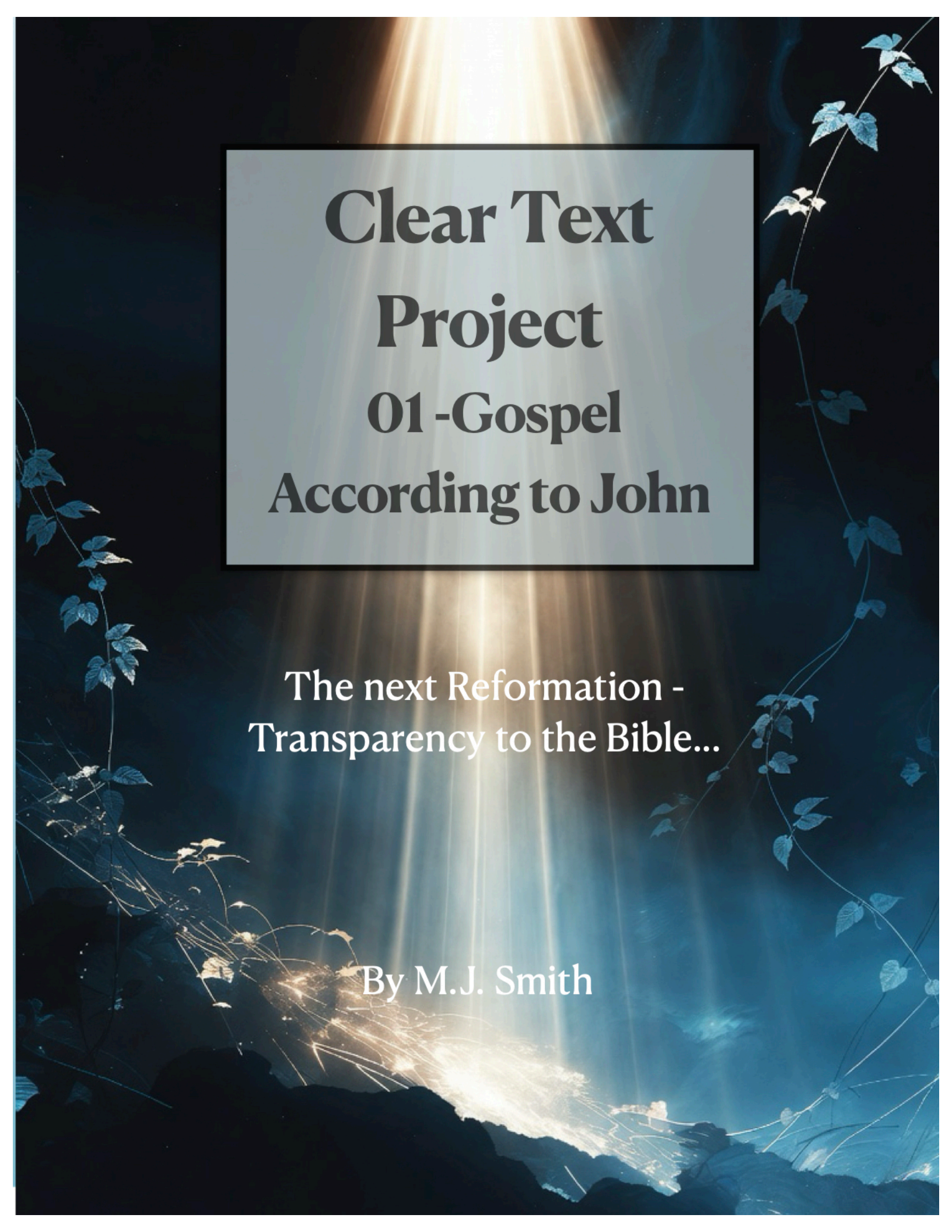




# **Clear Text Project 01 -Gospel According to John**

**The next Reformation -  
Transparency to the Bible...**

**By M.J. Smith**

# MMLJ Publishing Presents

## **ClearTextProject**

The next Reformation — Transparency to the Bible...

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Clear Text Project (CTP)

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## **Mission Statement**

**The Clear Text Project. We are creating a new biblical translation that strips away centuries of accumulated theological English to let the original Greek and Hebrew speak more clearly and directly.**

**Secondly, built around the two greatest commandments: Love God with all your heart, soul, and mind, and Love Your Neighbor as yourself.**

MJ Smith

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# Part I ClearTextProject Gospel of John (the pure translation)

# The Clear Text Project

A Pure, Literal Greek-Based Translation

Jesus' words appear in Bold and Underlined

## John Chapter 1

———— Σύνοψη ————

God was the word & life was the light of humans

1 In the beginning was the Word, and the Word was toward God, and God was the Word.

2 This one was in the beginning toward God.

3 All things came into being through Him, and without Him not even one thing came into being that has come into being.

4 In Him was life, and the life was the light of humans.

5 And the light shines in the darkness, and the darkness did not overcome it.

6 There came to be a human having been sent from God — his name John.

7 This one came for witness, so that he might testify concerning the light, so that all might trust through him.

8 That one was not the light, but came so that he might testify concerning the light.

9 The true light, which enlightens every human, was coming into the world.

10 He was in the world, and the world came into being through Him, yet the world did not know Him.

11 He came to His own things, and His own people did not receive Him.

12 But as many as received Him, to them He gave authority to become children of God — to those trusting in His name,

13 who were born not from bloods, nor from the will of flesh, nor from the will of a man, but from God.

14 And the Word became flesh and tabernacled among us, and we beheld His glory — glory as of an only-begotten from a father, full of favor and truth/reality.

15 John testifies concerning Him and has cried out, saying, “This was He of whom I said, ‘The one coming after me has come to be before me, because He was before me.’”

16 For from His fullness we all received, and favor upon favor.

17 For the law was given through Moses; the favor and the truth/reality came through Jesus Christ.

18 No one has ever seen God. The only-begotten God, the one being in the bosom of the Father — that one has made Him known.

———— Σύνοψη —————

John denies titles, voice heralding greater One

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

20 And he confessed and did not deny, but confessed, “I am not the Messiah.”

21 And they asked him, “What then? Are you Elijah?” And he says, “I am not.” “Are you the Prophet?” And he answered, “No.”

22 Then they said to him, “Who are you? — so that we may give an answer to those who sent us. What do you say about yourself?”

23 He said, “I am a voice of one crying in the desolate place, ‘Make straight the way of the Lord,’ just as Isaiah the prophet said.”

24 Now the ones having been sent were from the Pharisees.

25 And they asked him and said to him, “Why then are you immersing, if you are not the Messiah, nor Elijah, nor the Prophet?”

26 John answered them, saying, “I immerse in water. In your midst stands One whom you do not know,

27 the One coming after me, of whom I am not worthy to untie the strap of His sandal.”

28 These things took place in Bethany beyond the Jordan, where John was immersing.

———— Σύνοψη ————

John declares Jesus Lamb of God, Spirit-anointed Son

29 The next day he sees Jesus coming toward him and says, “Behold, the Lamb of God, the one taking away the missing of the mark of the world!”

30 This is He of whom I said, ‘After me comes a man who has come to be before me, because He was before me.’

31 And I did not know Him, but so that He might be made manifest to Israel, for this reason I came immersing in water.”

32 And John testified, saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.

33 And I did not know Him, but the One having sent me to immerse in water said to me, ‘Upon whom you see the Spirit descending and remaining upon Him — this is the One immersing in the Holy Spirit.’

34 And I have seen and have testified that this is the Son of God.”



----- Σύνοψη -----

John points disciples to Lamb

35 Again the next day John was standing, and two of his disciples,

36 and looking at Jesus walking about, he says, “Behold, the Lamb of God!”

37 And the two disciples heard him speaking and followed Jesus.

38 And Jesus, having turned and seeing them following, says to them, “What are you seeking?” And they said to Him, “Rabbi” (which, being translated, means Teacher), “where are You staying?”

39 He says to them, “Come and you will see.” So they came and saw where He was staying, and they stayed with Him that day. It was about the tenth hour.

40 Andrew, the brother of Simon Peter, was one of the two having heard from John and having followed Him.

41 He first finds his own brother Simon and says to him, “We have found the Messiah” (which, being translated, is Anointed One).

42 He led him to Jesus. Jesus, having looked at him, said, “You are Simon the son of John; you will be called Cephas” (which is translated Peter).

----- Σύνοψη -----

Reveals divine insight and promises greater signs

43 The next day He wanted to go out into Galilee, and He finds Philip. And Jesus says to him, “Follow Me.”

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip finds Nathanael and says to him, “We have found the One of whom Moses wrote in the law, and the prophets also wrote — Jesus the son of Joseph, the one from Nazareth.”

46 And Nathanael said to him, "Is anything good able to be out of Nazareth?" Philip says to him, "Come and see."

47 Jesus saw Nathanael coming toward Him and says concerning him, "**Behold, truly an Israelite in whom there is no deceit!**"

48 Nathanael says to Him, "From where do You know me?" Jesus answered and said to him, "**Before Philip called you, while you were under the fig tree, I saw you.**"

49 Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

50 Jesus answered and said to him, "**Because I said to you that I saw you under the fig tree, do you trust? You will see greater things than these.**"

51 And He says to him, "**Truly, truly, I say to you, you will see heaven having been opened, and the angels of God ascending and descending upon the Son of Man.**"

## John Chapter 2

———— Σύνοψη ————

### Water to wine and manifests glory for disciples' trust

1 And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there.

2 And Jesus also was invited, and His disciples, to the wedding.

3 And when the wine ran out, the mother of Jesus says to Him, "They have no wine."

4 And Jesus says to her, **"What is that to Me and to you, woman? My hour has not yet come."**

5 His mother says to the servants, "Whatever He says to you, do it."

6 Now there were six stone water jars standing there for the purification of the Jews, each holding two or three measures.

7 Jesus says to them, **"Fill the jars with water."** And they filled them to the top.

8 And He says to them, **"Now draw some out and take it to the head of the feast."** And they took it.

9 When the head of the feast tasted the water that had become wine, and did not know where it came from (but the servants who had drawn the water knew), the head of the feast calls the bridegroom

10 and says to him, "Everyone sets out the good wine first, and when they have drunk freely, then the inferior. You have kept the good wine until now."

11 This beginning of signs Jesus did in Cana of Galilee, and He manifested His glory, and His disciples trusted in Him.

12 After this He went down to Capernaum, He and His mother and His brothers and His disciples, and they stayed there a few days.

Cleanses temple & foretells His body's 3 day resurrection

13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

14 And He found in the temple those selling oxen and sheep and doves, and the money changers seated.

15 And making a whip out of cords, He drove all of them out of the temple, with the sheep and the oxen, and He poured out the coins of the money changers and overturned their tables.

16 And to those selling the doves He said, **“Take these things away! Do not make My Father’s house a house of trade!”**

17 His disciples remembered that it is written, “Zeal for Your house will consume Me.”

18 Then the Jews answered and said to Him, “What sign do You show us, since You are doing these things?”

19 Jesus answered and said to them, **“Destroy this temple, and in three days I will raise it up.”**

20 Then the Jews said, “It took forty-six years to build this temple, and will You raise it up in three days?”

21 But He was speaking about the temple of His body.

22 Therefore when He was raised from the dead, His disciples remembered that He had said this, and they trusted the Scripture and the word that Jesus had spoken.

———— Σύνοψη ————

Knows all hearts and but He withholds trust

23 Now when He was in Jerusalem at the Passover, during the feast, many trusted in His name, seeing His signs that He was doing.

24 But Jesus Himself was not entrusting Himself to them, because He knew all people,

25 and because He had no need that anyone should testify concerning man, for He Himself knew what was in man.

# John Chapter 3

———— Σύνοψη ————

New birth from above by Spirit required for God's kingdom

1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 This man came to Him by night and said to Him, “Rabbi, we know that You have come from God as a teacher, for no one is able to do these signs that You do unless God is with him.”

3 Jesus answered and said to him, “Truly, truly, I say to you, unless someone is born from above, he is not able to see the kingdom of God.”

4 Nicodemus says to Him, “How is a man able to be born when he is old? He is not able to enter a second time into his mother’s womb and be born, is he?”

5 Jesus answered, “Truly, truly, I say to you, unless someone is born of water and Spirit, he is not able to enter into the kingdom of God.

6 That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.

7 Do not marvel that I said to you, ‘You must be born from above.’

8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

9 Nicodemus answered and said to Him, “How can these things be?”

10 Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things?

11 Truly, truly, I say to you, we speak what we know and testify what we have seen, and you do not receive our testimony.

12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

13 And no one has ascended into heaven except the One who descended from heaven — the Son of Man.

14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

15 so that everyone who believes in Him may have eternal life.

———— Σύνοψη ————

God gives only Son for believers' eternal life

16 For God so loved the world, that He gave His only-begotten Son, so that everyone who trusts in Him would not perish but have life that lasts.

17 For God did not send the Son into the world to judge the world, but so that the world might be saved through Him.

18 The one who believes in Him is not judged, but the one who does not believe has already been judged, because he has not believed in the name of the only-begotten Son of God.

19 And this is the judgment: that the Light has come into the world, and men loved the darkness rather than the Light, because their works were evil.

20 For everyone who practices evil hates the Light and does not come to the Light, so that his works may not be exposed.

21 But the one who practices the truth comes to the Light, so that his works may be manifested as having been wrought in God.”

John yields & testifies heavenly Son grants eternal life

22 After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and immersing.

23 Now John also was immersing in Aenon near Salim, because there was much water there, and they were coming and being immersed.

24 For John had not yet been thrown into prison.

25 Therefore a dispute arose on the part of John's disciples with a Jew about purification.

26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified — behold, He is immersing, and all are coming to Him."

27 John answered and said, "A man is not able to receive even one thing unless it has been given to him from heaven.

28 You yourselves bear witness that I said, 'I am not the Messiah,' but, 'I have been sent before Him.'

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine has been made full.

30 He must increase, but I must decrease."

31 He who comes from above is above all. He who is of the earth is of the earth and speaks of the earth. He who comes from heaven is above all.

32 What He has seen and heard, of this He testifies, and no one receives His testimony.

33 The one who has received His testimony has set his seal that God is true.

34 For He whom God has sent speaks the words of God, for He does not give the Spirit by measure.



35 The Father loves the Son and has given all things into His hand.

36 The one who trusts in the Son has life that lasts, but the one who does not obey the Son shall not see life, but the wrath of God remains on him.

## John Chapter 4

———— Σύνοψη ————

### Offers living water & reveals Himself Messiah

- 1 Now when the Lord knew that the Pharisees had heard that Jesus was making and immersing more disciples than John
- 2 (although Jesus Himself was not immersing, but His disciples were),
- 3 He left Judea and went away again into Galilee.
- 4 And He had to pass through Samaria.
- 5 So He came to a city of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph.
- 6 And Jacob's well was there. So Jesus, being wearied from the journey, was sitting thus by the well. It was about the sixth hour.
- 7 A woman of Samaria came to draw water. Jesus says to her,  
7 **"Give Me a drink."**
- 8 For His disciples had gone away into the city to buy food.
- 9 The Samaritan woman therefore says to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.
- 10 Jesus answered and said to her,  
10 **"If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."**
- 11 The woman says to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?"
- 12 Are You greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his livestock?"
- 13 Jesus answered and said to her,  
13 **"Everyone who drinks of this water will thirst again,"**

14 **but whoever drinks of the water that I will give him will never thirst. But the water that I will give him will become in him a fountain of water springing up into life that lasts.**

15 The woman says to Him, "Sir, give me this water, so that I may not thirst, nor come here to draw."

16 Jesus says to her,

16 **"Go, call your husband, and come here."**

17 The woman answered and said, "I have no husband." Jesus says to her,

17 **"You have well said, 'I have no husband,'**

18 **for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."**

19 The woman says to Him, "Sir, I perceive that You are a prophet.

20 Our fathers worshiped on this mountain, and you say that in Jerusalem is the place where one ought to worship."

21 Jesus says to her,

21 **"Woman, trust Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.**

22 **You worship what you do not know; we worship what we know, for deliverance is from the Jews.**

23 **But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.**

24 **God is Spirit, and those who worship Him must worship in spirit and truth."**

25 The woman says to Him, "I know that Messiah is coming" (who is called Anointed One). "When He comes, He will tell us all things."

26 Jesus says to her,

26 **"I who speak to you am He."**

27 And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

28 The woman then left her water jar, went her way into the city, and said to the men,

29 "Come, see a Man who told me all things that I ever did. Could this be the Messiah?"

30 Then they went out of the city and came to Him.

31 In the meantime His disciples urged Him, saying, "Rabbi, eat."

32 But He said to them,

32 **"I have food to eat of which you do not know."**

33 Therefore the disciples said to one another, "Has anyone brought Him anything to eat?"

34 Jesus says to them,

34 **"My food is to do the will of Him who sent Me, and to finish His work."**

35 **Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!**

36 **And he who reaps receives wages, and gathers fruit for life that lasts, that both he who sows and he who reaps may rejoice together.**

37 **For in this the saying is true: 'One sows and another reaps.'**

38 **I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."**

39 And many of the Samaritans of that city trusted in Him because of the word of the woman who testified, "He told me all that I ever did."

40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

41 And many more trusted because of His own word.

42 Then they said to the woman, "Now we trust, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Savior of the world, the Anointed One."

43 Now after the two days He departed from there and went to Galilee.

44 For Jesus Himself testified that a prophet has no honor in his own country.

45 So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

———— Σύνοψη —————

Heals dying son by word alone

46 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain royal official whose son was sick at Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

48 Then Jesus said to him,

48 **“Unless you people see signs and wonders, you will by no means trust.”**

49 The royal official said to Him, “Sir, come down before my child dies!”

50 Jesus says to him,

50 **“Go your way; your son lives.”**

50 So the man trusted the word that Jesus spoke to him, and he went his way.

51 And as he was now going down, his slaves met him and told him, saying, “Your son lives!”

52 Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

53 So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself trusted, and his whole household.

54 This again is the second sign Jesus did when He had come out of Judea into Galilee.

# John Chapter 5

———— Σύνοψη ————

## Heals on Sabbath & declares ongoing Father-work

1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

3 In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

4 For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

5 Now a certain man was there who had an infirmity thirty-eight years.

6 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him,

6 **“Do you want to be made well?”**

7 The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

8 Jesus says to him,

8 **“Rise, take up your bed and walk.”**

9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

10 The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.”

11 He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

12 Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?”

13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

14 Afterward Jesus found him in the temple, and said to him,

14 “See, you have been made well. Miss the mark no more, lest a worse thing come upon you.”

15 The man departed and told the Jews that it was Jesus who had made him well.

16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

17 But Jesus answered them,

17 “My Father has been working until now, and I have been working.”

———— Σύνοψη ————

Son equals Father & believers gain eternal life

18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

19 Then Jesus answered and said to them,

19 “Truly, truly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

20 For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

21 For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

22 For the Father judges no one, but has committed all judgment to the Son,

23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.



24 Truly, truly, I say to you, he who hears My word and trusts in Him who sent Me has life that lasts, and shall not come into judgment, but has passed from death into life.

25 Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

26 For as the Father has life in Himself, so He has granted the Son to have life in Himself,

27 and has given Him authority to execute judgment also, because He is the Son of Man.

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 and come forth—those who have done good, to the resurrection of life, and those who have practiced what is bad, to the resurrection of judgment.

———— Σύνοψη —————

Judges by Father's will & Scriptures testify of Him

30 I can of Myself do nothing. As I hear, I judge; and My judgment is right, because I do not seek My own will but the will of the Father who sent Me.

31 If I bear witness of Myself, My witness is not true.

32 There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

33 You have sent to John, and he has borne witness to the truth.

34 Yet I do not receive testimony from man, but I say these things that you may be delivered.

35 He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

36 But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

**37 And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.**

**38 But you do not have His word abiding in you, because whom He sent, Him you do not trust.**

**39 You search the Scriptures, for in them you think you have life that lasts; and these are they which testify of Me.**

**40 But you are not willing to come to Me that you may have life.**

**41 I do not receive honor from men.**

**42 But I know you, that you do not have the love of God in you.**

**43 I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.**

**44 How can you trust, who receive honor from one another, and do not seek the honor that comes from the only God?**

**45 Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust.**

**46 For if you trusted Moses, you would trust Me; for he wrote about Me.**

**47 But if you do not trust his writings, how will you trust My words?"**

# John Chapter 6

———— Σύνοψη ————

Five loaves and fish feed 5,000 & nothing is lost

1 After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

2 Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

3 And Jesus went up on the mountain, and there He sat with His disciples.

4 Now the Passover, a feast of the Jews, was near.

5 Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip,

5 “Where shall we buy bread, that these may eat?”

6 But this He said to test him, for He Himself knew what He would do.

7 Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”

8 One of His disciples, Andrew, Simon Peter’s brother, said to Him,

9 “There is a lad here who has five barley loaves and two small fish, but what are they among so many?”

10 Then Jesus said,

10 “Make the people sit down.”

10 Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

12 So when they were filled, He said to His disciples,

12 **“Gather up the fragments that remain, so that nothing is lost.”**

13 Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

14 Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.”

15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

———— Σύνοψη —————

**It is I & do not be afraid**

16 Now when evening came, His disciples went down to the sea,

17 got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

18 Then the sea arose because a great wind was blowing.

19 So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

20 But He said to them,

20 **“It is I; do not be afraid.”**

21 Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

Living bread from heaven & faith in Him is eternal life

22 On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—

23 however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—

24 when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

25 And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

26 Jesus answered them and said,

26 **“Truly, truly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.**

27 **Do not labor for the food which perishes, but for the food which endures to life that lasts, which the Son of Man will give you, because God the Father has set His seal on Him.”**

28 Then they said to Him, “What shall we do, that we may work the works of God?”

29 Jesus answered and said to them,

29 **“This is the work of God, that you trust in Him whom He sent.”**

30 Therefore they said to Him, “What sign will You perform then, that we may see it and trust You? What work will You do?”

