealed to you. You know not the day nor the hour of your death, and there has never been born one who could extend his life by one hour by being in fear of tomorrow. Be on your guard against the Prince of the World for he is darkness and the Father of it, and would have you live in the bondage of your own fear. The next verses about day and night make sense in GBC but have no context in John.

Parallels with Thomas GBC 30

There follows an extraordinary narrative in GBC 30 with close parallels with the Gospel of Thomas as analysed in GBC pp. 93-105. The important point is that the passages with parallels to Thomas are set within a coherent narrative framework with Philip beginning by asking Yeshua about the kingdom. Then follows the parable about the treasure in the field also found in the Synoptics. Then Salome, the woman who had given him water at Jacob's well asks how she can find her treasure and he replies that she must overcome the Prince of this world in order to *know The Spirit and discover that which lies within you*. Then the parable of the mustard seed and the fact that the kingdom is spread out upon the earth and people do not see it. The Kingdom is within you and outside you. From 30:9 the most profound teaching is revealed: *have I not already told that you when you know yourselves, then you will be known, and you will understand that you are children of the living Spirit. But if you do not know yourselves, then you live in poverty and you are the poverty* (cf Marriage at Cana).

GBC 35/John 14

There follows a major divergence at this point. In GBC after Yeshua has said that they can do greater works, he adds that in a little while the world will not see him any more, while in John there is no reference to not being seen, he simply says he is going to his Father. GBC continues with the disciples asking when he will depart and who will be the leader and he then says to them *I will not leave you orphans. When a father goes away, it is the mother who tends the children* (the equivalent in John is the Comforter) *Only from the truth I tell you, there is one amongst you who has had my commandments and keep them. That one is the one who loves me, and that one who loves me is also loved by me, and by the Spirit. To that one I will reveal myself so that you will know that what I have said to you is true. I am in the Spirit as the Spirit is in me. And that same one will be Spirit complete in all ways, so that by this sign you may know my words are true, and that my testimony is of the Spirit, the One who sent me. Only from the truth I tell you, those among you who understand and keep my commandments will not taste death.*

In GBC (not John) Yeshua now says: *but beware that no one leads you astray saying, look here, or, look there! Have I not told you that the Kingdom of the Spirit is within you? Seek it as I have said, and you shall find it and know eternal life.* Then comes what I regard as a key verse: *tell others what you have seen, but do not lay down any rules beyond what I appointed you; and do not give a law like the lawgiver, lest you be constrained by it.* One of the main themes is the tension between the law and the letter on the one hand – represented by the Pharisees – and the spirit on the other, represented by Yeshua. So here he warns them against getting caught up in laws, rules and regulations.

GBC 41 to end except parallel with John 21:25 and GBC 44:1.

Appendix 2

Passages unique to John

John 1:1-3 Logos – not in GBC

John 1:46 Can any good thing come out of Nazareth? Not in GBC

In John 3:16 we have the well-known liturgical verse: “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.” There is no such corresponding verse in GBC.

In 3:31-33 there is another passage in John not in GBC: “he comes from above is above all; he that is of the earth is earthly, and speaks of the earth; he comes from heaven is above all.”

John 4:35-38 have no equivalent in GBC, a parable about sowing and reaping.

John 5:22 says that the Father has committed all judgement to the Son. In v.23 John has an extra verse: “that all men should honour the Son, even as they honour the

Father. He who does not honour the Son does not honour the Father who sent him.” In v.25 John adds ‘of God’ after Son – GBC does not do this.

John 5:26-30 does not appear in GBC. Here it is explained as the Father has life in himself, so does the Son and the Father “has given him authority to execute judgement also because he is the Son of man.. The hour is coming when all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life and those who have done evil to the resurrection of damnation. Then there is a repetition of the thought that he cannot do anything of himself, which also appears in GBC 13:9. The emphasis here is on the power to judge having been delegated to Jesus with a reference to the physical resurrection - so an element of prophecy and theology.

Then follow 6:69 to 71, which have no correspondence in GBC: “and we believe and are sure that you are that Christ, the Son of the Living God. Jesus answered them, have I not chosen you twelve, and one of you is a devil. He spoke of Judas Iscariot, for he it was who would betray him, being one of the twelve.” So there are multiple references to the resurrection and betrayal in this chapter, a theme entirely absent from GBC.