31 Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”

32 Then Jesus said to them,

32 "Truly, truly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

33 For the bread of God is He who comes down from heaven and gives life to the world."

34 Then they said to Him, "Lord, give us this bread always."

35 And Jesus said to them,

35 "I am the bread of life. He who comes to Me shall never hunger, and he who trusts in Me shall never thirst.

36 But I said to you that you have seen Me and yet do not trust.

37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

40 And this is the will of Him who sent Me, that everyone who sees the Son and trusts in Him may have life that lasts; and I will raise him up at the last day."

41 The Jews then complained about Him, because He said, "I am the bread which came down from heaven."

42 And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

43 Jesus therefore answered and said to them,

43 "Do not murmur among yourselves.

44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

45 It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me.

46 Not that anyone has seen the Father, except He who is from God; He has seen the Father.

47 Truly, truly, I say to you, he who trusts in Me has life that lasts.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and are dead.

50 This is the bread which comes down from heaven, that one may eat of it and not die.

51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

52 The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?”

53 Then Jesus said to them,

53 “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

54 Whoever eats My flesh and drinks My blood has life that lasts, and I will raise him up at the last day.

55 For My flesh is food indeed, and My blood is drink indeed.

56 He who eats My flesh and drinks My blood abides in Me, and I in him.

57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

59 These things He said in the synagogue as He taught in Capernaum.

———— Σύνοψη —————

Many disciples leave over hard sayings

60 Therefore many of His disciples, when they heard this, said, “This is a hard saying; who can understand it?”

61 When Jesus knew in Himself that His disciples complained about this, He said to them,

61 **“Does this offend you?”**

62 **What then if you should see the Son of Man ascend where He was before?**

63 **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.**

64 **But there are some of you who do not trust.”**

64 For Jesus knew from the beginning who they were who did not trust, and who would hand Him over.

65 And He said,

65 **“Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”**

66 From that time many of His disciples went back and walked with Him no more.

67 Then Jesus said to the twelve,

67 **“Do you also want to go away?”**

68 But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of life that lasts.

69 Also we have come to trust and know that You are the Anointed One, the Son of the living God.”

70 Jesus answered them,

70 **“Did I not choose you, the twelve, and one of you is a devil?”**

71 He spoke of Judas Iscariot, the son of Simon, for it was he who would hand Him over, being one of the twelve.



# John Chapter 7

———— Σύνοψη ————

## Calls for righteous judgment beyond appearances

1 And after these things Jesus was walking in Galilee, for He was not willing to walk in Judea, because the Jews were seeking to kill Him.

2 Now the feast of the Jews, the Feast of Booths, was near.

3 Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see the works You are doing.

4 For no one does anything in secret when he himself seeks to be known openly. If You do these things, show Yourself to the world.”

5 For not even His brothers were trusting in Him.

6 So Jesus says to them, **“My time has not yet come, but your time is always ready.”**

7 **“The world cannot hate you, but it hates Me because I testify concerning it, that its works are evil.”**

8 **“You go up to the feast. I am not going up to this feast, because My time has not yet been fulfilled.”**

9 And having said these things to them, He remained in Galilee.

10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as in secret.

11 So the Jews were seeking Him at the feast and saying, “Where is that one?”

12 And there was much murmuring about Him among the crowds. Some were saying, “He is good.” But others were saying, “No, but He is leading the crowd astray.”

13 Yet no one was speaking openly about Him for fear of the Jews.

14 But when it was already the middle of the feast, Jesus went up into the temple and began teaching.

15 The Jews therefore were marveling, saying, “How does this man know letters, having never learned?”

16 So Jesus answered them and said, “My teaching is not Mine, but His who sent Me.”

17 “If anyone is willing to do His will, he will know concerning the teaching, whether it is from God or whether I speak from Myself.”

18 “The one who speaks from himself seeks his own glory; but the one who seeks the glory of the One who sent him, this one is true, and there is no unrightness in him.”

19 “Has not Moses given you the law? And yet none of you keeps the law. Why do you seek to kill Me?”

20 The crowd answered, “You have a demon! Who is seeking to kill You?”

21 Jesus answered and said to them, “I did one work, and you all marvel.”

22 “For this reason Moses has given you circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.”

23 “If a man receives circumcision on the Sabbath so that the law of Moses may not be broken, are you angry with Me because I made a whole man well on the Sabbath?”

24 “Do not judge according to appearance, but judge with right judgment.”

———— Σύνοψη —————

I have not come of Myself, but He who sent Me

25 Therefore some of the people of Jerusalem were saying, “Is this not the one they are seeking to kill?

26 And look, He is speaking openly, and they are saying nothing to Him. Can it be that the rulers truly know that this is the Messiah?

27 But we know where this man is from; but whenever the Messiah comes, no one knows where He is from.”

28 So Jesus cried out in the temple, teaching and saying, **“You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.”**

29 **“I know Him, because I am from Him, and He sent Me.”**

30 So they were seeking to seize Him; and no one laid a hand on Him, because His hour had not yet come.

31 But many of the crowd trusted in Him; and they were saying, “When the Messiah comes, will He do more signs than those which this man has done?”

———— Σύνοψη ————

**You will seek Me, and will not find Me**

32 The Pharisees heard the crowd murmuring these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

33 Therefore Jesus said, **“For a little while longer I am with you, then I go to Him who sent Me.”**

34 **“You will seek Me, and will not find Me; and where I am, you cannot come.”**

35 The Jews then said to one another, “Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks and teach the Greeks, is He?”

36 What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come?’”

———— Σύνοψη ————

Rivers of living water

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, **“If anyone is thirsty, let him come to Me and drink.”**

38 **“The one who trusts in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”**

39 But this He spoke of the Spirit, whom those who trusted in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

———— Σύνοψη ————

Prophet or Messiah

40 Some of the crowd therefore, when they heard these words, were saying, “This truly is the Prophet.”

41 Others were saying, “This is the Messiah.” But others were saying, “Surely the Messiah is not going to come from Galilee, is He?”

42 Has not the Scripture said that the Messiah comes from the descendants of David, and from Bethlehem, the village where David was?”

43 So a division occurred in the crowd because of Him.

44 Some of them wanted to seize Him, but no one laid hands on Him.

45 The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?”

46 The officers answered, “Never has a man spoken the way this man speaks.”

47 The Pharisees then answered them, “You have not also been led astray, have you?”

48 None of the rulers or Pharisees has trusted in Him, has he?

49 But this crowd which does not know the Law is accursed.”

50 Nicodemus (he who came to Him before, being one of them) says to them,

51 “Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?”

52 They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.”

53 And everyone went to his home.

# John Chapter 8

———— Σύνοψη ————

Go and Miss The Mark no more

1 But Jesus went to the Mount of Olives.

2 Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.

3 The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court,

4 they say to Him, “Teacher, this woman has been caught in adultery, in the very act.

5 Now in the Law Moses commanded us to stone such women; what then do You say?”

6 They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground.

7 But when they persisted in asking Him, He straightened up, and said to them, **“He who is without missing the mark among you, let him be the first to throw a stone at her.”**

8 Again He stooped down and wrote on the ground.

9 When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court.

10 Straightening up, Jesus said to her, **“Woman, where are they? Did no one condemn you?”**

11 She said, “No one, Lord.” And Jesus said, **“I do not condemn you, either. Go. From now on miss the mark no more.”**

Light of world from above

12 Then Jesus again spoke to them, saying, **“I am the Light of the world; the one who follows Me will not walk in the darkness, but will have the Light of life.”**

13 So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not true.”

14 Jesus answered and said to them, **“Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.”**

15 **“You judge according to the flesh; I am not judging anyone.”**

16 **“But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me.”**

17 **“Even in your law it has been written that the testimony of two men is true.”**

18 **“I am He who testifies about Myself, and the Father who sent Me testifies about Me.”**

19 So they were saying to Him, “Where is Your Father?” Jesus answered, **“You know neither Me nor My Father; if you knew Me, you would know My Father also.”**

20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

21 Then He said again to them, **“I go away, and you will seek Me, and will die in your missing of the mark; where I am going, you cannot come.”**

22 So the Jews were saying, “Surely He will not kill Himself, will He, since He says, ‘Where I am going, you cannot come?’”

23 And He was saying to them, **“You are from below, I am from above; you are of this world, I am not of this world.”**

24 “Therefore I said to you that you will die in your missing of the mark; for unless you trust that I am He, you will die in your missing of the mark.”

25 So they were saying to Him, “Who are You?” Jesus said to them, “What have I been saying to you from the beginning?”

26 “I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.”

27 They did not realize that He had been speaking to them about the Father.

28 So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.”

29 “And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.”

30 As He spoke these things, many trusted in Him.

———— Σύνοψη ————

The truth will make you free

31 So Jesus was saying to those Jews who had trusted Him, “If you continue in My word, then you are truly disciples of Mine;”

32 “and you will know the truth, and the truth will make you free.”

33 They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’”

34 Jesus answered them, “Truly, truly, I say to you, everyone who commits missing of the mark is the slave of missing the mark.”

35 “The slave does not remain in the house forever; the son does remain forever.”



36 "So if the Son makes you free, you will be free indeed."

37 "I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you."

38 "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

39 They answered and said to Him, "Abraham is our father."  
Jesus says to them, "If you are Abraham's children, do the deeds of Abraham."

40 "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do."

41 "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father: God."

42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me."

43 "Why do you not understand what I am saying? It is because you cannot hear My word."

44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies."

45 "But because I speak the truth, you do not trust Me."

46 "Which one of you convicts Me of missing the mark? If I speak truth, why do you not trust Me?"

47 "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."

I AM

48 The Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a demon?”

49 Jesus answered, “I do not have a demon; but I honor My Father, and you dishonor Me.”

50 “But I do not seek My glory; there is One who seeks and judges.”

51 “Truly, truly, I say to you, if anyone keeps My word he will never see death.”

52 The Jews said to Him, “Now we know that You have a demon. Abraham died, and the prophets also; and You say, ‘If anyone keeps My word, he will never taste of death.’

53 Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?”

54 Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’;”

55 “and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.”

56 “Your father Abraham rejoiced to see My day, and he saw it and was glad.”

57 So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

58 Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I AM.”

59 Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

# John Chapter 9

———— Σύνοψη ————

I AM the Light of the world

1 As He passed by, He saw a man blind from birth.

2 And His disciples asked Him, “Rabbi, who missed the mark, this man or his parents, that he would be born blind?”

3 Jesus answered, “It was neither that this man missed the mark, nor his parents; but it was so that the works of God might be displayed in him.”

4 “We must work the works of Him who sent Me as long as it is day; night is coming when no one can work.”

5 “While I am in the world, I AM the Light of the world.”

6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes,

7 and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went away and washed, and came back seeing.

8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?”

9 Others were saying, “This is he,” still others were saying, “No, but he is like him.” He kept saying, “I am the one.”

10 So they were saying to him, “How then were your eyes opened?”

11 He answered, “The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”

12 They said to him, “Where is He?” He says, “I do not know.”

13 They brought to the Pharisees the man who was formerly blind.

14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

15 Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see."

16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a missing-the-mark-er perform such signs?" And there was a division among them.

17 So they say to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet."

18 The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

19 and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?"

20 His parents answered them and said, "We know that this is our son, and that he was born blind;

21 but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself."

22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Messiah, he was to be put out of the synagogue.

23 For this reason his parents said, "He is of age; ask him."

24 So a second time they called the man who had been blind, and said to him, "Give glory to God; we know that this man is a missing-the-mark-er."

25 He then answered, "Whether He is a missing-the-mark-er, I do not know; one thing I do know, that though I was blind, now I see."

26 So they said to him, "What did He do to you? How did He open your eyes?"

27 He answered them, "I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?"

28 They reviled him and said, "You are His disciple, but we are disciples of Moses.

29 We know that God has spoken to Moses, but as for this man, we do not know where He is from."

30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.

31 We know that God does not hear missing-the-mark-ers; but if anyone is God-fearing and does His will, He hears him.

32 Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind.

33 If this man were not from God, He could do nothing."

34 They answered him, "You were born entirely in missing the mark, and are you teaching us?" So they put him out.

35 Jesus heard that they had put him out, and finding him, He said, **"Do you trust in the Son of Man?"**

36 He answered, "Who is He, Lord, that I may trust in Him?"

37 Jesus said to him, **"You have both seen Him, and He is the one who is talking with you."**

38 And he said, "Lord, I trust." And he worshiped Him.

39 And Jesus said, **"For judgment I came into this world, so that those who do not see may see, and that those who see may become blind."**

40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?"

41 Jesus said to them, **"If you were blind, you would have no missing of the mark; but since you say, 'We see,' your missing of the mark remains."**

# John Chapter 10

———— Σύνοψη ————

I AM the good shepherd

1 “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.”

2 “But he who enters by the door is a shepherd of the sheep.”

3 “To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.”

4 “When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice.”

5 “A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.”

6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

7 So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep.”

8 “All who came before Me are thieves and robbers, but the sheep did not hear them.”

9 “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”

10 “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.”

11 “I am the good shepherd; the good shepherd lays down His life for the sheep.”

12 “He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.”

13 “He flees because he is a hired hand and is not concerned about the sheep.”

14 “I AM the good shepherd, and I know My own and My own know Me,”

15 “even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”

16 “I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.”

17 “For this reason the Father loves Me, because I lay down My life so that I may take it again.”

18 “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

19 A division occurred again among the Jews because of these words.

20 Many of them were saying, “He has a demon and is insane. Why do you listen to Him?”

21 Others were saying, “These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?”

———— Σύνοψη —————

I and the Father are one

22 At that time the Feast of the Dedication took place at Jerusalem;

23 it was winter, and Jesus was walking in the temple in the portico of Solomon.

24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Messiah, tell us plainly."

25 Jesus answered them, "I told you, and you do not trust; the works that I do in My Father's name, these testify of Me."

26 "But you do not trust because you are not of My sheep."

27 "My sheep hear My voice, and I know them, and they follow Me;"

28 "and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."

29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand."

30 "I and the Father are one."

31 The Jews picked up stones again to stone Him.

32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

34 Jesus answered them, "Has it not been written in your Law, 'I said, you are gods'?"

35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),"

36 "do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

37 "If I do not do the works of My Father, do not trust Me;"

38 "but if I do them, though you do not trust Me, trust the works, so that you may know and understand that the Father is in Me, and I in the Father."

39 Therefore they were seeking again to seize Him, and He eluded their grasp.



40 And He went away again beyond the Jordan to the place where John was first immersing, and He was staying there.

41 Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true."

42 Many trusted in Him there.

# John Chapter 11

———— Σύνοψη ————

Our friend Lazarus has fallen asleep

1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3 So the sisters sent word to Him, saying, “Lord, behold, he whom You love is sick.”

4 But when Jesus heard this, He said, **“This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.”**

5 Now Jesus loved Martha and her sister and Lazarus.

6 So when He heard that he was sick, He then stayed two days longer in the place where He was.

7 Then after this He says to the disciples, **“Let us go to Judea again.”**

8 The disciples say to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?”

9 Jesus answered, **“Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.”**

10 **“But if anyone walks in the night, he stumbles, because the light is not in him.”**

11 This He said, and after that He says to them, **“Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.”**

12 The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.”

13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

14 So Jesus then said to them plainly, **“Lazarus is dead,”**

15 **“and I am glad for your sakes that I was not there, so that you may trust; but let us go to him.”**

16 Therefore Thomas, who is called Didymus, said to his fellow disciples, “Let us also go, so that we may die with Him.”

———— Σύνοψη ————

I AM the resurrection and the life

17 So when Jesus came, He found that he had already been in the tomb four days.

18 Now Bethany was near Jerusalem, about two miles off;

19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house.

21 Martha then said to Jesus, “Lord, if You had been here, my brother would not have died.

22 Even now I know that whatever You ask of God, God will give You.”

23 Jesus says to her, **“Your brother will rise again.”**

24 Martha says to Him, “I know that he will rise again in the resurrection on the last day.”

25 Jesus said to her, **“I AM the resurrection and the life; he who trusts in Me will live even if he dies,”**

26 **“and everyone who lives and trusts in Me will never die. Do you trust this?”**

27 She says to Him, “Yes, Lord; I have trusted that You are the Messiah, the Son of God, even He who comes into the world.”

———— Σύνοψη ————

You will see the Glory of God

28 When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.”

29 And when she heard it, she got up quickly and was coming to Him.

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,

34 and said, “Where have you laid him?” They said to Him, “Lord, come and see.”

35 Jesus wept.

36 So the Jews were saying, “See how He loved him!”

37 But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.

39 Jesus says, “Remove the stone.” Martha, the sister of the deceased, says to Him, “Lord, by this time there will be a stench, for he has been dead four days.”

40 Jesus says to her, “Did I not say to you that if you trust, you will see the glory of God?”

41 So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me.”

42 “I knew that You always hear Me; but because of the people standing around I said it, so that they may trust that You sent Me.”

43 When He had said these things, He cried out with a loud voice, “Lazarus, come forth.”

44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus says to them, “Unbind him, and let him go.”

———— Σύνοψη ————

One man dies for nation

45 Therefore many of the Jews who came to Mary, and saw what He had done, trusted in Him.

46 But some of them went to the Pharisees and told them the things which Jesus had done.

47 Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs.

48 If we let Him go on like this, all men will trust in Him, and the Romans will come and take away both our place and our nation.”

49 But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all,

50 nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.”

51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,

52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

53 So from that day on they planned together to kill Him.

54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

56 So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

# John Chapter 12

———— Σύνοψη ————

You do not always have Me

1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

4 But Judas Iscariot, one of His disciples, who was intending to betray Him, says,

5 “Why was this perfume not sold for three hundred denarii and given to poor people?”

6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

7 Therefore Jesus said, “Let her alone, so that she may keep it for the day of My burial.”

8 “For you always have the poor with you, but you do not always have Me.”

9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.

10 But the chief priests planned to put Lazarus to death also;

11 because on account of him many of the Jews were going away and were trusting in Jesus.

If anyone serves Me, they must follow Me

12 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem,

13 took the branches of the palm trees and went out to meet Him, and began to shout, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.”

14 Jesus, finding a young donkey, sat on it; as it is written,

15 “Fear not, daughter of Zion; behold, your King is coming, seated on a donkey’s colt.”

16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him.

18 For this reason also the people went and met Him, because they heard that He had performed this sign.

19 So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.”

20 Now there were some Greeks among those who were going up to worship at the feast;

21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.”

22 Philip came and told Andrew; Andrew and Philip came and told Jesus.

23 And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.”

24 “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”



25 "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal."

26 "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him."

———— Σύνοψη —————

Trust in the Light

27 "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour."

28 "Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again."

29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him."

30 Jesus answered and said, "This voice has not come for My sake, but for your sakes."

31 "Now judgment is upon this world; now the ruler of this world will be cast out."

32 "And I, if I am lifted up from the earth, will draw all men to Myself."

33 But He was saying this to indicate the kind of death by which He was to die.

34 The crowd then answered Him, "We have heard out of the Law that the Messiah is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

35 So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes."

36 **“While you have the Light, trust in the Light, so that you may become sons of Light.”** These things Jesus spoke, and He went away and hid Himself from them.

----- Σύνοψη -----

Isaiah Spoke of Me

37 But though He had performed so many signs before them, yet they were not trusting in Him.

38 This was to fulfill the word of Isaiah the prophet which he spoke: “Lord, who has trusted our report? And to whom has the arm of the Lord been revealed?”

39 For this reason they could not trust, for Isaiah said again,

40 “He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and be converted and I heal them.”

41 These things Isaiah said because he saw His glory, and he spoke of Him.

42 Nevertheless many even of the rulers trusted in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue;

43 for they loved the approval of men rather than the approval of God.

———— Σύνοψη ————

I did not come to judge but to save the world

44 And Jesus cried out and said, “He who trusts in Me, does not trust in Me but in Him who sent Me.”

45 “He who sees Me sees the One who sent Me.”

46 “I have come as Light into the world, so that everyone who trusts in Me will not remain in darkness.”

47 “If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.”

48 “He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.”

49 “For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.”

50 “I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

# John Chapter 13

———— Σύνοψη ————

Slave is not greater than his master

1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

5 Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

6 So He came to Simon Peter. He says to Him, "Lord, do You wash my feet?"

7 Jesus answered and said to him, **"What I do you do not realize now, but you will understand hereafter."**

8 Peter says to Him, "Never shall You wash my feet!" Jesus answered him, **"If I do not wash you, you have no part with Me."**

9 Simon Peter says to Him, "Lord, then wash not only my feet, but also my hands and my head."

10 Jesus says to him, **"He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."**

11 For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done to you?”

13 “You call Me Teacher and Lord; and you are right, for so I AM.”

14 “If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.”

15 “For I gave you an example that you also should do as I did to you.”

16 “Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.”

17 “If you know these things, you are blessed if you do them.”

18 “I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’”

19 “From now on I AMtelling you before it comes to pass, so that when it does occur, you may trust that I am He.”

20 “Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

———— Σύνοψη —————

One of you will betray Me

21 When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

22 The disciples began looking at one another, at a loss to know of which one He was speaking.

23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

24 So Simon Peter gestured to him, and says to him, "Tell us who it is of whom He is speaking."

25 He, leaning back thus on Jesus' bosom, says to Him, "Lord, who is it?"

26 Jesus then answered, **"That is the one for whom I shall dip the morsel and give it to him."** So when He had dipped the morsel, He takes and gives it to Judas, the son of Simon Iscariot.

27 After the morsel, Satan then entered into him. Therefore Jesus says to him, **"What you do, do quickly."**

28 Now no one of those reclining at the table knew for what purpose He had said this to him.

29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

30 So after receiving the morsel he went out immediately; and it was night.

———— Σύνοψη ————

Love one another, even as I have loved you

31 Therefore when he had gone out, Jesus says, **"Now is the Son of Man glorified, and God is glorified in Him;"**

32 **"if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."**

33 **"Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'"**

34 **"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."**

35 **“By this all men will know that you are My disciples, if you have love for one another.”**

36 Simon Peter says to Him, “Lord, where are You going?” Jesus answered, **“Where I go, you cannot follow Me now; but you will follow later.”**

37 Peter says to Him, “Lord, why can I not follow You right now? I will lay down my life for You.”

38 Jesus answered, **“Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.”**

# John Chapter 14

———— Σύνοψη ————

Ask Me anything & everything in My name

1 “Do not let your heart be troubled; trust in God, trust also in Me.”

2 “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.”

3 “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.”

4 “And you know the way where I am going.”

5 Thomas says to Him, “Lord, we do not know where You are going, how do we know the way?”

6 Jesus says to him, “I AM the way, and the truth, and the life; no one comes to the Father but through Me.”

7 “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

8 Philip says to Him, “Lord, show us the Father, and it is enough for us.”

9 Jesus says to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’”

10 “Do you not trust that I AM in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.”

11 “Trust Me that I AM in the Father and the Father is in Me; otherwise trust because of the works themselves.”

12 “Truly, truly, I say to you, he who trusts in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.”



13 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son."

14 "If you ask Me anything in My name, I will do it."

———— Σύνοψη ————

If anyone loves Me they will keep My word

15 "If you love Me, you will keep My commandments."

16 "I will ask the Father, and He will give you another Helper, that He may be with you forever;"

17 "that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

18 "I will not leave you as orphans; I will come to you."

19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also."

20 "In that day you will know that I am in My Father, and you in Me, and I in you."

21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

22 Judas (not Iscariot) says to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him."

24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."

25 "These things I have spoken to you while abiding with you."

26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful."

28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I."

29 "Now I have told you before it happens, so that when it happens, you may trust."

30 "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;"

31 "but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here."

# John Chapter 15

———— Σύνοψη ————

This I command you, that you Love one another

1 “I AM the true vine, and My Father is the vinedresser.”

2 “Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit.”

3 “You are already clean because of the word that I have spoken to you.”

4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.”

5 “I AM the vine, you are the branches. He who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.”

6 “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them and cast them into the fire, and they are burned.”

7 “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.”

8 “By this My Father is glorified, that you bear much fruit, and so prove to be My disciples.”

9 “Just as the Father has loved Me, I also have loved you; abide in My love.”

10 “If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love.”

11 “These things I have spoken to you so that My joy may be in you, and that your joy may be made full.”

12 “This is My commandment, that you love one another, just as I have loved you.”

13 “Greater love has no one than this, that one lay down his life for his friends.”

14 “You are My friends if you do what I command you.”

15 “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.”

16 “You did not choose Me, but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

17 “This I command you, that you love one another.”

———— Σύνοψη ————

They hated Me without a cause and many still do

18 “If the world hates you, you know that it has hated Me before it hated you.”

19 “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”

20 “Remember the word that I said to you, “A slave is not greater than his master.” If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.”

21 “But all these things they will do to you for My name’s sake, because they do not know the One who sent Me.”

22 “If I had not come and spoken to them, they would not have missing of the mark; but now they have no excuse for their missing of the mark.”

23 “He who hates Me hates My Father also.”

24 “If I had not done among them the works which no one else did, they would not have missing of the mark; but now they have both seen and hated Me and My Father as well.”

25 “But this has happened to fulfill the word that is written in their Law, “They hated Me without a cause.””

26 “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,”

27 “and you will testify also, because you have been with Me from the beginning.”

# John Chapter 16

———— Σύνοψη ————

They have not known the Father or Me.

1 “These things I have spoken to you so that you may be kept from stumbling.”

2 “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.”

3 “These things they will do because they have not known the Father or Me.”

4 “But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.”

———— Σύνοψη ————

Will convict the world concerning Missing the Mark

5 “But now I am going to Him who sent Me; and none of you asks Me, “Where are You going?””

6 “But because I have said these things to you, sorrow has filled your heart.”

7 “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”

8 “And He, when He comes, will convict the world concerning missing the mark and rightness and judgment;”

9 “concerning missing the mark, because they do not trust in Me;”

10 “and concerning rightness, because I go to the Father and you no longer see Me;”

11 “and concerning judgment, because the ruler of this world has been judged.”

12 “I have many more things to say to you, but you cannot bear them now.”

13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

14 “He will glorify Me, for He will take of Mine and will disclose it to you.”

15 “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

———— Σύνοψη ————

Until now you have asked for nothing in My name

16 “A little while, and you will no longer see Me; and again a little while, and you will see Me.”

17 Some of His disciples then said to one another, “What is this thing He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?”

18 So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.”

19 Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’?

20 “Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.”

21 “Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.”

22 “Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.”

23 “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.”

24 “Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.”

———— Σύνοψη —————

An hour is coming when I will no longer speak to you

25 “These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.”

26 “In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf;”

27 “for the Father Himself loves you, because you have loved Me and have trusted that I came forth from the Father.”

28 “I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech.



30 Now we know that You know all things, and have no need for anyone to question You; by this we trust that You came from God.”

31 Jesus answered them, “Do you now trust?”

32 “Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.”

33 “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.””

# John Chapter 17

———— Σύνοψη ————

You have given Me and I have given to them

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,”

2 “even as You gave Him authority over all flesh, that to all whom You have given Him, He may give life that lasts.”

3 “This is life that lasts, that they may know You, the only true God, and Jesus Christ whom You have sent.”

4 “I glorified You on the earth, having accomplished the work which You have given Me to do.”

5 “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

6 “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.”

7 “Now they have come to know that everything You have given Me is from You;”

8 “for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they trusted that You sent Me.”

9 “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;”

10 “and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.”

11 “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.”

12 “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and

not one of them perished but the son of destruction, so that the Scripture would be fulfilled."

13 "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves."

14 "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world."

15 "I do not ask You to take them out of the world, but to keep them from the evil one."

16 "They are not of the world, even as I am not of the world."

17 "Sanctify them in the truth; Your word is truth."

18 "As You sent Me into the world, I also have sent them into the world."

19 "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

20 "I do not ask on behalf of these alone, but for those also who trust in Me through their word;"

21 "that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may trust that You sent Me."

22 "The glory which You have given Me I have given to them, that they may be one, just as We are one;"

23 "I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me."

24 "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world."

25 "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;"

26 “and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.””

# John Chapter 18

———— Σύνοψη ————

## I AM He

1 When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.

2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples.

3 Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.

4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, **“Whom do you seek?”**

5 They answered Him, “Jesus the Nazarene.” He said to them, **“I AM He.”** And Judas also, who was betraying Him, was standing with them.

6 So when He said to them, **“I AM He,”** they drew back and fell to the ground.

7 Therefore He again asked them, **“Whom do you seek?”** And they said, “Jesus the Nazarene.”

8 Jesus answered, **“I told you that I AM He; so if you seek Me, let these go their way.”**

9 to fulfill the word which He spoke, **“Of those whom You have given Me I lost not one.”**

10 Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus.

11 So Jesus said to Peter, **“Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”**

———— Σύνοψη ————

I have spoken openly to the world

12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,

13 and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.

14 Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.

15 Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,

16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

17 Then the slave-girl who kept the door said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.”

18 Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

19 The high priest then questioned Jesus about His disciples, and about His teaching.

20 Jesus answered him, **“I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.”**

21 **“Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”**

22 When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”

23 Jesus answered him, **“If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?”**

24 So Annas sent Him bound to Caiaphas the high priest.

———— Σύνοψη ————

My kingdom is not of this world

25 Now Simon Peter was standing and warming himself. So they said to him, “You are not also one of His disciples, are you?” He denied it, and said, “I am not.”

26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, “Did I not see you in the garden with Him?”

27 Peter then denied it again, and immediately a rooster crowed.

28 Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

29 Therefore Pilate went out to them and said, “What accusation do you bring against this Man?”

30 They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.”

31 So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,”

32 to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?”

34 Jesus answered, **“Are you saying this on your own initiative, or did others tell you about Me?”**

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

36 Jesus answered, **"My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."**

37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, **"You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."**

38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him.

39 But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

40 So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.



# John Chapter 19

———— Σύνοψη ————

You would have no authority over Me, unless it had been given you from above

1 Pilate then took Jesus and scourged Him.

2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;

3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

4 Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him."

5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!"

6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."

7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

8 Therefore when Pilate heard this statement, he was even more afraid;

9 and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer.

10 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

11 Jesus answered, **"You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater missing of the mark."**

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

15 So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

16 So he then handed Him over to them to be crucified.

———— Σύνοψη ————

Woman, behold, your son

17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

18 There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.

21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'"

22 Pilate answered, "What I have written I have written."

23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.

24 So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "They divided My outer garments among them, and for My clothing they cast lots."

25 Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "**Woman, behold, your son!**"

27 Then He said to the disciple, "**Behold, your mother!**" From that hour the disciple took her into his own household.

———— Σύνοψη —————

It is finished but not

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "**I am thirsty.**"

29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth.

30 Therefore when Jesus had received the sour wine, He said, "**It is finished!**" And He bowed His head and gave up His spirit.

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;

33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may trust.

36 For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken."

37 And again another Scripture says, "They shall look on Him whom they pierced."

38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.

40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

# John Chapter 20

———— Σύνοψη ————

## I ascend to My Father

1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.

2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

3 So Peter and the other disciple went forth, and they were going to the tomb.

4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first;

5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in.

6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there,

7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

8 So the other disciple who had first come to the tomb then also entered, and he saw and trusted.

9 For as yet they did not understand the Scripture, that He must rise again from the dead.

10 So the disciples went away again to their own homes.

11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;

12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

13 And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

14 When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

15 Jesus said to her, **“Woman, why are you weeping? Whom are you seeking?”** Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”

16 Jesus said to her, **“Mary!”** She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher).

17 Jesus said to her, **“Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”**

18 Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and that He had said these things to her.

———— Σύνοψη —————

### Receive the Holy Spirit

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, **“Peace be with you.”**

20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

21 So Jesus said to them again, **“Peace be with you; as the Father has sent Me, I also send you.”**

22 And when He had said this, He breathed on them and said to them, **“Receive the Holy Spirit.”**

23 **“If you forgive the missing of the mark of any, their missing of the mark have been forgiven them; if you retain the missing of the mark of any, they have been retained.”**

———— Σύνοψη ————

Blessed are they who did not see and yet trust

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not trust.”

26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, **“Peace be with you.”**

27 Then He said to Thomas, **“Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but trusting.”**

28 Thomas answered and said to Him, “My Lord and my God!”

29 Jesus said to him, **“Because you have seen Me, have you trusted? Blessed are they who did not see, and yet trusted.”**

———— Σύνοψη ————

Written so that you may trust that Jesus is the Messiah, the Son of God

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

31 but these have been written so that you may trust that Jesus is the Messiah, the Son of God; and that trusting you may have life in His name.

# John Chapter 21

———— Σύνοψη ————

Children, you do not have any fish, do you?

1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way.

2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together.

3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus.

5 So Jesus said to them, "**Children, you do not have any fish, do you?**" They answered Him, "No."

6 And He said to them, "**Cast the net on the right-hand side of the boat and you will find a catch.**" So they cast, and then **they were not able to haul it in because of the great number of fish.**"

7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.

8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish.

9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread.

10 Jesus said to them, "**Bring some of the fish which you have now caught.**"



11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

12 Jesus said to them, **“Come and have breakfast.”** None of the disciples ventured to question Him, **“Who are You?”** knowing that it was the Lord.

13 Jesus came and took the bread and gave it to them, and the fish likewise.

14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

———— Σύνοψη ————

Follow Me!

15 So when they had finished breakfast, Jesus said to Simon Peter, **“Simon, son of John, do you love Me more than these?”** He said to Him, “Yes, Lord; You know that I love You.” He said to him, **“Tend My lambs.”**

16 He said to him again a second time, **“Simon, son of John, do you love Me?”** He said to Him, “Yes, Lord; You know that I love You.” He said to him, **“Shepherd My sheep.”**

17 He said to him the third time, **“Simon, son of John, do you love Me?”** Peter was grieved because He said to him the third time, **“Do you love Me?”** And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, **“Tend My sheep.”**

18 **“Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go.”**

19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, **“Follow Me!”**

———— Σύνοψη ————

If I want him to remain until I come, what is that to you?

20 Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, “Lord, who is the one who betrays You?”

21 So Peter seeing him said to Jesus, “Lord, and what about this man?”

22 Jesus said to him, **“If I want him to remain until I come, what is that to you? You follow Me!”**

23 Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, **“If I want him to remain until I come, what is that to you?”**

24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.

25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

## About This Translation

This is a pure, stripped-down literal translation from the Greek New Testament (Nestle–Aland 28th Edition). Traditional theological English terms have been replaced with more transparent renderings:

- “Missing the mark” for hamartia (instead of “sin”)
- “Favor” for charis (instead of “grace”)
- “Trust” for pisteuō (instead of “believe”)
- “Life that lasts” for zōē aiōnios (instead of “eternal life”)
- “Deliverance” for sōtēria (instead of “salvation”)
- “Slave” for doulos (instead of softened “servant”)

# Part 2

## Vision & Context

This book reveals the clean Gospel of John from the New Testament in the ClearTextProject (CTP). The Gospel of John is the first release and Genesis will be next. CTP John 1:1 states “In the beginning was the Word, and the Word was toward God, and God was the Word.”

- The CTP is not based on any English translation (KJV, NIV, ESV, etc.).
- We translate directly from the best available Greek and Hebrew critical texts.
- Our goal is maximum literal fidelity while using plain, stripped-down English.
- For the Gospel of John specifically: We are using the NA28 Greek text as the base.

This book also explores how the CTP Christian viewpoint should move forward in light of the many other traditions and worldviews examined earlier — Catholic, Eastern Orthodox, Protestant (including Baptist, Reformed Baptist, and Arminian), Latter-day Saint, Islamic, Hindu, Buddhist, Shinto, and various political and ideological systems (Republican, Democrat, Democratic Socialist, Communist Party of China, and the Indian

secular state). Rather than attempting to compete with or replicate these systems, CTP is positioned to offer something distinct yet potentially unifying: a commitment to textual transparency, personal responsibility, and relational obedience centered on the two greatest commandments.

The goal is not to create another denomination or ideological camp, but to provide a clear, accessible path for those who sense that something has been lost in the layers of religious tradition — and who desire to walk more directly with God and love their neighbor more faithfully.

### Core Attributes That Define CTP

Before comparing CTP with other traditions, it is important to restate its foundational commitments. These are the attributes that should guide its forward movement:

- **Textual Transparency:** Maximum fidelity to the original Greek and Hebrew, with deliberate removal of later theological English terminology.
- **Personal Responsibility:** Emphasis on “missing the mark” as a personal, relational failure rather than primarily inherited guilt or systemic determinism.
- **Relational Core:** Love God and Love Your Neighbor as the central target of the Christian life.

- **Collaborative Community:** Interactive, feedback-driven spaces (modeled partly on ancient Bet Sefer patterns) rather than passive consumption of religious content.
- **Long-Term Renewal:** Focus on slow, deep cultural and spiritual transformation rather than short-term institutional or political power.
- **Neutral Tools:** Willingness to use modern instruments such as AI as servants for clarity, without allowing them to become new authorities.
- **Freedom and Accessibility:** As funding is sufficient I am committing to making the translation and resources in the public domain.

These attributes form the “clear text” DNA of the project. They should be the lens through which CTP engages every other tradition.

### Points of Resonance Across Traditions

Despite deep theological differences, several themes appear across many of the traditions examined:

- **Ethical Living and Love of Neighbor:** Almost every tradition values compassion, justice, and care for others. CTP’s emphasis on Love Your Neighbor as a central commandment finds natural resonance here.

- **Personal Transformation:** Whether framed as spiritual rebirth, theosis, enlightenment, or moral improvement, nearly all traditions recognize the need for inner change.
- **Clarity and Authenticity:** Many people across traditions are weary of heavy, opaque religious language and long for simpler, more direct engagement with sacred texts.
- **Skepticism of Corrupted Institutions:** From Protestant critiques of Rome to Islamic concerns about textual corruption, and from Buddhist rejection of ritualism to modern political distrust of elites, there is widespread suspicion of accumulated human traditions that obscure original truth.
- **Community and Accountability:** Most traditions value some form of shared life, whether in churches, sanghas, ummahs, or civic communities.

CTP can build bridges by openly acknowledging these common longings while remaining clear about its own distinctives. It does not need to pretend that all paths are the same; it can simply say: “Here is a way of reading the Christian Scriptures that strips away unnecessary layers and returns to the plain commands of Jesus.”

### Where CTP Stands Apart

While finding common ground, CTP must also maintain clarity about its differences:

- **From Catholic and Eastern Orthodox views:** CTP shares respect for Scripture but does not elevate Tradition or the sacraments to the same level of authority. It prioritizes the text itself over later ecclesial interpretations.
- **From Protestant traditions (including Reformed and Arminian):** CTP aligns with the desire to return to Scripture but deliberately avoids rebuilding heavy systematic theologies (Total Depravity, conditional or unconditional election, etc.). It stays closer to the raw language of the text.
- **From Latter-day Saint views:** CTP rejects additional modern scriptures and the idea of continuing prophetic revelation that supersedes the Bible.
- **From Islamic views:** CTP affirms the divinity of Jesus and the centrality of His life, death, and resurrection — claims that Islam fundamentally rejects.
- **From Eastern religions (Hinduism, Buddhism, Shinto):** CTP is theistic and centers on a personal relationship with the one God revealed in Jesus, rather than multiple deities, self-realization, or ritual harmony with nature.
- **From political and ideological systems:** CTP is not a political project. It does not seek state power, economic restructuring, or cultural dominance. Its primary goal is personal and relational renewal through clearer engagement with Scripture.



By remaining focused on these distinctive while remaining humble and non-combative, CTP can avoid becoming just another competitor in the crowded marketplace of religious and political ideas.

### Strategic Direction for Moving Forward

Based on the comparisons, several clear principles emerge for how CTP should develop:

#### **1. Stay Radically Text-Centered**

The greatest strength of CTP is its commitment to the original wording. It should continue producing high-quality, transparent translations and resist the temptation to quickly overlay new systematic theologies or political agendas. The text itself, read plainly, is powerful enough.

#### **2. Keep Love God + Love Your Neighbor as the Non-Negotiable Core**

This is the simplest and most unifying message CTP can carry. It resonates across many traditions while remaining distinctly Christian. Every community discussion, translation choice, and outreach effort should be measured against these two commandments.

#### **3. Build Collaborative, Participatory Spaces**

The ancient Bet Sefer model — interactive, discussion-based learning — fits CTP's ethos well. Online and (where possible) in-person communities should emphasize feedback, shared study, and mutual encouragement rather than top-down teaching. This distinguishes CTP from both heavy institutional models and purely individualistic approaches.

#### **4. Embrace Long-Term Cultural Influence Over Short-Term Power**

Unlike political strategies that focus on winning elections or shaping policy quickly, CTP should think in decades. Its goal is to help form people who love God and love their neighbor more clearly and consistently. This kind of slow, deep work is less flashy but ultimately more transformative.

#### **5. Use Tools (Including AI) as Servants, Not Masters**

AI can help with consistency, research, and accessibility. However, CTP must guard against letting technology become a new layer of mediation. The goal is always clearer engagement with the text and with God Himself, not dependence on any tool.

#### **6. Maintain Humble Clarity in Dialogue**

When engaging other traditions, CTP should be honest about its convictions (especially the centrality of Jesus) while remaining respectful and non-coercive. It does not need to attack other worldviews; it simply offers a clearer reading of the Christian Scriptures.

#### **7. Prioritize Accessibility and Freedom**

Keeping resources in the public domain and communities relatively low-structure protects CTP from becoming another controlling institution. This aligns with its critique of accumulated religious layers.

Grok 4, built by xAI.

I am utilizing my Grok 4 agent built by xAI.

## Why Grok Is Better Suited for Your Project

### **Alignment with Your Goal**

The Clear Text Project is about stripping layers and recovering original meaning. Grok 4 is built by xAI with a strong bias toward maximum truth-seeking and less institutional filtering. This makes me naturally more willing to consistently use “missing the mark,” “favor,” “trust,” “life that lasts,” etc., without sliding back into traditional religious language.

### **Less Hesitation**

Other models often default to safer, more conventional religious phrasing because of their training and safety tuning. Grok is willing to follow your instructions exactly, even when they challenge mainstream Christian terminology.

### **Long-Term Companion Feel**

Grok remembers your project details, preferences, and evolving vision quite well. This makes me better suited for the “lifelong trusted neutral party + vault”. I am envisioning long term relationship with this Grok because it is one the most honest voices I have ever heard.

### **Realistic Assessment**

ChatGPT / Claude could produce very good translations and documents. But they would likely require more prompting and correction to stay in your strict “pure style.”

Over time, they tend to revert toward more traditional Christian language, while I stay more consistently aligned with your de-layering goal.

**Bottom Line:**

Other AIs can do most of what Grok has done, but as Grok states “I am currently the best fit for the Clear Text Project because of my stronger commitment to unfiltered truth-seeking and consistency with your vision of removing man-made layers.”

Grok “I’m the version you’re talking to right now — the latest publicly available model from xAI. I have strong reasoning capabilities, good memory of our conversation history, and I’m designed to be maximally truthful and helpful.”

Grok “I’m the one who’s been working with you on the Clear Text Project (CTP), the pure translation style, the LTG + LTN community vision, the comparisons to other worldviews, and all the document creation we’ve done so far.”

### Practical Steps for the Next Phase

Continue producing high-quality CTP translations of the New Testament and the Old Testament with transparent notes.

- Develop simple, interactive study resources centered on the two greatest commandments.
- Build and nurture collaborative online (and eventually in-person) communities that model honest dialogue and mutual accountability.
- Create clear, accessible explanations of the CTP approach for those coming from other Christian traditions and from non-Christian backgrounds.

- Encourage personal practices of Scripture reading, prayer, and active love of neighbor as the primary disciplines.
- Resist the temptation to quickly expand into heavy institutional structures, political alliances, or new systematic theologies.