John 8:28 inserts a reference to the crucifixion not in GBC when Jesus says that when you have lifted up the Son of man then you will know that I am he

John 10 - verses 1-18 - sheepfold, not in GBC

Jesus relates the parable of the sheepfold – the sheep follow him because they know his voice. The narrator comments that they did not understand, so Jesus explains: “I am the door of the sheep... By me if any man enter in, he shall be saved, and shall go in and out and find pasture... I am come that they might have life, and that they might have it more abundantly... The shepherd gives his life for the sheep, but the hireling flees when the wolf comes. As the Father knows me even so I know the Father and I lay down my life for the sheep...that I might take it again.” Then follows the passage at the end of the previous chapter of GBC, as noted above. Arguably, this makes more sense in the GBC context and it is not clear who is referred to by ‘them’ when he relates the parable.

Raising of Lazarus – John context for the Glory of God. Chapter 11

In John Jesus uses the phrase “he will rise again” and Martha clarifies that this will be the resurrection at the last day. In John, 25 is the doctrinal verse “I am the resurrection and the life, who believes in me, though he were dead, yet shall live. And whoever lives and blessing me shall never die.”

John 12

In both gospels the supper is referred to but only in John does it say that Lazarus had been dead and was raised from the dead by Jesus. This continues (v.9) when John says that the people have come to see Lazarus as well, and that the priests also

consult about putting Lazarus to death “because by reason of him many of the Jews went away, and believed on Jesus.”

John 13

John 13:1 says nothing about gathering together to share supper, but rather that “Jesus knew that his time was come and that he should depart out of this world to the Father, having loved his own which were in the world, he loved them to the end.” He continues, “supper being ended, the devil having now put into the heart of Judas to betray him; Jesus knowing that the Father had given all things into his hands and that he was come from God and went to God.” This is clearly a theological context not present in GBC.

John explains that Philip tells Andrew and they both tell Jesus, who says “the hour is come that the Son of man should be glorified” and *verses 24 to 34, apart from verse 26, only appear in John*. Here Jesus tells the parable of the grain of wheat and that those who love their life will lose it while those who hate life in this world shall keep it to life eternal. He continues in v.27 by saying that his soul is troubled and that he would like to be saved from this are, but for this cause he has come. In v.28 he says: “Father, glorify your name. Then came a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered and others said that an angel spoke to him.” Jesus says that this voice came for you, “now is the judgement of this world, now shall the Prince of this world be cast out. And I, if I am lifted up from the earth, will draw all men to me. This he said, signifying what death he should die.” The people answered him with a question about the relationship between the Christ and the Son of man being lifted up.

Supper - Both gospels speak disciples not understanding the intent of his words (referring to Judas). John continues in v.31 “now is the Son of man glorified, and God is glorified in him. If God is glorified in him, God should also glorify him in himself, and shall straightaway glorify him.” There is no reference to this theological point in GBC. John continues with Jesus referring to his disciples as little children, while in GBC he refers to them as friends.

John 15:1-8 does not appear in GBC. This is the famous statement when Jesus says that he is the true vine and his Father is the husbandman. Branches must bear fruit, disciples must abide in him and he in them: “I am the vine, you are the branches.” Herein is my Father glorified, that you bear much fruit; so you shall be my disciples.”

John 16:19-27 does not appear in GBC.

The chapter continues the description of what will happen to the disciples, even that people will think that they are doing God a service by killing them, because they have not known the Father or him (The theme of not knowing/recognising is also prominent in GBC with reference to the Pharisees). In verse 4 he says that he is

telling them these things so that when the time comes they will remember that he told them, in other words this is another prophecy. He continues that it is expedient that he should go away so that the Comforter can come, "and when he is come, he will reprove the world of sin, and righteousness, and of judgement" he has many things to say to them but they cannot bear them now, however the Spirit of truth will do so in due course.." He shall glorify me. There follows another passage about him only being around for a short while, with parallels elsewhere. When he goes, they will weep and lament, but the world will rejoice, "but your sorrow shall be turned into joy" just like a woman bearing a child. Whatever they ask of the Father will be given, "ask and you shall receive that your joy may be full." He came forth from the Father into the world, and leaves the world to go to the Father. Disciples now understand this plain language and they believe that he came from God. It is slightly strange that just after they have expressed belief that Jesus should ask then whether they now believe - the context makes more sense in GBC.

There is no correspondence at all in GBC to John 17. The convergence begins again in 18 = GBC 36.