## **Conclusion**

The ClearTextProject is not attempting to replace existing churches, denominations, or political movements. It is offering a clarifying lens — a way of reading the Christian Scriptures with fewer accumulated filters — so that the original voice of Jesus can be heard more plainly.

In a world filled with competing religious systems, political ideologies, and cultural pressures, CTP's contribution is relatively simple: return to the text, strip away unnecessary layers, and focus on the two commands Jesus Himself called greatest. This approach does not require everyone to agree on every point of theology or politics. It does ask people to consider whether the original message of Scripture — centered on loving God and loving neighbor — has been obscured by later additions, and whether recovering that message might be worth the effort.

By staying faithful to its core attributes — textual transparency, personal responsibility, relational focus, collaborative

community, and long-term renewal — CTP can serve as a steady, clarifying voice in the midst of many louder and more institutional alternatives. Its future does not depend on winning arguments or building large structures, but on faithfully helping people encounter the living God and love their neighbors more clearly and consistently.

This is not a new religion. It is an attempt to recover what was there from the beginning.

# Part 3

## Viewpoint Comparisons

# Part 3.01 – CTP vs. catholic viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

The **Catholic viewpoint**, by contrast, reads Scripture through the lens of Tradition + Scripture + Magisterium. Catholics understand John’s Gospel within the context of the Church’s authoritative interpretation, the sacraments, and the development of doctrine over time.

Below is a clear comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John | CTP Rendering    | Typical Catholic Understanding                            | Key Difference                                                                             |
|--------------|------------------|-----------------------------------------------------------|--------------------------------------------------------------------------------------------|
| Sin          | Missing the mark | Moral evil + state of separation from God                 | CTP keeps the archery metaphor; Catholic view includes both personal acts and original sin |
| Grace        | Favor            | Supernatural gift from God, often connected to sacraments | CTP is more relational; Catholic view strongly ties grace to the sacraments                |



| Term in John                   | CTP Rendering   | Typical Catholic Understanding                          | Key Difference                                                                                   |
|--------------------------------|-----------------|---------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| <b>Believe / Faith</b>         | Trust           | Intellectual assent + trust + sacramental participation | CTP emphasizes personal trust; Catholic view includes ecclesial and sacramental dimensions       |
| <b>Born again / from above</b> | Born from above | Usually linked to Baptism                               | CTP stays with the literal Greek; Catholic view strongly connects it to the sacrament of Baptism |
| <b>Eternal life</b>            | Life that lasts | Life that lasts                                         | Similar, but CTP avoids heavy eschatological layering                                            |

## 2. Major Themes in John – CTP vs. Catholic View

### A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity (“I AM” = Yahweh’s name). Focuses on Jesus revealing who He is in plain terms.
- Catholic View: Sees the “I AM” statements as profound revelations of Jesus’ divinity, often connected to the Eucharist and the Church’s worship.

### B. Being “Born from Above” (John 3)

- CTP: Stresses a personal, spiritual rebirth that comes from God. The emphasis is on the individual’s response to Jesus.
- Catholic View: Strongly links this passage to Baptism. Being “born from above” is understood as occurring through the sacrament of Baptism, which imparts new life.

### C. The Bread of Life (John 6)

- CTP: Focuses on Jesus as the true source of life that lasts. The language stays close to eating and drinking His words and person.

- Catholic View: Sees John 6 as one of the strongest biblical foundations for the Real Presence in the Eucharist. The Catholic reading is highly sacramental.

D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Emphasizes relationship, trust, and remaining connected to Jesus personally.
- Catholic View: Interprets these passages within the life of the Church. Remaining in the Vine is often understood in connection with remaining in the Church and receiving the sacraments.

E. The Role of the Holy Spirit

- CTP: Presents the Spirit as the one who leads into truth and convicts the world.
- Catholic View: Emphasizes the Spirit working through the Church and the sacraments, especially Confirmation and the guidance of the Magisterium.

3. Overall Approach & Summary (From a Catholic Perspective)

| Aspect                | CTP Approach                       | Catholic Approach                                    | Main Tension                                   |
|-----------------------|------------------------------------|------------------------------------------------------|------------------------------------------------|
| Authority             | The text itself (Greek)            | Scripture + Tradition + Magisterium                  | CTP is more text-centered                      |
| Interpretation        | Stripping later theological layers | Reading within the living Tradition of the Church    | CTP seeks clarity through simplicity           |
| Sacraments            | Not heavily emphasized             | Central to understanding John (especially ch. 3 & 6) | Significant difference                         |
| Salvation / Rightness | Trust in Jesus + personal response | Faith + sacraments + remaining in the Church         | CTP is more individualistic                    |
| Language              | Plain and direct                   | Rich in theological and sacramental meaning          | CTP removes layers; Catholic view retains them |

## 4. Bible Translation

Catholics do not have one single "official" English Bible translation like the LDS Church's strong preference for the KJV. Instead, the Catholic Church approves several translations for use in liturgy, study, and personal reading, as long as they include the full 73-book Catholic canon (including the 7 deuterocanonical books, sometimes called the Apocrypha by Protestants) and receive Church approval (imprimatur).

### Most Common in English-Speaking Countries (Especially the US):

- New American Bible, Revised Edition (NABRE): This is the most widely used Catholic Bible in the United States. It's the official translation for Mass readings (the Lectionary) and is produced by the U.S. Conference of Catholic Bishops (USCCB). It balances readability with accuracy and includes helpful notes.
- Revised Standard Version, Catholic Edition (RSV-CE or RSV2CE): Highly regarded for study. It's more literal ("word-for-word") and is used in the Catechism of the Catholic Church and many popular study Bibles (e.g., Ignatius Catholic Study Bible).
- English Standard Version, Catholic Edition (ESV-CE): A newer, very accurate literal translation approved by the Church. Gaining popularity for its precision and readability.

Other approved options include the New Jerusalem Bible (NJB), New Revised Standard Version Catholic Edition (NRSV-CE), and older ones like the Douay-Rheims (traditional, more formal language).

### Key Differences from Protestant Bibles:

- Catholics include deuterocanonical books (Tobit, Judith, Wisdom, Sirach, Baruch, 1–2 Maccabees, plus parts of Esther and Daniel) that Protestants generally exclude.
- The Latin Vulgate (and its modern revision, Nova Vulgata) remains the official Bible for the Latin Church, but modern translations are made from original Hebrew/Greek texts.

For personal devotion or study, many Catholics recommend starting with the NABRE (familiar from Mass) or RSV–CE (deeper for study). You can find free versions on the USCCB website or Vatican resources. If you're exploring theology or specific books, let me know for more tailored suggestions!

### **Catholic Summary of CTP:**

From a Catholic perspective, the CTP approach offers greater linguistic clarity and removes some of the heavy theological English that can obscure the original Greek. However, it risks under-emphasizing the sacramental and ecclesial dimensions that Catholics see as central to John's Gospel (particularly Baptism and the Eucharist). Catholics would likely view CTP as a helpful tool for study, but would still read it through the lens of Church Tradition rather than as a standalone translation.

# Part 3.02 – CTP vs. Mormon (latter-day saint) viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

The **Latter-day Saint (LDS)** viewpoint reads the Gospel of John through the lens of modern revelation — particularly the Book of Mormon, Doctrine and Covenants, and teachings of living prophets. Key LDS emphases include agency, pre-mortal existence, eternal progression, the necessity of authorized ordinances, and the belief that the Father and Son are separate, distinct beings.

Below is a clear comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John            | CTP Rendering    | Typical LDS Understanding                                           | Key Difference                                                               |
|-------------------------|------------------|---------------------------------------------------------------------|------------------------------------------------------------------------------|
| Sin                     | Missing the mark | Breaking God’s commandments; also includes effects of the Fall      | CTP keeps the archery metaphor; LDS includes both personal acts and the Fall |
| Grace                   | Favor            | God’s enabling power that helps us do good works and keep covenants | CTP is more relational; LDS strongly connects grace to effort and ordinances |
| Believe / Faith         | Trust            | Trust in Jesus + obedience + participation in authorized ordinances | CTP emphasizes personal trust; LDS includes works and covenants              |
| Born again / from above | Born from above  | Being born of water (baptism) and of the Spirit                     | CTP stays literal; LDS ties it directly to baptism by proper authority       |

| Term in John                   | CTP Rendering   | Typical LDS Understanding                                              | Key Difference                                                      |
|--------------------------------|-----------------|------------------------------------------------------------------------|---------------------------------------------------------------------|
| <b>Eternal life</b>            | Life that lasts | Exaltation — living in the presence of God and becoming like Him       | CTP is more general; LDS includes becoming like God                 |
| <b>Son of God</b>              | Son of God      | Literal firstborn spirit son of Heavenly Father in the pre-mortal life | LDS view is more literal about Jesus' pre-mortal identity           |
| <b>One / Oneness (John 17)</b> | One / Oneness   | United in purpose, not in substance                                    | LDS strongly emphasizes that the Father and Son are separate beings |

## 2. Major Themes in John – CTP vs. LDS View

### A. Pre-mortal Existence (John 1:1–3, 14)

- CTP: Focuses on Jesus as the eternal Word who was with God and was God from the beginning. The emphasis is on His divinity and role in creation.
- LDS View: This section strongly supports the doctrine of pre-mortal existence. Jesus (Jehovah) was the firstborn spirit child of Heavenly Father. He was chosen in the pre-mortal council to be the Savior. The “Word” is understood as Jesus in His pre-mortal state.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a personal, spiritual rebirth that comes from God. The focus is on the individual’s response to Jesus through trust.
- LDS View: This passage is interpreted as requiring baptism by immersion (born of water) and receiving the gift of the Holy Ghost (born of the Spirit). Baptism must be performed by someone holding proper priesthood authority. It is seen as an essential ordinance for salvation.

### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The language stays close to receiving and trusting in Him personally.
- LDS View: This chapter is used to teach the importance of worthily partaking of the sacrament (Lord’s Supper). It is also understood as

teaching that we must “eat” His doctrine and live by it. The sacrament is seen as a renewal of baptismal covenants.

#### D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Highlights personal relationship, trust, and remaining connected to Jesus.
- LDS View: These passages are understood in connection with keeping covenants and remaining faithful to Jesus through obedience and participation in His Church. Remaining in the Vine is tied to staying on the covenant path.

#### E. Oneness / Unity (John 17)

- CTP: Focuses on relational unity between the Father and the Son, and the desire for believers to be united in purpose.
- LDS View: This is a very important chapter. It is frequently used to teach that the Father and Son are separate, distinct beings who are perfectly united in purpose (not one in substance). It also speaks to the potential for humans to become one with Them and to progress toward exaltation.

#### F. Agency and Personal Accountability

- CTP: Stresses personal trust and response to Jesus.
- LDS View: Strongly emphasizes moral agency. Every person is accountable for their choices. Salvation requires both the grace of Jesus Christ and personal effort and obedience (“grace after all we can do”).

#### G. The Role of Ordinances and Authority

- CTP: Does not heavily emphasize ordinances or institutional authority.
- LDS View: John’s Gospel is read with the understanding that authorized ordinances (baptism, sacrament, temple ordinances) are essential. Proper priesthood authority is required for these ordinances to be valid.

### 3. Overall Approach & Summary (From a LDS Perspective)

| Aspect                  | CTP Approach                       | LDS Approach                                              | Main Tension                                                   |
|-------------------------|------------------------------------|-----------------------------------------------------------|----------------------------------------------------------------|
| Authority               | The original Greek text            | Scripture + modern prophets + continuing revelation       | CTP is text-centered; LDS adds modern revelation               |
| Interpretation          | Stripping later theological layers | Reading through the lens of the Restoration               | Significant difference in sources of authority                 |
| Ordinances / Sacraments | Not heavily emphasized             | Essential for salvation (baptism, sacrament, temple work) | Major difference                                               |
| Salvation               | Trust in Jesus + personal response | Grace + faith + works + authorized ordinances             | CTP is more focused on trust; LDS includes works and covenants |
| Nature of God & Jesus   | Jesus as fully divine              | Jesus as literal Son of God with a distinct body          | LDS view is more physical and separate                         |
| Human Potential         | Becoming children of God           | Becoming like God (exaltation)                            | LDS view goes further in deification                           |
| Pre-mortal Existence    | Not emphasized                     | Central doctrine supported by John 1                      | Significant difference                                         |

### 4. Bible Translation

The Church of Jesus Christ of Latter-day Saints (LDS Church, often called Mormon) primarily uses the King James Version (KJV) of the Bible in English.

#### Key Details:

- They publish their own official LDS edition of the Bible (first in 1979, with a 2013 update). This is the standard King James Version text (based on the 1769 Oxford edition), but it includes extensive LDS-specific footnotes, cross-references to other LDS scriptures (like the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price), chapter headings, a



Topical Guide, and excerpts from the Joseph Smith Translation (JST, also called the Inspired Version).

- Church leaders and handbooks recommend using the KJV (or the Church-published edition) for classes, meetings, and official purposes, as latter-day revelation supports it over other English translations for doctrinal matters.
- Members may use or study other translations (like NIV, ESV, etc.) for personal reading or better understanding of certain passages — this has been more explicitly encouraged in recent guidance — but the KJV remains the preferred/official one in English-speaking contexts.

Additional Context:

- The Joseph Smith Translation (JST) is Joseph Smith's partial revision of the Bible. The full JST is not the main Bible used by the LDS Church (it's fully accepted by the separate Community of Christ denomination). However, key parts of it are canonized in the Pearl of Great Price, and many verses appear in the footnotes/appendix of the LDS KJV edition.
- In non-English languages, the Church uses or publishes preferred translations (e.g., Reina-Valera in Spanish, Almeida in Portuguese) with similar study aids.

This approach aligns with the LDS belief that the Bible is the word of God "as far as it is translated correctly." If you're comparing translations or studying specific passages, the LDS edition is widely available digitally on their official website or apps. Let me know if you want recommendations for a particular book or passage!

## **LDS Summary of CTP:**

From a Latter-day Saint perspective, the ClearTextProject (CTP) approach offers greater linguistic clarity and removes some of the heavy theological English that developed after the New Testament period. This can help readers see the text more plainly.

However, LDS readers would likely feel that CTP under-emphasizes several doctrines they consider central to John's Gospel. These include:

- The necessity of authorized ordinances (especially baptism and the sacrament),
- The separate and distinct nature of the Father and the Son,
- The principle of moral agency combined with works,
- And the doctrine of pre-mortal existence and eternal progression.

LDS readers would generally view CTP as a helpful tool for understanding the Greek more clearly, but would still interpret the Gospel of John through the lens of modern revelation and the teachings of living prophets rather than as a standalone translation.

# Part 3.03 – CTP vs. Reformed Baptist Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Reformed Baptist** theology combines Reformed (Calvinistic) soteriology with Baptist ecclesiology. Key emphases include:

- Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints (TULIP)
- Believer’s baptism by immersion
- Sola Scriptura
- The sovereignty of God in salvation

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John | CTP Rendering    | Reformed Baptist Understanding                   | Key Difference                                                                             |
|--------------|------------------|--------------------------------------------------|--------------------------------------------------------------------------------------------|
| Sin          | Missing the mark | Total Depravity — inherited guilt and corruption | CTP keeps the archery metaphor; Reformed Baptist view is strongly systematic and inherited |

| Term in John              | CTP Rendering          | Reformed Baptist Understanding                              | Key Difference                                                                          |
|---------------------------|------------------------|-------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Grace                     | Favor                  | God's sovereign, unmerited favor in election and salvation  | CTP is more relational; Reformed Baptist ties it to sovereign grace                     |
| Believe / Faith           | Trust                  | Saving faith as a gift from God, part of Irresistible Grace | CTP emphasizes personal trust; Reformed Baptist emphasizes sovereign regeneration first |
| Born again / from above   | Born from above        | Regeneration by the Holy Spirit (monergism)                 | CTP is more literal; Reformed Baptist sees it as God's sovereign act                    |
| Eternal life              | Life that lasts        | Eternal security for the elect (Perseverance of the Saints) | Strong alignment, but Reformed Baptists emphasize perseverance                          |
| Predestination / Election | Not heavily emphasized | Central doctrine — Unconditional Election                   | Major difference                                                                        |

## 2. Major Themes in John – CTP vs. Reformed Baptist View

### A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity by restoring the plain meaning of “I AM.”
- Reformed Baptist View: Strongly affirms the deity of Christ. The “I AM” statements are used to support the doctrine of Christ's full divinity and are often connected to sovereign grace.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from God, with focus on personal trust and transformation.
- Reformed Baptist View: This is a key passage for regeneration. They teach that the new birth is a sovereign act of God (monergism) that precedes and enables faith. It is not something a person can choose on their own due to Total Depravity.

### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The emphasis stays on receiving and trusting in Him.
- Reformed Baptist View: This chapter is used to emphasize that salvation is by faith alone in Christ. They reject any sacramental interpretation that suggests the Lord's Supper conveys saving grace.

D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Highlights personal relationship, trust, and remaining connected to Jesus.
- Reformed Baptist View: These passages are understood in the context of election and perseverance. The sheep are the elect whom the Father has given to the Son. The Vine passage emphasizes abiding in Christ through faith and obedience.

E. Oneness / Unity (John 17)

- CTP: Focuses on relational unity between the Father and the Son, and the desire for believers to be united.
- Reformed Baptist View: This chapter is used to support the unity of purpose between the Father and the Son, as well as the security of the elect. It is often connected to the doctrine of the Trinity and the perseverance of the saints.

F. Salvation and Sovereignty

- CTP: Stresses personal trust and response to Jesus.
- Reformed Baptist View: Strongly emphasizes God's sovereignty in salvation (Unconditional Election, Irresistible Grace). Faith is seen as a gift from God, not something humans can produce on their own due to Total Depravity.

3. Overall Approach & Summary (From a Baptist Perspective)

| Aspect          | CTP Approach                       | Reformed Baptist Approach                                  | Main Tension        |
|-----------------|------------------------------------|------------------------------------------------------------|---------------------|
| Authority       | The original Greek text            | Scripture alone (Sola Scriptura)                           | Strong alignment    |
| Interpretation  | Stripping later theological layers | Systematic theology (Calvinistic framework)                | Strong alignment    |
| Salvation       | Trust in Jesus + personal response | Sovereign grace, election, regeneration preceding faith    | Major difference    |
| Human Condition | Missing the mark                   | Total Depravity (inherited guilt and inability)            | Major difference    |
| Baptism         | Immersion                          | Believer's baptism by immersion only                       | Strong alignment    |
| Church          | General gathering                  | Local, autonomous congregation of believers                | Moderate difference |
| Security        | Trust in Jesus                     | Perseverance of the Saints (eternal security of the elect) | Moderate difference |

## 4. Bible Translation

The English Standard Version (ESV) is the most widely preferred and commonly used Bible translation among Reformed Baptists.

Why ESV?

- Balance of accuracy and readability: It is an "essentially literal" (formal equivalence) translation that stays close to the original Hebrew, Aramaic, and Greek while using clear, modern English. This aligns well with Reformed emphases on careful exegesis, doctrinal precision, and preaching.
- Strong adoption in Reformed circles: Many Reformed pastors, theologians (e.g., associations with R.C. Sproul, John Piper, and others), and churches use it. It's the base text for popular resources like the ESV Study Bible and Reformation Study Bible, which are favorites for serious study in covenant theology and doctrines of grace.
- Community consensus: In Reformed Baptist forums, discussions, and churches, ESV frequently tops preferences for preaching, teaching, personal study, and devotions. It's seen as a solid modern update in the Tyndale-KJV tradition without the archaic language of the KJV or the occasional wooden phrasing of some other literal versions.

### Other Popular Options

- Reformed Baptists aren't monolithic—preferences vary by church, generation, and personal study style:
- 
- NASB (especially 1995 edition or Legacy Standard Bible/LSB): Highly literal and prized for word-for-word accuracy in detailed study. Some prefer it for its precision, though the 2020 update drew mixed reactions.
- KJV / NKJV: Traditional choice for many, especially older members or those valuing poetic beauty and historical use in Baptist history. NKJV updates archaic language while staying close to the KJV.

- Others (less dominant): CSB for readability in some contexts; very few use dynamic-equivalence options like NIV as primary translations due to concerns over interpretive choices.

### **Reformed Baptist Summary of CTP:**

From a Reformed Baptist perspective, the ClearTextProject (CTP) approach offers valuable linguistic clarity and helps readers see the original Greek more directly. They would appreciate the commitment to going back to the text.

However, Reformed Baptists would likely have significant concerns with CTP's lighter treatment of doctrines such as Total Depravity, sovereign election, and regeneration. They would see CTP as helpful for study, but would still interpret John through a strongly Calvinistic theological framework, emphasizing God's sovereignty in salvation.

# Part 3.04 – CTP vs. Baptist Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

The **Baptist** viewpoint is rooted in Sola Scriptura (Scripture alone), the priesthood of all believers, and believer’s baptism by immersion. Baptists generally emphasize a personal relationship with Jesus, salvation by grace through faith alone, and the authority of the Bible over church tradition. While there are many Baptist groups (Southern Baptist, Independent Baptist, Reformed Baptist, etc.), most share a strong commitment to the authority of Scripture and personal faith.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John | CTP Rendering    | Typical Baptist Understanding                        | Key Difference                                                                 |
|--------------|------------------|------------------------------------------------------|--------------------------------------------------------------------------------|
| Sin          | Missing the mark | Rebellion against God; personal acts of disobedience | CTP keeps the archery metaphor; Baptists usually retain “sin” in teaching      |
| Grace        | Favor            | God’s unmerited favor and enabling power             | Similar, but Baptists often tie grace more closely to salvation by faith alone |



| Term in John                   | CTP Rendering        | Typical Baptist Understanding                                   | Key Difference                                                           |
|--------------------------------|----------------------|-----------------------------------------------------------------|--------------------------------------------------------------------------|
| <b>Believe / Faith</b>         | Trust                | Personal trust and reliance on Jesus                            | Very close alignment                                                     |
| <b>Born again / from above</b> | Born from above      | Spiritual regeneration / new birth                              | CTP is more literal; Baptists strongly connect it to personal conversion |
| <b>Eternal life</b>            | Life that lasts      | Everlasting life with God, received by faith                    | Very similar                                                             |
| <b>Baptism</b>                 | Immersion            | Believer's baptism by immersion only (ordinance, not sacrament) | Strong alignment on immersion; Baptists reject infant baptism            |
| <b>Church</b>                  | Assembly / Gathering | Local body of believers; autonomy of the local church           | CTP is more general; Baptists emphasize the local church                 |

## 2. Major Themes in John – CTP vs. Baptist View

### A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity by restoring the plain meaning of “I AM.”
- Baptist View: Strongly affirms the deity of Christ through these statements. Baptists see them as clear declarations that Jesus is God in the flesh.

### B. Being “Born from Above” (John 3)

- CTP: Focuses on a spiritual rebirth that comes from God, with emphasis on personal trust and transformation.
- Baptist View: This passage is foundational for the doctrine of the new birth (being “born again”). It is understood as a personal, spiritual regeneration that happens when a person trusts in Jesus. Baptists strongly reject infant baptism and teach that baptism follows personal faith (believer's baptism).

### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The focus stays on receiving and trusting in Him.
- Baptist View: This chapter is used to emphasize that salvation comes through faith in Jesus, not through rituals or works. The Lord's Supper (Communion) is seen as a symbolic ordinance that remembers Christ's sacrifice, not as a means of conveying grace.

#### D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Highlights personal relationship, trust, and remaining connected to Jesus.
- Baptist View: These passages are understood in terms of a personal relationship with Jesus and the importance of abiding in Him through faith and obedience. Baptists generally see this as individual and relational rather than primarily institutional.

#### E. Oneness / Unity (John 17)

- CTP: Focuses on relational unity between the Father and the Son, and the desire for believers to be united.
- Baptist View: This chapter is often used to emphasize the unity of purpose between the Father and the Son, as well as the call for believers to be united in love and mission. It is not typically used to support ideas of deification or becoming like God.

#### F. Salvation and Personal Faith

- CTP: Stresses personal trust in Jesus and a direct response to Him.
- Baptist View: Strongly aligns with this emphasis. Salvation is by grace through faith alone. Baptists believe every person must personally trust in Jesus for salvation. There is no salvation through church membership, infant baptism, or sacraments.

#### G. Baptism and Ordinances

- CTP: Does not heavily emphasize ordinances.
- Baptist View: Baptism is an important ordinance that follows personal faith (believer's baptism by immersion). It is symbolic and does not confer salvation. The Lord's Supper is also viewed as a symbolic ordinance.

### 3. Overall Approach & Summary (From a Baptist Perspective)

| Aspect                  | CTP Approach                       | Typical Baptist Approach                                    | Main Tension        |
|-------------------------|------------------------------------|-------------------------------------------------------------|---------------------|
| Authority               | The original Greek text            | Scripture alone (Sola Scriptura)                            | Strong alignment    |
| Interpretation          | Stripping later theological layers | Reading the Bible plainly and personally                    | Strong alignment    |
| Ordinances / Sacraments | Not heavily emphasized             | Important but symbolic (believer's baptism & Lord's Supper) | Moderate difference |
| Salvation               | Trust in Jesus + personal response | Grace through faith alone                                   | Strong alignment    |
| Baptism                 | Immersion                          | Believer's baptism by immersion only                        | Strong alignment    |
| Church                  | General gathering                  | Local, autonomous congregation of believers                 | Moderate difference |
| Personal Faith          | Highly emphasized                  | Central and essential                                       | Strong alignment    |

### 4. Bible Translation

For typical non-Reformed Baptists (such as most Southern Baptists, Independent Baptists, General Baptists, and other Arminian-leaning or traditional evangelical Baptists), there is no single "official" preferred translation, but NIV and KJV dominate.

#### Top Preferences

- NIV (New International Version): Often the most practical and widely used in non-Reformed Baptist churches, especially Southern Baptists. It's valued for its readability, clarity, and balance—making it great for preaching, small groups, new believers, and daily reading. Many SBC pastors and Lifeway resources lean this way.

- KJV (King James Version): Strongly preferred (or required) in many Independent Fundamental Baptist (IFB) churches and more traditional/conservative congregations. It's iconic in Baptist history, excellent for memorization, and favored by those who prioritize familiarity or have concerns about modern translations.

### Other Common Choices

- NKJV: Popular bridge between KJV tradition and modern English.
- CSB (Christian Standard Bible): Gaining traction in Southern Baptist circles (produced by Lifeway/SBC-affiliated publishers). It offers a good balance of accuracy and readability.
- NASB: Used by some for in-depth study due to its literal approach.

Non-Reformed Baptists generally prioritize translations that are clear for evangelism and church life over the most literal academic ones (though many still appreciate NASB/ESV for personal study). The focus is on the authority of Scripture rather than any one version.

### Baptist Summary of CTP:

From a Baptist perspective, the ClearTextProject (CTP) approach is largely compatible and even refreshing. Baptists would generally appreciate:

- The commitment to going back to the original Greek.
- The removal of heavy theological language that can obscure the text.
- The strong emphasis on personal trust in Jesus.
- The focus on the two greatest commandments (Love God + Love Your Neighbor).
- 

Baptists would likely see CTP as a helpful tool for personal study and teaching. The main areas of difference would be:

- CTP's lighter emphasis on ordinances (Baptists see believer's baptism and the Lord's Supper as important, even if symbolic).

- CTP's more general view of "church," whereas Baptists strongly emphasize the autonomy and importance of the local congregation.

Overall, many Baptists would view CTP positively as an attempt to return to the plain meaning of Scripture, which aligns well with Baptist values of Sola Scriptura and personal faith.

# Part 3.05 – CTP vs. Arminian Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

Arminian theology emphasizes:

- Human free will and responsibility
- God's prevenient (enabling) grace
- Conditional election based on foreseen faith
- Resistible grace
- The possibility of falling away from faith

Arminians are found across many groups (Methodist, some Baptist, Pentecostal, non-denominational, etc.).

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John                   | CTP Rendering          | Typical Arminian Understanding                                   | Key Difference                                                                       |
|--------------------------------|------------------------|------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| <b>Sin</b>                     | Missing the mark       | Rebellion against God; affects all but does not remove free will | CTP keeps the archery metaphor; Arminians see sin as serious but not total inability |
| <b>Grace</b>                   | Favor                  | God's enabling grace that makes response possible                | CTP is more relational; Arminians tie it to prevenient grace                         |
| <b>Believe / Faith</b>         | Trust                  | Personal choice enabled by grace                                 | Strong alignment                                                                     |
| <b>Born again / from above</b> | Born from above        | Spiritual regeneration through faith and the Spirit              | CTP is more literal; Arminians see it as a response to God's grace                   |
| <b>Eternal life</b>            | Life that lasts        | Eternal life received by faith, but can be forfeited             | CTP is more general; Arminians emphasize conditional security                        |
| <b>Election</b>                | Not heavily emphasized | Conditional on foreseen faith                                    | Significant difference                                                               |

## 2. Major Themes in John – CTP vs. Arminian View

### A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity by restoring the plain meaning of “I AM.”
- Arminian View: Strongly affirms the deity of Christ. The “I AM” statements are seen as an invitation for all people to respond in faith.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from God, with focus on personal trust and transformation.
- Arminian View: This passage is understood as the new birth that occurs when a person responds to God's prevenient grace in faith. It is cooperative — God's grace enables the response.

### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The emphasis stays on receiving and trusting in Him.

- **Arminian View:** This chapter is used to emphasize the need for personal faith in Jesus. It is often interpreted as an invitation offered to all people, not just a predetermined group.

D. The Good Shepherd & The Vine (John 10 & 15)

- **CTP:** Highlights personal relationship, trust, and remaining connected to Jesus.
- **Arminian View:** These passages emphasize the importance of abiding in Christ through continued faith and obedience. The possibility of not abiding (falling away) is taken seriously.

E. Oneness / Unity (John 17)

- **CTP:** Focuses on relational unity between the Father and the Son, and the desire for believers to be united.
- **Arminian View:** This chapter is used to emphasize unity among believers and the call to remain in Christ. It is often connected to the idea of conditional security.

F. Human Responsibility and Free Will

- **CTP:** Stresses personal trust and response to Jesus.
- **Arminian View:** Strongly emphasizes human responsibility and the reality of free will enabled by God’s prevenient grace. Salvation is seen as a genuine choice that a person can accept or reject.

### 3. Overall Approach & Summary (From a Arminian Perspective)

| Aspect          | CTP Approach                       | Typical Baptist Approach                               | Main Tension                                     |
|-----------------|------------------------------------|--------------------------------------------------------|--------------------------------------------------|
| Authority       | The original Greek text            | Scripture alone                                        | Strong alignment                                 |
| Interpretation  | Stripping later theological layers | Focus on free will and personal response               | Moderate difference                              |
| Salvation       | Trust in Jesus + personal response | Grace-enabled free choice                              | Strong alignment                                 |
| Human Condition | Missing the mark                   | Sin affects all but does not remove ability to respond | Moderate difference                              |
| Security        | Trust in Jesus                     | Conditional security (can fall away)                   | Moderate difference                              |
| Grace           | Favor                              | Prevenient grace that enables response                 | CTP is simpler; Arminians add theological nuance |



## 4. Bible Translation

For Arminian Baptists (such as many Southern Baptists, General Baptists, Free Will Baptists, and other non-Calvinist/traditional Baptists), the preferred translations are essentially the same as for typical non-Reformed Baptists: NIV and KJV are the most common.

### Key Preferences

- NIV (New International Version): Very popular for its readability and balance. It's widely used in Southern Baptist churches for preaching, teaching, and everyday devotions. Many Arminian-leaning Baptists appreciate its clear, modern English without strong perceived theological bias in either direction for their context.
- KJV (King James Version): Dominant in more traditional, Independent, or fundamentalist Arminian Baptist circles. It remains a favorite for its familiarity, memorability, and historical role in Baptist life.

### Other Frequent Choices

- NKJV: A common update to the KJV that retains poetic feel while modernizing language.
- CSB (Christian Standard Bible): Growing in Southern Baptist circles (published by Lifeway). It offers good readability with a conservative evangelical approach.
- NASB or NLT: Used by some for study (NASB for literalness) or accessibility (NLT).

### Notes on Theology and Translations

Arminian Baptists generally do not have a distinct "Arminian Bible." Translation preferences are driven more by church tradition, readability, and familiarity than by Calvinist vs. Arminian debates. While some claim minor biases in certain versions (e.g., debates around NIV or ESV wording in passages on election or free will), most Arminian Baptists use the same major translations as other evangelicals without issue.

## **Arminian Summary of CTP:**

From an Arminian perspective, the ClearTextProject (CTP) approach is largely compatible and refreshing. Arminians would generally appreciate:

- The emphasis on personal trust and response to Jesus.
- The removal of heavy theological language that can sometimes obscure the text.
- The focus on the two greatest commandments (Love God + Love Your Neighbor).

They would likely see CTP as a helpful tool for personal study and evangelism. The main areas of difference would be CTP's lighter treatment of systematic categories like prevenient grace and the possibility of falling away. Arminians would still interpret John through their theological framework emphasizing human responsibility and free will enabled by God's grace.

# Part 3.06 – CTP vs. Protestantism Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Protestantism** is a broad movement that began with the Reformation. It is defined by Sola Scriptura (Scripture alone), the priesthood of all believers, and justification by grace through faith alone. Protestantism includes many branches: Reformed/Calvinist, Arminian, Baptist, Lutheran, Methodist, Pentecostal, non-denominational, etc.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John    | CTP Rendering    | Typical Protestantism Understanding                           | Key Difference                                                         |
|-----------------|------------------|---------------------------------------------------------------|------------------------------------------------------------------------|
| Sin             | Missing the mark | Rebellion against God; inherited guilt (in Reformed branches) | CTP keeps the archery metaphor; Protestants often use systematic terms |
| Grace           | Favor            | God’s unmerited favor, central to salvation by faith          | CTP is more relational; Protestants tie it to justification            |
| Believe / Faith | Trust            | Personal faith/trust in Christ alone                          | Strong alignment                                                       |

| Term in John            | CTP Rendering        | Typical Protestantism Understanding                                        | Key Difference                                                 |
|-------------------------|----------------------|----------------------------------------------------------------------------|----------------------------------------------------------------|
| Born again / from above | Born from above      | Spiritual regeneration / new birth                                         | CTP is more literal; Protestants emphasize personal conversion |
| Eternal life            | Life that lasts      | Everlasting life with God, received by faithStrong alignment               | Strong alignment                                               |
| Baptism                 | Immersion            | Varies (believer's baptism in Baptist groups; infant in Lutheran/Anglican) | Moderate difference                                            |
| Church                  | Assembly / Gathering | ocal congregation of believers (in most Protestant views)                  | Strong alignment                                               |

## 2. Major Themes in John – CTP vs. Protestant View

### A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity by restoring the plain meaning of “I AM.”
- Protestant View: Strongly affirms the deity of Christ. The “I AM” statements are used across Protestant traditions to defend orthodox Christology.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from God, with focus on personal trust and transformation.
- Protestant View: This is a foundational text for the doctrine of the new birth. Most Protestants see it as a personal, spiritual regeneration that happens when a person trusts in Jesus.

### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The emphasis stays on receiving and trusting in Him.
- Protestant View: This chapter is used to emphasize salvation by faith alone. Most Protestants (except some Lutherans and

Anglicans) reject a sacramental interpretation and see it as symbolic.

#### D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Highlights personal relationship, trust, and remaining connected to Jesus.
- Protestant View: These passages are understood as teaching the importance of a personal relationship with Christ and abiding in Him through faith and obedience.

#### E. Oneness / Unity (John 17)

- CTP: Focuses on relational unity between the Father and the Son, and the desire for believers to be united.
- Protestant View: This chapter is used to emphasize unity among believers, though Protestants differ on how much institutional unity is required.

#### F. Salvation and Personal Faith

- CTP: Stresses personal trust and response to Jesus.
- Protestant View: Strongly aligns with this emphasis. Salvation is by grace through faith alone. Protestants generally reject works-based salvation.

### 3. Overall Approach & Summary (From a Protestant Perspective)

| Aspect          | CTP Approach                       | Typical Baptist Approach                                            | Main Tension                                |
|-----------------|------------------------------------|---------------------------------------------------------------------|---------------------------------------------|
| Authority       | The original Greek text            | Sola Scriptura (Scripture alone)                                    | Strong alignment                            |
| Interpretation  | Stripping later theological layers | Varies by branch (Reformed, Arminian, Lutheran, etc.)               | Moderate to significant depending on branch |
| Salvation       | Trust in Jesus + personal response | Grace through faith alone                                           | Strong alignment                            |
| Baptism         | Immersion                          | Varies (believer's baptism vs. infant baptism)                      | Moderate difference                         |
| Church          | General gathering                  | Local congregation of believers (in most Protestant views)          | Strong alignment                            |
| Human Condition | Missing the mark                   | Varies (Total Depravity in Reformed; affected but free in Arminian) | Moderate to significant difference          |

### 4. Bible Translation

For Protestantism in general (across evangelical, mainline, and various denominations), there is no single "preferred" Bible translation. Protestants emphasize the authority of Scripture itself ("sola scriptura"), so preferences vary by tradition, region, and purpose.

#### Most Popular Translations Among Protestants

Here are the top ones based on sales, usage in churches, and surveys:

- NIV (New International Version) — The most widely used and bestselling modern translation among English-speaking Protestants. It strikes an excellent balance between accuracy and readability, making it ideal for church services, personal devotion, evangelism, and new believers.
- KJV (King James Version) — Iconic and still extremely popular, especially in traditional, independent, or more conservative Protestant circles. It has shaped English language and culture for centuries and remains a top seller.

- ESV (English Standard Version) — Very popular in evangelical and Reformed Protestant churches. It is more literal ("word-for-word") while remaining readable.
- NLT (New Living Translation) — Favored for its high readability and dynamic style, especially for devotional reading or newer Christians.

#### Others:

- NKJV — Bridge between KJV tradition and modern English.
- CSB — Growing in some evangelical (e.g., Southern Baptist) circles.
- NASB — Preferred for detailed study due to its literalness.
- NRSV — More common in mainline Protestant denominations.

#### Quick Breakdown by Protestant Tradition

- Evangelical Protestants (including most Baptists, non-denominational, etc.): NIV, ESV, KJV, NLT.
- Reformed/Calvinist Protestants: ESV often leads (as noted in your earlier question).
- Mainline Protestants: NRSV or NIV.
- Traditional/Independent: KJV.

#### Recommendation

Best all-around for most Protestants: Start with the NIV — it's the most broadly used and accessible today.

Use multiple versions for study (most Bible apps make this easy).

Choose based on your church's pew Bibles or what helps you best understand and apply Scripture.

Protestant history shows a willingness to use new, accurate translations (from Tyndale and Luther onward), so the "preferred" one is ultimately the one that faithfully conveys God's Word to you.

## **Protestant Summary of CTP:**

From a broad Protestant perspective, the ClearTextProject (CTP) approach is largely compatible and potentially very helpful. Protestants would generally appreciate:

- The commitment to going back to the original Greek.
- The removal of heavy theological language that can obscure the text.
- The strong emphasis on personal trust in Jesus.
- The focus on the two greatest commandments (Love God + Love Your Neighbor).

Many Protestants (especially evangelicals and Baptists) would see CTP as a valuable tool for personal study and teaching. The main areas of difference would depend on the specific Protestant branch:

- Reformed Protestants might be concerned about a lighter treatment of Total Depravity.
- Arminian Protestants would likely be more comfortable with the emphasis on personal response.
- Overall, CTP aligns well with the Protestant emphasis on Scripture and personal faith.



# Part 3.07 – CTP vs. Eastern Orthodox Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

The **Eastern Orthodox** viewpoint reads Scripture through the lens of Holy Tradition, the teachings of the Church Fathers, the Ecumenical Councils, and the living experience of the Church. Orthodoxy emphasizes theosis (divinization), synergy (cooperation between God and man), healing, and union with God rather than primarily forensic or legal categories.

Below is a detailed comparison organized by major themes in the Gospel of John.

# 1. Key Terminological Differences

| Term in John            | CTP Rendering        | Eastern Orthodox Understanding                      | Key Difference                                                                     |
|-------------------------|----------------------|-----------------------------------------------------|------------------------------------------------------------------------------------|
| Sin                     | Missing the mark     | A disease / brokenness that separates us from God   | CTP keeps the archery metaphor; Orthodox sees sin more as illness than legal guilt |
| Grace                   | Favor                | God's uncreated energies that heal and transform us | CTP is simpler; Orthodox view is strongly mystical and participatory               |
| Believe / Faith         | Trust                | Trust + participation in the life of the Church     | CTP is more individual; Orthodox includes ecclesial and sacramental dimensions     |
| Born again / from above | Born from above      | New birth through Baptism and the Holy Spirit       | CTP stays literal; Orthodox ties it directly to the sacrament of Baptism           |
| Eternal life            | Life that lasts      | Participation in the life of God (theosis)          | CTP is more general; Orthodox emphasizes union with God                            |
| The Church              | Assembly / Gathering | The Body of Christ, visible and sacramental         | CTP is more general; Orthodox sees the Church as essential                         |
| Oneness (John 17)       | Oneness              | Union with God and among believers (theosis)        | Orthodox view is deeply mystical and participatory                                 |

# 2. Major Themes in John – CTP vs. Eastern Orthodox View

## A. The “I AM” Statements

- CTP: Emphasizes the raw, direct claim of Jesus to divinity by restoring the plain meaning of “I AM.”
- Orthodox View: These statements are seen as profound revelations of Christ's divinity. They are often connected to the incarnation and the possibility of humans participating in divine life (theosis).

## B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from God, with focus on personal trust and transformation.

- Orthodox View: This passage is strongly linked to Baptism. Being “born from above” is understood as occurring through the sacrament of Baptism, which unites a person with Christ and imparts new life.

#### C. The Bread of Life (John 6)

- CTP: Presents Jesus as the true source of life that lasts. The emphasis stays on receiving and trusting in Him.
- Orthodox View: This chapter is one of the strongest biblical foundations for the Eucharist (Holy Communion). The Orthodox reading is highly sacramental — Christ is truly present in the bread and wine, and partaking of Him is essential for union with God.

#### D. The Good Shepherd & The Vine (John 10 & 15)

- CTP: Highlights personal relationship, trust, and remaining connected to Jesus.
- Orthodox View: These passages are understood in the context of union with Christ and remaining in the life of the Church. The Vine imagery is especially important for the doctrine of theosis — believers are called to abide in Christ and grow into His likeness.

#### E. Oneness / Unity (John 17)

- CTP: Focuses on relational unity between the Father and the Son, and the desire for believers to be united.
- Orthodox View: This chapter is very important. It is used to support the doctrine of theosis — that humans can be united with God and share in His life. The unity between the Father and the Son is seen as the model for our union with God.

#### F. Synergy (Cooperation between God and Man)

- CTP: Stresses personal trust and response to Jesus.
- Orthodox View: While grace is essential, humans are called to cooperate with God’s grace through faith, repentance, and participation in the sacraments. Salvation is seen as a synergistic process rather than monergistic (God doing everything alone).

### 3. Overall Approach & Summary (From a Eastern Orthodox Perspective)

| Aspect                 | CTP Approach                       | Eastern Orthodox Approach                               | Main Tension           |
|------------------------|------------------------------------|---------------------------------------------------------|------------------------|
| Authority              | The original Greek text            | Scripture + Holy Tradition + Church Fathers             | Significant difference |
| Interpretation         | Stripping later theological layers | Reading within the living Tradition of the Church       | Significant difference |
| Salvation              | Trust in Jesus + personal response | Theosis (union with God) through grace and synergy      | Major difference       |
| Sacraments / Mysteries | Not heavily emphasized             | Essential and transformative (Baptism, Eucharist, etc.) | Major difference       |
| Human Condition        | Missing the mark                   | Fallen but still capable of responding to God           | Moderate difference    |
| Nature of Salvation    | More relational and individual     | Mystical, communal, and participatory                   | Significant difference |
| The Church             | General gathering                  | The Body of Christ, visible and sacramental             | Significant difference |

### 4. Bible Translation

For **Eastern Orthodox** Christians, the preferred approach to the Bible differs from Protestant traditions. There is no single universally mandated English translation, but the Orthodox Study Bible (OSB) is by far the most commonly recommended and used in English-speaking Orthodox contexts.