In **John 17** Jesus speaks of his time having come and asks the Father to glorify the Son thy Son might also glorify him. He has been given power over all flesh." And this is life eternal, but they might know you as the only true God, and Jesus Christ, whom you have sent (note contrast of term with Son). He has finished his work and given them the words he received. There is more reference (12) to Scripture being fulfilled. The world has hated those who are not of the world, even as he is not of the world, a phrase repeated in verses 14 and 16. He asks for his disciples to be sanctified and that they should be one as he is one with the Father: "I in them, and you me, but they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me" (23) This is a mystical theological statement (known as the priestly prayer) of glorification, sanctification and mutual indwelling.

John 20, 19-31 - appearances and doubting Thomas narrative.

John 21 - whole chapter until last verse.

Appendix 3

Prophetic references in John absent from GBC

As readers will see below, there are many of these. At the time, they were meant to reinforce credibility, but they now appear contrived.

John 2:17 And his disciples remembered that it was written, the zeal of your house has eaten me up (Psalm 69:9) - not in GBC

In John, passage continues (2:19-22) with analogy of his body and temple raised up in three days and in v.22 'when therefore he was risen from the dead his disciples remembered that he had said this to them...and they believed in the scripture and the word that Jesus had said.

John 13

Both Gospels mention the palms and the donkey, but John refers to a prophecy about this in v.14, explaining in v.15: "behold thy King comes, sitting on an ass's colt (referring to Zechariah 9:9). He then says that the disciples did not understand this "but when Jesus was glorified then remembered that these things were written of him and that they had done these things to them."

John adds in 38 that this refers to a saying of Isaiah 53:1 asking believed the report and Isaiah 6:10 saying that their eyes will be blinded and hearts hardened so that they do not understand. Isaiah said these things "when he saw his glory." So in this chapter we have two references two prophecies, neither of which is mentioned in GBC.

After he has said that he does not speak concerning all of them, he knows who he has chosen, then John goes on, again to make a scriptural link, "That Scripture maybe fulfilled, he eats bread with me has lifted up his heel against me (ref Psalm 41:9).

Meanwhile in John after 14:27 referring to leaving his peace, Jesus says that they have heard how he said "I will go away and and come again to you. If you loved me, you would rejoice, because I said I go on to the Father, for my Father is greater than I. And now I have told you before it comes to pass, that, when it is come to pass, you might believe." Again there is the reinforcement of an anticipatory prophetic element so that they will remember this and understand retrospectively.

He who hates Jesus hates the Father, and these people have sinned because they have not understood and have rejected him. Then in 16:25 we find out that all this is "that the word might be fulfilled but is written in the law, they hated me without a cause (Psalm 35:19). Here we have another instance in John where plausibility is established through fulfilment of prophecy.

Chapter 18, betrayal - John adds another verse 9 "that was saying might be fulfilled, which he spoke, of them which you gave me I have lost none."

Chapter 19 - Pilate tells them to judge him according to their laws but they say they cannot put him to death. Here John adds "that the saying of Jesus might be fulfilled" that he knew how he would die - another prophetic element. John v.23-24 describes the soldiers drawing lots for his clothes and as his coat was without seam, they could not divide it "that scripture might be fulfilled, they parted my raiment among them and for my vesture they cast lots. These things therefore the soldiers did." (Psalm 22:18 - another prophecy not in GBC).

Crucifixion - GBC says he is now thirsty while John adds that this is to fulfil a prophecy (Psalm 69:21).

They find Jesus already dead so they do not break his legs and in v.36 "for these things were done, that the scripture should be fulfilled, a bone of him shall not be broken." (Psalm 34:20 - another prophecy reference, then Zechariah 12:10).

Tomb narrative: Peter arrives and goes in, seeing the napkin separately from the clothes. Then other disciple goes in, saw and believed, "for as yet they did not know the scripture that he must rise from the dead." They then go home, leaving Mary outside weeping.

Chapter 20 - Then in v.31: "but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name. None of this passage from verses 19 to 31 appears in GBC.

General observations

- Judgement element in relation to resurrection - phrases referring to being raised up at the last day are missing in GBC.
- The significant difference between believing on me/my teachings - words as bread in GBC.
- I bring light to the world/am the light of the world
- 25 - c.f. Narrative of sin and darkness
- 10 Sheepfold chapter - the whole imagery of feeding sheep Jesus as the Lamb of God is missing from GBC
- GBC has many expressions of nonduality, and uses Spirit (feminine) instead of Father (masculine)

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