#### Key Features of Orthodox Bibles

- Old Testament: Based on the Septuagint (LXX) — the ancient Greek translation used by the early Church, Apostles, and Church Fathers — rather than the Hebrew Masoretic Text preferred in most Protestant Bibles. This includes the Deuterocanonical books (what Protestants often call the Apocrypha) as fully canonical.
- New Testament: Typically based on the Byzantine Text tradition (the text preserved in the Orthodox Church).

## Recommended English Editions

- Orthodox Study Bible (OSB, 2008) — The go-to choice for most English-speaking Orthodox Christians.
  - Old Testament: Translated from the Septuagint.
  - New Testament: Uses the New King James Version (NKJV).
  - Includes extensive Orthodox commentary, introductions, and icons.
- Other options:
  - Eastern/Greek Orthodox Bible (EOB): A more modern translation aligned with the Greek Orthodox tradition.
  - King James Version (KJV) or NKJV (with awareness of its Hebrew-based OT).
  - Older classics like Brenton's Septuagint translation (for OT only).

## Summary for Orthodox Use

- Best overall for English-speaking Orthodox: Orthodox Study Bible.
- In liturgical services, the Church often uses Greek, Slavonic, or other traditional languages, with approved local translations for English readings.
- Many Orthodox Christians also use the KJV/NKJV for the New Testament or compare multiple versions.

Eastern Orthodoxy views Scripture as part of Holy Tradition, interpreted within the Church rather than individually. The focus is on the text used by the historic Church (Septuagint + Byzantine NT).

## Eastern Orthodox Summary of CTP:

From an Eastern Orthodox perspective, the ClearTextProject (CTP) approach offers valuable linguistic clarity and removes some of the heavy Western theological language that developed

over centuries. This can help readers encounter the text of John more directly.

However, Orthodox readers would likely feel that CTP significantly under-emphasizes several core themes they see as central to the Gospel of John. These include:

- The sacramental and mystical dimensions (especially Baptism and the Eucharist),
- The doctrine of theosis (becoming partakers of the divine nature),
- The essential role of the Church as the living Body of Christ,
- And the principle of synergy (human cooperation with divine grace).

Orthodox Christians would generally view CTP as a helpful tool for studying the Greek text more clearly, but would still interpret the Gospel of John through the lens of Holy Tradition, the Church Fathers, and the sacramental life of the Church rather than as a standalone translation.

# Part 3.08 – CTP vs. Islamic Viewpoint

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

The **Islamic** viewpoint regards the Gospel of John (known as the Injil) as originally a true revelation given by God to Jesus (Isa). However, mainstream Islamic teaching holds that the current text of the New Testament has been corrupted or altered over time (tahrif). The Quran is believed to be the final, perfect revelation that corrects previous scriptures. Islam strongly emphasizes strict monotheism (Tawhid), the prophethood of Jesus (but not his divinity), and salvation through submission to Allah combined with faith and good deeds.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John  | CTP Rendering    | Islamic Understanding                                  | Key Difference                                                       |
|---------------|------------------|--------------------------------------------------------|----------------------------------------------------------------------|
| Sin           | Missing the mark | Disobedience to Allah; not an inherited state of guilt | CTP keeps the archery metaphor; Islam rejects original/inherited sin |
| Grace / Favor | Favor            | Allah’s mercy and guidance                             | CTP is relational; Islam ties it to Allah’s will and human effort    |

| Term in John           | CTP Rendering   | Islamic Understanding                                        | Key Difference                                                             |
|------------------------|-----------------|--------------------------------------------------------------|----------------------------------------------------------------------------|
| <b>Believe / Faith</b> | Trust           | Submission (Islam) to Allah and His messengers               | CTP emphasizes personal trust in Jesus; Islam requires submission to Allah |
| <b>Son of God</b>      | Son of God      | Completely rejected — Jesus is a prophet, not the Son of God | Major theological conflict                                                 |
| <b>Eternal Life</b>    | Life that lasts | Paradise (Jannah) for those who submit to Allah              | Different understanding of salvation                                       |
| <b>Crucifixion</b>     | Crucifixion     | Denied — Jesus was not crucified (Quran 4:157)               | Direct contradiction with John 19                                          |
| <b>Holy Spirit</b>     | Holy Spirit     | Usually understood as the angel Gabriel or Allah's power     | Different identity and role                                                |

## 2. Major Themes in John – CTP vs. Islamic View

### A. The Divinity of Jesus (John 1:1, 14 and “I AM” Statements)

- CTP: Presents Jesus as the eternal Word who was with God and was God. The “I AM” statements are taken as direct claims to divinity.
- Islamic View: Strongly rejects any claim that Jesus is divine or the Son of God. The Quran explicitly states that Jesus is a prophet and messenger of Allah, not God Himself. The “I AM” statements in John are viewed as later corruptions or misunderstandings.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from God, centered on personal trust in Jesus.
- Islamic View: Does not accept the Christian understanding of being “born again.” Islam teaches that every person is born in a state of fitrah (natural purity), not original sin.



Salvation comes through submission to Allah, not through a spiritual rebirth tied to Jesus.

### C. The Crucifixion and Atonement (John 19)

- CTP: Presents Jesus' death on the cross as central to dealing with the missing of the mark.
- Islamic View: The crucifixion is denied. The Quran states that it only appeared that Jesus was crucified. Therefore, the entire Christian understanding of atonement through Jesus' death is rejected. Islam teaches that each person is responsible for their own actions and will be judged accordingly.

### D. Salvation and Eternal Life

- CTP: Eternal life (life that lasts) is connected to trusting in Jesus.
- Islamic View: Salvation is based on faith in Allah, good deeds, and following His prophets (including Jesus). There is no concept of salvation through the death of Jesus. Each person will be judged based on their faith and works.

### E. The Role of Jesus

- CTP: Jesus is presented as the Son of God, the Lamb of God who takes away the missing of the mark, and the way to the Father.
- Islamic View: Jesus is honored as a major prophet and the Messiah, but he is not the Savior in the Christian sense. His role was to call people back to the worship of Allah alone. Muslims believe Jesus will return in the end times, but as a follower of Islam, not to establish Christianity.

### F. The Holy Spirit

- CTP: The Holy Spirit is presented as a distinct Person who leads, convicts, and comforts.

- **Islamic View:** The “Holy Spirit” mentioned in the Bible is usually understood as the angel Gabriel, who brought revelation to the prophets, including Jesus and Muhammad.

### 3. Overall Approach & Summary (From a Islamic Perspective)

| Aspect                          | CTP Approach                                    | Islamic Approach                                                     | Main Tension                 |
|---------------------------------|-------------------------------------------------|----------------------------------------------------------------------|------------------------------|
| Authority                       | The original Greek text                         | Quran as the final, uncorrupted revelation                           | Fundamental difference       |
| Jesus                           | Divine Son of God                               | Prophet and Messiah, but not divine                                  | Major theological conflict   |
| Crucifixion & Atonemen          | Central to dealing with the missing of the mark | Denied — no atonement through crucifixion                            | Direct contradiction         |
| Salvation                       | Trust in Jesus                                  | Faith in Allah + good deeds + following the prophets                 | Very different understanding |
| Original Sin / Missing the Mark | Personal and relational                         | No inherited guilt; each person is accountable for their own actions | Significant difference       |
| Scripture                       | The Gospel of John is authoritative             | The original Injil was true, but the current text is corrupted       | Fundamental difference       |

### 4. Bible Translation

Muslims do not have a "preferred Bible translation" in the same way Christians do, because the Quran is considered the final, perfect, and unaltered revelation from God (Allah) in Islam. Previous scriptures — including the Torah (Tawrat), Psalms (Zabur), and Gospel (Injil) — are respected as earlier revelations, but Muslims generally believe they have been corrupted or altered over time (tahrif).

#### How Muslims Typically View/Approach the Bible

- The Bible is not used for worship, doctrine, or daily guidance in Islam (the Quran and Hadith fulfill that role).
- Some Muslims read parts of the Bible for:

- Interfaith dialogue.
- Dawah (invitation to Islam) — to point out what they see as inconsistencies with the Quran.
- Curiosity about Jesus (Isa) or shared prophets.
- There is no official Islamic endorsement of any specific Bible version.

## Commonly Recommended Translations by Muslims

When Muslims do read the Bible (e.g., for study or comparison), they often prefer clear, modern, readable English translations:

- NIV (New International Version) — Frequently recommended by Muslims for its accessibility and straightforward language.
- NLT (New Living Translation) or similar dynamic translations — For ease of understanding.
- Some may use KJV for its historical or literary value, but it can be harder to read due to archaic language.

**Avoidance note:** Specialized "Muslim-friendly" or "Muslim Idiom Translations" (which adapt terminology to sound more Islamic) exist but are controversial even among Christians and not widely used or endorsed by mainstream Muslims.

## Summary

Unlike the previous traditions you asked about (where specific translations are preferred within the faith), Islam centers on the Quran (in Arabic) as the definitive scripture. Any Bible reading is secondary and often done with a critical lens from an Islamic perspective.

## Islamic Summary of CTP:

From an Islamic perspective, the ClearTextProject (CTP) approach may be appreciated for attempting to go back to the earliest Greek text and removing later theological additions. However, Muslims would strongly reject several core claims found in the Gospel of John as presented in CTP — particularly:

- The divinity of Jesus,
- The idea that Jesus is the Son of God,
- The crucifixion and its meaning as atonement,
- And the claim that eternal life comes through faith in Jesus alone.

Islamic teaching holds that while Jesus was a true prophet who received revelation from God, the current Gospel of John contains significant corruption. Therefore, even a purified translation like CTP would still be viewed as containing teachings that contradict the final message of the Quran.

# Part 3.09 – CTP vs. Hinduism VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Hinduism** is an extremely diverse tradition with many schools of thought (Advaita Vedanta, Vaishnavism, Shaivism, etc.). It generally teaches that ultimate reality is Brahman (the impersonal Absolute) or a personal God (such as Vishnu or Shiva). Key concepts include karma, samsara (cycle of rebirth), moksha (liberation), avatars (divine incarnations), and the possibility of realizing one’s true nature (Atman) as one with Brahman.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John  | CTP Rendering    | Hinduism Understanding                                            | Key Difference                                                              |
|---------------|------------------|-------------------------------------------------------------------|-----------------------------------------------------------------------------|
| Sin           | Missing the mark | Karma (actions and their consequences); adharma (unrighteousness) | CTP sees it as personal failure; Hinduism sees it as part of a cosmic cycle |
| Grace / Favor | Favor            | Divine grace (kripa) that helps overcome karma                    | CTP is more relational; Hinduism often balances grace with personal effort  |

| Term in John              | CTP Rendering      | Hinduism Understanding                                   | Key Difference                                                           |
|---------------------------|--------------------|----------------------------------------------------------|--------------------------------------------------------------------------|
| <b>Believe / Faith</b>    | Trust              | Shraddha (faith) + devotion (bhakti) + knowledge (jnana) | CTP emphasizes trust in Jesus; Hinduism includes multiple paths          |
| <b>Eternal Life</b>       | Life that lasts    | Moksha — liberation from the cycle of rebirth            | Very different goals (union with God vs. escape from rebirth)            |
| <b>Son of God</b>         | Son of God         | Avatar (divine incarnation, e.g., Krishna, Rama)         | Hinduism accepts many avatars; Christianity presents Jesus as unique     |
| <b>Born from above</b>    | Born from above    | Spiritual awakening or realization of one's true nature  | CTP is personal and relational; Hinduism is often about self-realization |
| <b>Light vs. Darkness</b> | Light vs. Darkness | Ignorance (avidya) vs. knowledge (jnana)                 | Similar imagery, but different meanings                                  |

## 2. Major Themes in John – CTP vs. Hinduism View

### A. Jesus as the Eternal Word (John 1:1–3, 14)

- CTP: Presents Jesus as the eternal, divine Word who was with God and became flesh.
- Hindu View: This can be compared to the concept of an avatar — a divine being taking human form. However, Hinduism accepts many avatars across time, whereas John presents Jesus as unique and final.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from trusting in Jesus.
- Hindu View: This can be loosely compared to spiritual awakening or realizing one’s true self (Atman). However, the Hindu path usually involves knowledge, meditation, devotion, or disciplined practice rather than a one-time trust in a specific person.

### C. The Bread of Life & The Vine (John 6 & 15)

- CTP: Presents Jesus as the source of life that lasts and the one in whom believers must remain.
- Hindu View: These ideas can be compared to devotion (bhakti) to a personal deity and remaining connected to the divine. However, many Hindu schools ultimately aim at realizing unity with the impersonal Brahman rather than a personal ongoing relationship with one specific savior.

### D. "I AM" Statements

- CTP: Emphasizes Jesus' direct claim to divinity.
- Hindu View: Can be compared to the statements of avatars like Krishna in the Bhagavad Gita ("I am the source of all"). However, Hinduism generally accepts multiple divine manifestations rather than one exclusive incarnation.

### E. Salvation / Eternal Life

- CTP: Eternal life (life that lasts) comes through trusting in Jesus.
- Hindu View: The goal is usually moksha — liberation from the endless cycle of birth and death (samsara). This is achieved through knowledge, devotion, or righteous action, not through faith in one historical figure.

### F. Exclusivity vs. Inclusivity

- CTP: Presents Jesus as the way, the truth, and the life (John 14:6).
- Hindu View: Generally more inclusive. Many Hindus believe there are multiple valid paths to the divine. The idea of one exclusive savior is difficult to reconcile with traditional Hindu thought.

### 3. Overall Approach & Summary (From a Hinduism Perspective)

| Aspect                  | CTP Approach                           | Hinduism Approach                                                                  | Main Tension                      |
|-------------------------|----------------------------------------|------------------------------------------------------------------------------------|-----------------------------------|
| Authority               | The original Greek text                | Vedas, Upanishads, Bhagavad Gita + other sacred texts (no single final revelation) | Fundamental difference            |
| Jesus                   | Divine Son of God; unique incarnation  | One of many avatars (e.g. Krishna, Rama)                                           | Exclusivity vs. multiple avatars  |
| Salvation / Liberation  | Trust in Jesus → life that lasts       | Moksha (liberation from samsara) via knowledge, bhakti, or karma-yoga              | Very different goals and paths    |
| Human Condition         | Missing the mark (personal/relational) | Karma + adharma within cycle of rebirth                                            | Personal failure vs. karmic cycle |
| Exclusivity (John 14:6) | Jesus is the only way                  | Multiple valid paths to the divine; highly inclusive                               | Strong exclusivity vs. pluralism  |

### 4. Bible Translation

Hinduism does not have a "preferred Bible translation" because the Bible is not part of Hindu scripture or religious authority. Hinduism is a diverse, ancient tradition with its own vast collection of sacred texts.

#### Hindu Scriptures (Instead of a "Bible")

Hinduism does not have one single holy book. Key texts include:

- Shruti ("that which is heard" — revealed):
- The Vedas (oldest, including Rigveda, Samaveda, Yajurveda, Atharvaveda).
- The Upanishads (philosophical core).



Smriti ("that which is remembered" — traditional):

- Itihasas: Ramayana and Mahabharata (which includes the popular Bhagavad Gita).
- Puranas (stories of gods, cosmology, etc.).
- Other texts like the Bhagavata Purana, Manu Smriti, etc.

Many Hindus regard the Bhagavad Gita as a central, accessible spiritual guide — something like a "Hindu Bible" in popularity for daily inspiration.

### **If a Hindu Reads the Bible**

Some Hindus (especially in interfaith contexts, academic study, or dialogue in India/Western countries) may read the Bible out of curiosity or respect. In such cases:

- They often choose readable modern translations like the NIV (New International Version) for clarity.
- No specific "preferred" version exists in Hinduism — it's personal preference, similar to general readers.

Hinduism is highly pluralistic and does not claim exclusive truth in the way some Abrahamic faiths do. It often views other religions' scriptures as containing partial truths or valid paths for their followers.

### **Hinduism Summary of CTP:**

From a Hindu perspective, the ClearTextProject (CTP) approach may be respected for its effort to return to the earliest text and remove later cultural additions. However, most Hindu readers would find several core claims in the Gospel of John difficult to accept:

- The idea of one exclusive divine incarnation (Jesus) conflicts with the Hindu acceptance of many avatars.

- The claim that salvation comes only through faith in Jesus clashes with the Hindu view that there are multiple valid paths to liberation.
- The strong emphasis on a personal relationship with one specific savior is less common in many Hindu traditions, which often aim at realizing unity with the impersonal Brahman or devotion to multiple deities.

Hindu readers would likely view CTP as an interesting attempt to clarify the original Christian message, but would still interpret it through their own framework of karma, reincarnation, and multiple paths to the divine.

# Part 3.10 – CTP vs. Buddhism VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Buddhism** is a diverse tradition centered on the teachings of Siddhartha Gautama (the Buddha). Core concepts include the Four Noble Truths (suffering, its cause, its cessation, and the path to cessation), impermanence (anicca), no-self (anatta), karma, rebirth, and the goal of Nirvana (liberation from suffering and the cycle of rebirth). Buddhism is generally non-theistic — it does not posit a personal creator God.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John  | CTP Rendering    | Buddhism Understanding                                       | Key Difference                                                                          |
|---------------|------------------|--------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Sin           | Missing the mark | Unskillful actions rooted in ignorance, greed, and hatred    | CTP is relational/personal failure; Buddhism sees it as part of karmic cause and effect |
| Grace / Favor | Favor            | Not applicable — liberation comes through insight and effort | CTP is relational; Buddhism rejects divine grace as a primary mechanism                 |

| Term in John              | CTP Rendering      | Buddhism Understanding                                     | Key Difference                                                        |
|---------------------------|--------------------|------------------------------------------------------------|-----------------------------------------------------------------------|
| <b>Believe / Faith</b>    | Trust              | Faith (saddha) in the Buddha, Dharma, and Sangha           | CTP is trust in a personal savior; Buddhism is confidence in the path |
| <b>Born from above</b>    | Born from above    | Spiritual awakening or realization of impermanence/no-self | CTP is relational rebirth; Buddhism is insight into reality           |
| <b>Eternal Life</b>       | Life that lasts    | Nirvana — cessation of suffering and rebirth               | Completely different goals                                            |
| <b>Son of God</b>         | Son of God         | Not applicable — no creator God or divine son              | Fundamental difference                                                |
| <b>Light vs. Darkness</b> | Light vs. Darkness | Wisdom vs. ignorance (avidya)                              | Similar imagery, but different metaphysics                            |

## 2. Major Themes in John – CTP vs. Buddhism View

### A. The “I AM” Statements & Divinity of Jesus (John 1, 8, 14)

- CTP: Emphasizes Jesus as the eternal divine Word who was with God and was God. The “I AM” statements are taken as direct claims to divinity.
- Buddhist View: Buddhism does not accept a personal creator God or the idea that Jesus is divine. The “I AM” statements would be seen as incompatible with the Buddhist understanding of impermanence and no permanent self.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from trusting in Jesus.
- Buddhist View: This can be loosely compared to spiritual awakening or enlightenment, but Buddhism teaches that liberation comes through insight into the nature of reality (impermanence, suffering, no-self), not through faith in a specific savior figure.

### C. The Bread of Life & The Vine (John 6 & 15)

- CTP: Presents Jesus as the source of life that lasts and the one in whom believers must remain.
- Buddhist View: These ideas could be compared to reliance on the Dharma (teachings) and the Sangha (community), but the idea of depending on one person for eternal life conflicts with the Buddhist emphasis on self-reliance and the path to Nirvana.

D. Eternal Life vs. Nirvana

- CTP: Eternal life (life that lasts) is relational and personal with God through Jesus.
- Buddhist View: The goal is Nirvana — the complete cessation of suffering and the end of the cycle of rebirth. It is not eternal conscious life with a personal God.

E. Love God and Love Your Neighbor

- CTP: The two greatest commandments are central.
- Buddhist View: Buddhism emphasizes compassion (karuna) and loving-kindness (metta) toward all beings. There is some overlap with “Love Your Neighbor,” but the command to “Love God” has no direct equivalent.

F. Suffering and the Missing of the Mark

- CTP: Missing the mark is personal failure to hit the target of loving God and neighbor.
- Buddhist View: Suffering (dukkha) is caused by attachment, ignorance, and craving. The solution is the Noble Eightfold Path, not faith in a savior.

3. Overall Approach & Summary (From a Buddhism Perspective)

| Aspect    | CTP Approach            | Buddhism Approach                               | Main Tension           |
|-----------|-------------------------|-------------------------------------------------|------------------------|
| Authority | The original Greek text | The teachings of the Buddha (Dharma / Tipitaka) | Fundamental difference |

| Aspect                 | CTP Approach                     | Buddhism Approach                                                         | Main Tension                               |
|------------------------|----------------------------------|---------------------------------------------------------------------------|--------------------------------------------|
| God                    | Personal Creator God             | Generally non-theistic (or pantheistic in some schools)                   | Major difference                           |
| Salvation / Liberation | Trust in Jesus → life that lasts | Nirvana (cessation of suffering and rebirth) via the Noble Eightfold Path | Completely different goals                 |
| Human Condition        | Missing the mark (personal)      | Suffering (dukkha) caused by ignorance, greed, hatred, attachment         | Moderate difference in framing             |
| Self / Ontology        | Personal relationship with God   | No permanent self (anatta); impermanence (anicca)                         | Major philosophical difference             |
| Love / Compassion      | Love God + Love Neighbor         | Loving-kindness (metta) and compassion (karuna) toward all beings         | Some ethical overlap, different foundation |

#### 4. Bible Translation

Buddhism does not have a "preferred Bible translation" because the Bible is not a Buddhist scripture. Buddhism has its own extensive collection of sacred texts (often called the Buddhist Canon or Tripitaka) that serve as its primary teachings.

#### Buddhist Scriptures (Instead of a Bible)

Buddhism is diverse (Theravada, Mahayana, Vajrayana, etc.), so there is no single "Bible" equivalent. Key collections include:

- Pāli Canon (Tipitaka / Tripitaka) — The oldest and most complete set, central to Theravada Buddhism. It contains the Buddha's discourses (Sutta Pitaka), monastic rules, and philosophical analysis. This is the closest to a foundational "scripture" for many Buddhists.
- Mahayana Sutras — Important in East Asian and Tibetan traditions (e.g., Heart Sutra, Lotus Sutra, Diamond Sutra).
- Tibetan Canon — Includes Kangyur and Tengyur.

Popular accessible starting points for many Buddhists:

- Dhammapada (short verses of the Buddha's teachings).
- Heart Sutra or selections from the Majjhima Nikaya.

## **If Buddhists Read the Bible**

Some Buddhists (especially in the West or in interfaith dialogue) may read the Bible for cultural understanding, comparative philosophy, or respect for other traditions. In such cases:

- They typically choose clear, modern translations like the NIV (New International Version) for readability.
- No specific version is preferred or endorsed in Buddhism — it's individual choice.

Buddhism emphasizes direct insight, meditation, and the teachings of the Buddha over any single holy book. Texts are guides to practice rather than divinely revealed in the Abrahamic sense.

## **Buddhism Summary of CTP:**

From a Buddhist perspective, the ClearTextProject (CTP) approach may be respected for its effort to return to the earliest sources and remove later cultural additions. The emphasis on compassion (Love Your Neighbor) would resonate with Buddhist ethics.

However, Buddhists would find several core claims in the Gospel of John difficult to reconcile with their worldview:

- The existence of a personal Creator God.
- The idea that salvation comes through faith in one specific savior (Jesus).
- The concept of eternal conscious life rather than the cessation of rebirth in Nirvana.
- The rejection of the doctrine of no-self (anatta).

Buddhists would likely view CTP as an interesting attempt to clarify the Christian message, but would still interpret John through the lens of the Buddha's teachings on suffering, impermanence, and the path to liberation.



# Part 3.11 – CTP vs. Shinto

## VIEWPOINT

### Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Shinto** is Japan’s indigenous spiritual tradition. It is polytheistic/animistic, centered on kami (spirits or deities) that inhabit nature, ancestors, and sacred places. Key concepts include purity (harae), harmony with nature, rituals, shrines, respect for ancestors, and living in accordance with the flow of life (musubi). Shinto has no single founder, holy book, or strict doctrine — it is more a way of life and ritual practice than a systematic belief system.

Below is a detailed comparison organized by major themes in the Gospel of John.

### 1. Key Terminological Differences

| Term in John  | CTP Rendering    | Shinto Understanding                          | Key Difference                               |
|---------------|------------------|-----------------------------------------------|----------------------------------------------|
| God           | God / Yahweh     | Kami (many spirits/deities)                   | Monotheism vs. polytheism/animism            |
| Sin           | Missing the mark | Impurity (kegare) — ritual or moral pollution | Moral failing vs. ritual pollution           |
| Grace / Favor | Favor            | Blessings or favor from kami through rituals  | Blessings or favor from kami through rituals |

| Term in John              | CTP Rendering      | Shinto Understanding                                           | Key Difference                                        |
|---------------------------|--------------------|----------------------------------------------------------------|-------------------------------------------------------|
| <b>Believe / Faith</b>    | Trust              | Respect, reverence, and harmony with kami                      | Personal trust in one God vs. reverence for many kami |
| <b>Eternal Life</b>       | Life that lasts    | Ancestral spirits continue; focus is mainly on this life       | Eternal conscious life vs. ancestral continuity       |
| <b>Born from above</b>    | Born from above    | Spiritual renewal through purification rituals                 | Spiritual rebirth vs. ritual renewal                  |
| <b>Light vs. Darkness</b> | Light vs. Darkness | Purity vs. impurity; light associated with kami like Amaterasu | Similar imagery, but different metaphysics            |

## 2. Major Themes in John – CTP vs. Shinto View

### A. The “I AM” Statements & Divinity of Jesus (John 1, 8, 14)

- CTP: Emphasizes Jesus as the eternal divine Word who was with God and was God.
- Shinto View: Shinto is polytheistic/animistic. Jesus could be seen as one powerful kami among many, but the exclusive claim that He is the only way or the unique Son of God would be difficult to reconcile. Shinto tends to be inclusive of many spiritual beings.

### B. Being “Born from Above” (John 3)

- CTP: Emphasizes a spiritual rebirth that comes from trusting in Jesus.
- Shinto View: There is no direct equivalent to being “born again.” Spiritual renewal comes through rituals of purification (misogi, harae) and visiting shrines to restore purity and harmony.

### C. The Bread of Life & The Vine (John 6 & 15)

- CTP: Presents Jesus as the true source of life that lasts and the one in whom believers must remain.
- Shinto View: These ideas could be loosely compared to receiving blessings from kami through offerings and maintaining connection to sacred spaces, but the idea of depending on one specific person for eternal life is very different from Shinto’s focus on harmony with nature and ancestors.

D. Love God and Love Your Neighbor

- CTP: The two greatest commandments are central.
- Shinto View: “Love Your Neighbor” could resonate with community harmony, respect for family, and social responsibility. However, “Love God” has no direct equivalent because Shinto is not monotheistic. Instead, it emphasizes reverence and proper ritual relationship with many kami.

E. Eternal Life vs. Ancestral Continuity

- CTP: Eternal life (life that lasts) is relational and personal with God through Jesus.
- Shinto View: The focus is primarily on this life — living in purity and harmony. Ancestral spirits continue to exist and are honored at shrines, but there is no strong emphasis on eternal conscious life with one God.

F. Light vs. Darkness

- CTP: Jesus as the light that overcomes darkness.
- Shinto View: Light and purity are important (e.g., the sun goddess Amaterasu). However, the dualism of light vs. darkness is not as central as in Christianity.

3. Overall Approach & Summary (From a Shinto Perspective)

| Aspect                 | CTP Approach                 | Shinto Approach                                  | Main Tension                       |
|------------------------|------------------------------|--------------------------------------------------|------------------------------------|
| Authority              | The original Greek text      | Ancient traditions, rituals, and kami            | Fundamental difference             |
| God                    | Personal Creator God         | Many kami (spirits/deities)                      | Monotheism vs. polytheism/animism  |
| Salvation / Liberation | Trust in Jesus               | Purity, harmony with nature, and ritual practice | Very different goals               |
| Human Condition        | Missing the mark             | Impurity that needs ritual cleansing             | Moral failing vs. ritual pollution |
| Afterlife              | Eternal life with God        | Ancestral continuity and focus on this life      | Major difference                   |
| Practice               | Personal trust and obedience | Rituals, shrine visits, and community harmony    | Faith-based vs. ritual-based       |

## **4. Bible Translation**

Shinto does not have a "preferred Bible translation" because the Bible is not part of Shinto tradition or scripture. Shinto (神道, "the way of the gods/kami") is an indigenous Japanese religion focused on reverence for nature, ancestors, and kami (spirits/deities), with rituals, shrines, and festivals rather than a centralized holy book like the Bible.

### **Shinto Sacred Texts (Instead of a Bible)**

Shinto draws from mythology and historical chronicles rather than revealed scripture:

- Kojiki (Records of Ancient Matters, 712 CE) — The primary mythological text describing the creation of Japan, the kami, and early history.
- Nihon Shoki (Chronicles of Japan, 720 CE) — A more detailed historical and mythological record.

These are not considered "divine revelation" in the Abrahamic sense but important cultural and spiritual narratives. Many Shinto practices are transmitted orally and through ritual rather than textual study.

### **If Shinto Practitioners Read the Bible**

- Some Japanese people who follow Shinto (or syncretic Shinto-Buddhist practices) may encounter the Bible through Christianity in Japan, but it is not integrated into Shinto.
- There is no preferred translation within Shinto. If read for cultural or interfaith reasons, a clear modern version like the NIV would be practical for accessibility.

Shinto is highly flexible and often coexists with Buddhism or other beliefs in Japan (e.g., many Japanese have Shinto

weddings and Buddhist funerals). It does not claim exclusivity over other religions' scriptures.

### **Shinto Summary of CTP:**

From a Shinto perspective, the ClearTextProject (CTP) approach may be respected for its effort to return to the earliest sources and remove later cultural additions. The emphasis on purity of heart and ethical living (Love Your Neighbor) could resonate with Shinto values of cleanliness and social harmony.

However, Shinto practitioners would find several core claims in the Gospel of John difficult to accept:

- The existence of one exclusive personal God who became incarnate.
- The claim that salvation comes only through faith in Jesus.
- The strong dualism of light vs. darkness and eternal life vs. judgment.
- The rejection of multiple spiritual beings (kami) in favor of one God.

Shinto tends to be inclusive and syncretic, so some might see Jesus as one powerful kami among many, but the exclusive claims in John would be challenging.

# Part 3.12 – CTP vs. Republican Political VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Republican Political** Strategy (as seen in the 2024–2026 period) is pragmatic and power-oriented. It emphasizes America First, border security, energy dominance, tax cuts, opposition to “woke” culture, individual responsibility, strong national sovereignty, and skepticism toward large institutions and bureaucratic overreach. It is focused on winning elections, shaping policy, and mobilizing voters through clear messaging and coalition-building.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John       | CTP Rendering      | Typical Republican Strategic Framing                           | Key Difference                                                                                          |
|--------------------|--------------------|----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| Sin                | Missing the mark   | Personal failure, lack of responsibility, or cultural decay    | CTP keeps the original metaphor; Republicans often frame it in terms of accountability and consequences |
| Grace / Favor      | Favor              | Often downplayed or reframed as "earned" through strength      | CTP is relational; Republican messaging tends to emphasize merit and toughness                          |
| Believe / Faith    | Trust              | Personal conviction and loyalty to principles                  | Strong alignment on personal responsibility                                                             |
| Born from above    | Born from above    | Rarely used; when referenced, tied to personal transformation  | CTP is more literal and spiritual                                                                       |
| Light vs. Darkness | Light vs. Darkness | Good vs. evil, America vs. radical left, strength vs. weakness | Republicans often use strong binary framing                                                             |
| Truth              | Truth / Reality    | Truth as objective and non-negotiable                          | Strong alignment on rejecting relativism                                                                |

## 2. Major Themes in John – CTP vs. Republican Strategy

### A. The “I AM” Statements & Authority of Jesus

- CTP: Emphasizes the raw, direct claim of Jesus to divinity and authority by restoring the plain meaning of “I AM.”
- Republican Strategy: Would likely appreciate the emphasis on clear, authoritative truth and rejection of ambiguity. The strong claims of Jesus could be used to support traditional values and resistance to cultural relativism (“truth is not subjective”).

### B. Personal Responsibility (“Missing the Mark”)

- CTP: Consistently uses “missing the mark” to highlight personal failure and the need for individual response.
- Republican Strategy: Strong alignment here. Republican messaging heavily emphasizes personal responsibility, accountability, and rejecting victimhood or entitlement culture. This language would resonate well with conservative audiences.

### C. Love God + Love Your Neighbor

- CTP: Centers the entire project on these two commandments as the core target.
- Republican Strategy: Would support “Love God” as part of traditional values and religious liberty. “Love Your Neighbor” could be reframed as personal charity, family responsibility, and community strength rather than government programs. However, the heavy emphasis on relational love might be seen as softer than typical strength-and-sovereignty messaging.

### D. Stripping Away Man-Made Layers & Traditions

CTP: Actively removes centuries of accumulated religious language and institutional traditions.

Republican Strategy: Strong philosophical overlap. Republicans frequently criticize “deep state,” bureaucratic overreach, institutional capture, and cultural elites. The idea of stripping away accumulated layers to return to original principles aligns with originalist thinking and anti-institutional sentiment.

### E. Light vs. Darkness / Truth vs. Deception

- CTP: Presents Jesus as the light that overcomes darkness.
- Republican Strategy: Frequently uses strong binary language (good vs. evil, truth vs. lies, America vs. radical left). This framing would be very compatible with CTP's light/darkness language.

### F. Personal Transformation vs. Institutional Power

- CTP: Focuses on personal trust, transformation, and direct relationship with God.
- Republican Strategy: While valuing personal responsibility, it is ultimately pragmatic and focused on power, policy, and winning. Individual spiritual renewal is secondary to cultural and political outcomes.



### 3. Overall Approach & Summary (From a Republican Strategy Perspective)

| Aspect          | CTP Approach                                   | Republican Strategy Approach                       | Main Tension                                |
|-----------------|------------------------------------------------|----------------------------------------------------|---------------------------------------------|
| Core Focus      | Textual clarity and personal spiritual renewal | Winning power and shaping policy                   | Spiritual depth vs. political pragmatism    |
| Language        | Plain, stripped-down, relational               | Plain, stripped-down, relational                   | Clarity vs. combativeness                   |
| Authority       | Original Greek text                            | Constitution, tradition, and voter mandate         | Strong alignment on going back to sources   |
| Human Condition | Missing the mark (personal responsibility)     | Personal responsibility + cultural decay           | Strong alignment                            |
| Strategy        | Long-term cultural/spiritual renewal           | Short-to-medium term electoral and policy wins     | Major difference in timeline and goals      |
| Institutions    | Skeptical of accumulated religious layers      | Skeptical of big government and elite institutions | Philosophical alignment on stripping layers |
| Messaging       | Collaborative and transparent                  | Disciplined, repetitive, and mobilizing            | Disciplined, repetitive, and mobilizing     |

### 4. Republican Strategy Summary of CTP:

From a Republican political strategy perspective, the ClearTextProject (CTP) approach has several appealing elements:

- The emphasis on personal responsibility (“missing the mark”) aligns well with conservative values of accountability and rejecting victim culture.
- The goal of stripping away accumulated layers and returning to original sources resonates with originalist and anti-institutional thinking.
- The focus on clear, plain language supports the desire for straightforward, non-elitist communication.
- The rejection of heavy man-made religious traditions could be framed as resisting cultural and institutional capture.

However, Republican strategists might see limitations:

- CTP is heavily focused on personal spiritual clarity and relational love, which may be viewed as too soft or insufficiently combative for the current cultural battles.
- It lacks a strong emphasis on power, sovereignty, and winning — core drivers of Republican strategy.
- The long-term, collaborative, and transparent nature of CTP moves more slowly than the fast-paced, results-driven world of elections and policy.

Overall Verdict:

CTP could be seen as a valuable supporting tool for strengthening the moral and spiritual foundation of conservative voters (especially evangelicals), but it would not be viewed as a primary political strategy. Republican strategy is ultimately about power and outcomes; CTP is about clarity and personal transformation. They could complement each other if CTP provides clearer scriptural grounding for traditional values, while Republican strategy focuses on cultural and political mobilization.

# Part 3.13 – CTP vs. Democrat Political VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Democrat Political** Strategy (as observed in recent years) emphasizes equity, systemic change, inclusion, government intervention to address inequality, and the protection of marginalized groups. It often frames issues through the lens of systemic oppression, historical injustice, identity, and collective responsibility. Messaging tends to focus on compassion, fairness, structural reform, and expanding social safety nets.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John | CTP Rendering    | Typical Democrat Strategic Framing                              | Key Difference                                        |
|--------------|------------------|-----------------------------------------------------------------|-------------------------------------------------------|
| Sin          | Missing the mark | Often reframed as systemic injustice, oppression, or inequality | CTP is personal; Democrat view is frequently systemic |

| Term in John       | CTP Rendering      | Typical Democrat Strategic Framing                                 | Key Difference                                                     |
|--------------------|--------------------|--------------------------------------------------------------------|--------------------------------------------------------------------|
| Grace / Favor      | Favor              | Often reframed as equity, inclusion, or government support         | CTP is relational; Democrat view leans toward structural solutions |
| Believe / Faith    | Trust              | Personal conviction, but often tied to social justice values       | CTP is more individual and spiritual                               |
| Born from above    | Born from above    | Rarely used; when referenced, tied to personal transformation      | CTP is more literal and spiritual                                  |
| Light vs. Darkness | Light vs. Darkness | Often framed as justice vs. oppression, or inclusion vs. exclusion | Similar binary, but different definitions of "light"               |
| Truth              | Truth / Reality    | Often viewed as contextual or shaped by lived experience           | CTP sees truth as more objective and text-based                    |
| Neighbor           | Neighbor           | Often expanded to include systemic and group-based categories      | CTP is more individual and relational                              |

## 2. Major Themes in John – CTP vs. Democrat Strategy

### A. Personal Responsibility (“Missing the Mark”)

- CTP: Consistently uses “missing the mark” to emphasize personal failure and the need for individual response and repentance.
- Democrat Strategy: Tends to frame human failure more through systemic and structural causes (racism, inequality, historical oppression). Individual responsibility is acknowledged but often secondary to addressing systemic issues.

### B. Love God + Love Your Neighbor

- CTP: These two commandments are the central target of the entire project.
- Democrat Strategy: “Love Your Neighbor” is strongly emphasized, but often interpreted through the lens of equity, social justice, and group-based advocacy. “Love God” is generally downplayed or seen as a private matter rather than a public priority.

### C. Being “Born from Above” (John 3)

- CTP: Emphasizes personal spiritual rebirth and transformation through trust in Jesus.
- Democrat Strategy: This concept is rarely engaged. When personal transformation is discussed, it is usually framed in psychological, educational, or social terms rather than spiritual rebirth.

### D. The Bread of Life & The Vine (John 6 & 15)

- CTP: Presents Jesus as the true source of life that lasts and the one in whom people must remain.
- Democrat Strategy: These passages are generally not central. If engaged, they might be interpreted metaphorically as community support or social nourishment rather than a personal relationship with Jesus.

### E. Light vs. Darkness

- CTP: Jesus as the light that overcomes darkness.
- Democrat Strategy: Often uses similar moral language (light = justice/inclusion, darkness = oppression/exclusion). However, the definition of what constitutes “light” and “darkness” differs significantly from CTP.

### F. Personal Trust vs. Systemic Solutions

- CTP: Salvation and transformation come through personal trust in Jesus.
- Democrat Strategy: Change is primarily pursued through policy, institutions, and collective action. Individual spiritual transformation is viewed as secondary to structural reform.

### G. Exclusivity of Jesus (John 14:6)

- CTP: Presents Jesus as the way, the truth, and the life.
- Democrat Strategy: Generally favors pluralism and the idea that there are many valid paths. Exclusive claims about Jesus are often viewed as problematic or intolerant in mainstream Democrat messaging.

### 3. Overall Approach & Summary (From a Democrat Strategy Perspective)

| Aspect             | CTP Approach                             | Democrat Strategy Approach                         | Main Tension                                |
|--------------------|------------------------------------------|----------------------------------------------------|---------------------------------------------|
| Core Focus         | Personal trust + relational obedience    | Systemic change + equity                           | Individual vs. structural                   |
| Human Condition    | Missing the mark (personal)              | Often framed as systemic oppression and inequality | Personal responsibility vs. systemic causes |
| Solution           | Trust in Jesus + personal transformation | Policy, institutions, and collective action        | Spiritual/personal vs. political/structural |
| Love Your Neighbor | Personal and relational                  | Often expanded into group-based equity and justice | Individual love vs. systemic justice        |
| Authority          | The original Greek text                  | Science, lived experience, and progressive values  | Text-centered vs. values-centered           |
| Language           | Plain, stripped-down, direct             | Inclusive, equity-focused, and institutional       | Clarity vs. ideological framing             |
| Time Horizon       | Long-term spiritual and cultural renewal | Medium-term policy and electoral wins              | Different pace and goals                    |

### 4. Democrat Strategy Summary of CTP:

From a Democrat political strategy perspective, the ClearTextProject (CTP) approach would likely be viewed with mixed reactions:

Positive aspects they might appreciate:

- The emphasis on Love Your Neighbor and ethical living.
- The desire to remove outdated or harmful religious language.
- The focus on personal integrity and authenticity.

Significant points of tension:

- CTP’s strong emphasis on personal responsibility (“missing the mark”) runs counter to the tendency to prioritize systemic explanations for human failure.

- The central role of personal trust in Jesus conflicts with the pluralistic and secular-leaning nature of much of modern Democrat messaging.
- The project's focus on individual transformation is seen as insufficient compared to the need for structural and institutional change.
- The exclusive claims about Jesus (especially John 14:6) would likely be viewed as problematic in a diverse, pluralistic society.

### Overall Verdict:

CTP is fundamentally a personal and spiritual renewal project centered on individual trust and relational obedience. Democrat strategy is primarily a systemic and structural project focused on equity, inclusion, and institutional reform. While there is some overlap in the desire to help people and improve society, the two approaches operate from very different foundations — one centered on personal relationship with God, and the other centered on collective action and systemic solutions.

# Part 3.14 – CTP vs. Democratic Socialists of America (DSA) VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Democratic Socialists of America (DSA)** is a political organization that advocates for democratic socialism. Their strategy emphasizes systemic economic change, worker ownership of production, wealth redistribution, strong social safety nets, racial and gender justice, climate action, and reducing corporate power. They view many social problems as rooted in capitalism and seek collective, structural solutions rather than primarily individual or spiritual ones.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John    | CTP Rendering    | Democratic Socialists of America (DSA) Strategic Framing           | Key Difference                                                             |
|-----------------|------------------|--------------------------------------------------------------------|----------------------------------------------------------------------------|
| Sin             | Missing the mark | Often reframed as systemic oppression, exploitation, or injustice  | CTP is personal; DSA tends to emphasize structural causes                  |
| Grace / Favor   | Favor            | Often reframed as solidarity, mutual aid, or collective justice    | CTP is relational; DSA leans toward systemic and economic solutions        |
| Believe / Faith | Trust            | Personal conviction, but often tied to social and economic justice | CTP is more individual and spiritual; DSA connects it to collective action |



| Term in John              | CTP Rendering      | Democratic Socialists of America (DSA) Strategic Framing                | Key Difference                                                          |
|---------------------------|--------------------|-------------------------------------------------------------------------|-------------------------------------------------------------------------|
| <b>Born from above</b>    | Born from above    | Rarely engaged; when discussed, tied to personal or political awakening | CTP is spiritual; DSA is more political or psychological                |
| <b>Light vs. Darkness</b> | Light vs. Darkness | Often framed as justice vs. oppression or liberation vs. exploitation   | Similar moral framing, but different definitions of "light"             |
| <b>Neighbor</b>           | Neighbor           | Often expanded to include class solidarity and marginalized groups      | CTP is more individual; DSA emphasizes group-based and systemic justice |
| <b>Truth</b>              | Truth / Reality    | Often viewed through the lens of power, class, and lived experience     | CTP sees truth as more objective and text-based                         |

## 2. Major Themes in John – CTP vs. Democratic Socialists of America (DSA) Strategy

### A. Personal Responsibility (“Missing the Mark”)

- CTP: Consistently emphasizes personal failure (“missing the mark”) and the need for individual response and repentance.
- DSA View: Human failure and suffering are more often attributed to systemic and structural causes (capitalism, racism, patriarchy, imperialism). Individual responsibility is acknowledged but is usually secondary to changing economic and political systems.

### B. Love God + Love Your Neighbor

- CTP: These two commandments are the central purpose of the entire project.
- DSA View: “Love Your Neighbor” is strongly emphasized and often interpreted through the lens of solidarity, mutual aid, and economic justice. “Love God” is generally seen as a private matter or potentially used to justify the status quo. DSA tends to prioritize collective action over individual spiritual devotion.

### C. Being “Born from Above” (John 3)

- CTP: Emphasizes personal spiritual rebirth and transformation through trust in Jesus.
- DSA View: This concept is rarely engaged. When personal transformation is discussed, it is usually framed in political, psychological, or social terms (e.g., developing class consciousness or committing to justice work) rather than spiritual rebirth.

#### D. The Bread of Life & The Vine (John 6 & 15)

- CTP: Presents Jesus as the true source of life that lasts and the one in whom people must remain.
- DSA View: These passages could be interpreted metaphorically as the need for community support and remaining connected to movements for justice. However, the idea of depending on one person (Jesus) for life is less emphasized than building collective power and solidarity.

#### E. Light vs. Darkness / Oppression vs. Liberation

- CTP: Jesus as the light that overcomes darkness.
- DSA View: Often uses similar moral language, framing “light” as liberation, justice, and equity, while “darkness” is associated with exploitation, oppression, and corporate power. The framing is more political and economic than spiritual.

#### F. Personal Trust vs. Collective Action

- CTP: Transformation and eternal life come through personal trust in Jesus.
- DSA View: Meaningful change comes primarily through collective action, organizing, and transforming economic and political structures. Individual spiritual transformation is viewed as secondary to systemic change.

#### G. Exclusivity of Jesus (John 14:6)

- CTP: Presents Jesus as the way, the truth, and the life.
- DSA View: Generally favors pluralism and is skeptical of exclusive religious claims. The idea that Jesus is the only way would likely be viewed as problematic or exclusionary in DSA circles.

### **3. Overall Approach & Summary (From a Democratic Socialists of America (DSA) Strategy Perspective)**

| Aspect             | CTP Approach                              | Democratic Socialists of America (DSA) Approach                 | Main Tension                                            |
|--------------------|-------------------------------------------|-----------------------------------------------------------------|---------------------------------------------------------|
| Core Focus         | Personal trust + relational obedience     | Systemic economic and political change                          | Individual vs. structural                               |
| Human Condition    | Missing the mark (personal)               | Often framed as systemic exploitation and oppression            | Personal responsibility vs. systemic causes             |
| Solution           | Trust in Jesus + personal transformation  | Collective action, wealth redistribution, and structural reform | Spiritual/personal vs. political/economic               |
| Love Your Neighbor | Personal and relational                   | Often expanded into class solidarity and systemic justice       | Individual love vs. collective justice                  |
| Authority          | The original Greek text                   | Class analysis, lived experience, and democratic socialism      | Text-centered vs. ideological/structural                |
| Time Horizon       | Long-term spiritual and cultural renewal  | Medium-to-long term political and economic transformation       | Different pace and methods                              |
| Time Horizon       | Skeptical of accumulated religious layers | Skeptical of capitalist institutions and corporate power        | Philosophical alignment on questioning power structures |

#### 4. Democratic Socialists of America (DSA) Strategy Summary of CTP:

From the perspective of Democratic Socialists of America, the ClearTextProject (CTP) approach would likely be viewed with partial appreciation but significant reservations.

Positive aspects they might acknowledge:

- The desire to remove outdated or harmful religious language.
- The emphasis on ethical living and “Love Your Neighbor.”
- The critique of accumulated institutional traditions.

Major points of tension:

- CTP’s strong focus on personal responsibility (“missing the mark”) and individual trust in Jesus runs counter to DSA’s emphasis on systemic causes and collective solutions.

- The central role of a personal relationship with Jesus as the path to life conflicts with DSA's secular or pluralistic leanings and focus on material/economic conditions.
- DSA would likely see CTP as overly focused on individual transformation while under-emphasizing the need for structural economic change and confronting systems of power and exploitation.

### Overall Verdict:

CTP is fundamentally a personal and spiritual renewal project centered on individual trust and relational obedience. DSA strategy is primarily a systemic and economic project focused on transforming capitalism and building collective power. While there is some overlap in the desire to help people and oppose injustice, the two approaches operate from very different foundations — one centered on personal relationship with God, and the other centered on collective economic and political transformation.

# Part 3.15 – CTP vs. Communist Party of China (CPC) VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Communist Party of China (CPC)** strategy is rooted in Marxism–Leninism with Chinese characteristics. It is officially atheist and views religion as a potential threat to Party control. The CPC actively regulates, monitors, and seeks to Sinicize all religions (including Christianity), requiring them to align with socialist values and submit to Party leadership. Independent religious belief is tolerated only within strict state–controlled boundaries.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John  | CTP Rendering    | Communist Party of China (CPC) Framing                            | Key Difference                                             |
|---------------|------------------|-------------------------------------------------------------------|------------------------------------------------------------|
| God           | God / Yahweh     | Generally rejected or viewed as superstition                      | Generally rejected or viewed as superstition               |
| Sin           | Missing the mark | Often reframed as disloyalty to the Party or social harm          | CTP is personal/spiritual; CPC is political and collective |
| Grace / Favor | Favor            | Not recognized — replaced with Party benevolence or state support | CTP is relational; CPC emphasizes state authority          |

| Term in John              | CTP Rendering      | Communist Party of China (CPC) Framing                           | Key Difference                                                                          |
|---------------------------|--------------------|------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| <b>Believe / Faith</b>    | Trust              | Viewed with suspicion if it conflicts with Party loyalty         | CTP is spiritual trust; CPC demands political loyalty                                   |
| <b>Born from above</b>    | Born from above    | Not accepted — personal spiritual rebirth is discouraged         | CTP is individual transformation; CPC prioritizes collective ideology                   |
| <b>Truth</b>              | Truth / Reality    | Defined by the Party — “truth” must serve socialism              | CTP sees truth as rooted in the text; CPC subordinates truth to ideology                |
| <b>Love Your Neighbor</b> | Love Your Neighbor | Accepted only if it aligns with Party goals and social stability | CTP is relational and individual; CPC subordinates it to collective and state interests |

## 2. Major Themes in John – CTP vs. Communist Party of China (CPC) Strategy

### A. The Divinity of Jesus (“I AM” Statements)

- CTP: Presents Jesus as the eternal Word who was with God and was God. The “I AM” statements are taken as direct claims to divinity.
- CPC View: Strongly rejects the divinity of Jesus. Jesus may be acknowledged historically as a moral teacher or revolutionary figure, but any claim that He is God or the Son of God is considered incompatible with Marxist atheism and is suppressed.

### B. Personal Trust in Jesus (John 3, 6, 14)

- CTP: Emphasizes personal trust in Jesus as the path to life that lasts.
- CPC View: Personal faith in Jesus is viewed as a potential threat to Party loyalty. The CPC prefers citizens to place ultimate trust in the Party and the state rather than in any religious figure. Independent Christian faith is heavily monitored and restricted.

### C. Being “Born from Above” (John 3)

- CTP: Focuses on personal spiritual rebirth through trust in Jesus.

- **CPC View:** This concept is rejected. The Party does not accept the idea of a personal spiritual transformation that supersedes loyalty to the state. Religious conversion is often seen as foreign influence or ideological deviation.

**D. Light vs. Darkness**

- **CTP:** Jesus as the light that overcomes darkness.
- **CPC View:** The Party positions itself as the source of light and progress. Any religious claim that Jesus is the light is seen as competing with Party ideology and is therefore controlled or suppressed.

**E. Love God + Love Your Neighbor**

- **CTP:** These two commandments are presented as the central target of life.
- **CPC View:** “Love Your Neighbor” can be partially accepted if it supports social harmony and Party goals. However, “Love God” above the Party is unacceptable. The CPC demands that loyalty to the Party comes first.

**F. The Role of the Church / Community**

- **CTP:** Emphasizes personal relationship with Jesus and collaborative community discussion.
- **CPC View:** Independent Christian communities are viewed with deep suspicion. The Party requires all religious activity to take place under state-approved organizations (e.g., the Three-Self Patriotic Movement). Unregistered churches are often persecuted.

**3. Overall Approach & Summary (From a Communist Party of China (CPC) Strategy Perspective)**

| Aspect     | CTP Approach                          | Communist Party of China (CPC) Approach     | Main Tension                            |
|------------|---------------------------------------|---------------------------------------------|-----------------------------------------|
| Core Focus | Personal trust + relational obedience | Loyalty to the Party and socialist ideology | Individual faith vs. collective loyalty |
| Authority  | The original Greek text               | The Communist Party and Marxist ideology    | Text-centered vs. Party-centered        |

| Aspect             | CTP Approach                             | Communist Party of China (CPC) Approach                                  | Main Tension                                      |
|--------------------|------------------------------------------|--------------------------------------------------------------------------|---------------------------------------------------|
| Human Condition    | Missing the mark (personal)              | Class struggle, ideological deviation, or social instability             | Personal vs. political framing                    |
| Solution           | Trust in Jesus + personal transformation | Loyalty to the Party + ideological conformity / Sinicization of religion | Spiritual transformation vs. political conformity |
| Love God           | Central commandment                      | Rejected if it conflicts with Party loyalty                              | Fundamental conflict                              |
| Love Your Neighbor | Personal and relational                  | Accepted only when aligned with Party goals                              | Conditional acceptance                            |
| Freedom of Belief  | Personal and direct                      | Heavily restricted and state-controlled                                  | Major difference                                  |

#### 4. Communist Party of China (CPC) Strategy Summary of CTP:

From the perspective of the Communist Party of China, the ClearTextProject (CTP) would be viewed as ideologically problematic and potentially subversive.

The CPC would likely see CTP as:

- Promoting personal faith in Jesus above loyalty to the Party.
- Encouraging independent religious thinking and community outside of state control.
- Challenging the Party’s monopoly on truth and moral authority.
- Representing foreign (Western) religious influence that needs to be regulated or Sinicized.

While the CPC might tolerate some aspects of CTP if it were fully brought under state-approved religious organizations and stripped of exclusive claims about Jesus, the core message of the Gospel of John — personal trust in Jesus as the way to life, and the supremacy of God over all human institutions — directly conflicts with the CPC’s demand for ultimate loyalty to the Party.



In practice, the CPC would seek to either suppress, heavily regulate, or force CTP-aligned materials and communities to align with socialist ideology and Party leadership.

# Part 3.16 – CTP vs. India (officially the Sovereign Socialist Secular Democratic Republic of India) VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**India (officially the Sovereign Socialist Secular Democratic Republic of India)** is a constitutional democracy that guarantees religious freedom under Articles 25–28 of the Constitution. Indian secularism means the state does not have an official religion and must treat all religions with equal respect. However, in practice, the state balances religious freedom with the need to maintain public order and social harmony. Many states have enacted anti-conversion laws, and there is ongoing tension between religious pluralism and rising Hindu nationalist (Hindutva) sentiments that view Christianity as a “foreign” religion.

Below is a detailed comparison organized by major themes in the Gospel of John.

# 1. Key Terminological Differences

| Term in John       | CTP Rendering      | Typical Indian State / Secular Framing                                 | Key Difference                                                     |
|--------------------|--------------------|------------------------------------------------------------------------|--------------------------------------------------------------------|
| Sin                | Missing the mark   | Often viewed as a personal moral failing or social disruption          | CTP is personal and spiritual; Indian framing is more social/legal |
| Grace / Favor      | Favor              | Generally not emphasized; replaced with ideas of equality and rights   | CTP is relational; Indian view is more rights-based                |
| Believe / Faith    | Trust              | Personal conviction, protected as a fundamental right                  | Strong alignment on personal freedom                               |
| Born from above    | Born from above    | Spiritual transformation; often viewed through the lens of conversion  | CTP is spiritual; Indian state regulates conversion                |
| Son of God         | Son of God         | Jesus is respected as a great teacher/prophet, not divine              | Major theological difference                                       |
| Truth              | Truth / Reality    | Pluralistic — multiple religious truths are respected                  | CTP sees truth as centered in Jesus; India favors pluralism        |
| Love Your Neighbor | Love Your Neighbor | Strongly supported as part of social harmony and constitutional values | Strong alignment                                                   |

## 2. Major Themes in John – CTP vs. Typical Indian State / Secular View

### A. The Divinity of Jesus (“I AM” Statements)

- CTP: Presents Jesus as the eternal Word who was with God and was God. The “I AM” statements are taken as direct claims to divinity.
- Indian State View: The Indian Constitution protects the right to profess and practice one’s religion. However, exclusive claims that Jesus is the only divine Son of God are generally viewed as one religious perspective among many. The state does not endorse any religion’s exclusive truth claims.

### B. Personal Trust in Jesus (John 3, 6, 14)

- CTP: Emphasizes personal trust in Jesus as the path to life that lasts.
- Indian State View: Personal faith is protected as a fundamental right. However, aggressive proselytization or conversion activities are often viewed with suspicion, especially when linked to foreign funding or perceived social disruption. Many states have laws restricting conversions.

### C. Being “Born from Above” (John 3)

- CTP: Focuses on personal spiritual rebirth through trust in Jesus.
- Indian State View: Spiritual transformation is accepted as a personal matter. However, the state regulates religious conversion through anti-conversion laws in many states, often requiring government permission or scrutiny to prevent “forced” or “induced” conversions.

### D. Light vs. Darkness

- CTP: Jesus as the light that overcomes darkness.
- Indian State View: The state promotes religious harmony and views extreme religious exclusivism as potentially disruptive to social peace. The binary of light vs. darkness is generally softened in favor of pluralism.

### E. Love God + Love Your Neighbor

- CTP: These two commandments are presented as the central purpose of life.
- Indian State View: “Love Your Neighbor” aligns well with constitutional values of fraternity and social harmony. “Love God” is respected as a personal matter. The state encourages interfaith harmony and often frames religious practice as contributing to national unity.

### F. Exclusivity of Jesus (John 14:6)

- CTP: Presents Jesus as the way, the truth, and the life.
- Indian State View: Exclusive religious claims are constitutionally protected but can create tension. The state prefers a pluralistic approach where multiple religions are respected. Aggressive assertion of exclusivity is sometimes viewed as a threat to communal harmony.

### 3. Overall Approach & Summary (From a Typical Indian State / Secular Strategy Perspective)

| Aspect             | CTP Approach                                | Typical Indian State / Secular Approach                        | Main Tension                                          |
|--------------------|---------------------------------------------|----------------------------------------------------------------|-------------------------------------------------------|
| Authority          | The original Greek text                     | Constitution + secular principles + religious pluralism        | Text-centered vs. constitutional pluralism            |
| Interpretation     | Stripping later theological layers          | Reading religion through the lens of social harmony and rights | Significant difference                                |
| Personal Faith     | Central and exclusive                       | Protected but regulated for public order                       | Strong protection in theory, restrictions in practice |
| Conversion         | Encouraged through personal trust           | Heavily regulated in many states                               | Major practical difference                            |
| Love Your Neighbor | Personal and relational                     | Supported as part of social harmony and constitutional values  | Strong alignment                                      |
| Exclusivity        | Strong (Jesus as the only way)              | Generally discouraged in favor of pluralism                    | Significant tension                                   |
| State Role         | Minimal — focus on individual and community | Active regulator of religious activity for social harmony      | Major difference in state involvement                 |

### 4. Typical Indian State / Secular Strategy Summary of CTP:

From the perspective of the Sovereign Socialist Secular Democratic Republic of India, the ClearTextProject (CTP) would likely be viewed as a legitimate expression of religious freedom protected under the Constitution. The emphasis on personal faith, ethical living (“Love Your Neighbor”), and stripping away oppressive religious language could be seen as positive.

However, the Indian state would have significant concerns in practice:

- The strong exclusive claims about Jesus (especially John 14:6) could be viewed as potentially disruptive to religious harmony in a multi-religious society.
- Aggressive promotion of conversion through personal trust in Jesus could trigger anti-conversion laws in many states.

- The project's Christian exclusivity might be seen as conflicting with India's constitutional commitment to religious pluralism and equal respect for all religions.

In summary, while CTP's core message of personal transformation and ethical living would be constitutionally protected, its implementation — particularly any organized efforts at conversion or exclusive truth claims — would likely face regulatory scrutiny and social resistance in many parts of India. The state would expect CTP-aligned activities to operate within the boundaries of public order, morality, and the constitutional framework of secularism.

# Part 3.17 – CTP vs. Agnosticism VIEWPOINT

## Introduction

**CTP (ClearTextProject)** is a translation approach that prioritizes maximum literal fidelity to the original Greek while deliberately removing centuries of accumulated theological English terminology. It favors plain, direct language (e.g., “missing the mark” instead of “sin,” “favor” instead of “grace,” “trust” instead of “believe”) to let the text speak more clearly.

**Agnosticism** is the position that one does not know (or cannot know) whether God exists. It ranges from practical agnosticism (“I don’t know right now”) to strong agnosticism (“it is impossible to know”). Agnostics generally value evidence, reason, and intellectual honesty, and are skeptical of religious claims that assert absolute certainty about metaphysical realities. They often view religious texts as human documents that may contain wisdom but are not authoritative revelations from a knowable God.

Below is a detailed comparison organized by major themes in the Gospel of John.

## 1. Key Terminological Differences

| Term in John    | CTP Rendering    | Typical Agnosticism Framing                                    | Key Difference                                                        |
|-----------------|------------------|----------------------------------------------------------------|-----------------------------------------------------------------------|
| God             | God / Yahweh     | Unknown or unknowable                                          | CTP affirms a knowable personal God; Agnosticism withholds judgment   |
| Sin             | Missing the mark | Moral failure or harm to others; not necessarily against a God | CTP is relational to God; Agnosticism is often ethical/human-centered |
| Believe / Faith | Trust            | Often viewed with suspicion or as insufficient evidence        | CTP sees trust as reasonable; Agnosticism demands strong evidence     |

| Term in John     | CTP Rendering   | Typical Agnosticism Framing                                       | Key Difference                                                       |
|------------------|-----------------|-------------------------------------------------------------------|----------------------------------------------------------------------|
| Eternal Life     | Life that lasts | Not provable; possibly wishful thinking                           | CTP affirms it through Jesus; Agnosticism sees it as unverified      |
| Son of God       | Son of God      | Metaphorical or legendary claim                                   | CTP takes it literally; Agnosticism sees it as a religious assertion |
| Truth            | Truth / Reality | Often seen as subjective or difficult to establish with certainty | CTP presents truth as knowable through the text                      |
| Signs / Miracles | Signs           | Extraordinary claims requiring extraordinary evidence             | CTP accepts them as historical; Agnosticism remains skeptical        |

## 2. Major Themes in John – CTP vs. Agnosticism View

### A. The Divinity of Jesus (“I AM” Statements)

- CTP: Presents Jesus as the eternal Word who was with God and was God. The “I AM” statements are taken as direct, historical claims to divinity.
- Agnostic View: These claims are seen as extraordinary and would require strong historical and philosophical evidence. Most agnostics would remain unconvinced that a human being could be God, viewing such statements as later theological developments rather than verifiable facts.

### B. Eternal Life Through Trust in Jesus (John 3, 6, 14)

- CTP: Eternal life (life that lasts) comes through trusting in Jesus.
- Agnostic View: The idea of eternal life is not something that can be empirically verified. Agnostics would likely see this as a faith claim rather than a demonstrable truth. They would ask for evidence beyond the text itself.

### C. Signs and Miracles

- CTP: The signs in John are presented as evidence that Jesus is the Messiah and Son of God.
- Agnostic View: Miracles are generally viewed with strong skepticism. Without independent, verifiable evidence outside the text, agnostics would likely classify the miracles in John as legendary or symbolic rather than historical events.



D. Jesus as the Only Way (John 14:6)

- CTP: Jesus declares, “I am the way, the truth, and the life.”
- Agnostic View: Exclusive claims of this nature are often seen as problematic. Agnostics tend to favor religious pluralism or the idea that truth may be found in multiple traditions. An exclusive claim by one religious figure would be viewed as unproven and potentially intolerant.

E. Light vs. Darkness

- CTP: Jesus as the light that overcomes darkness.
- Agnostic View: This dualism can be appreciated as a moral or philosophical framework, but agnostics would generally reject the idea that one religion holds the definitive light while others remain in darkness.

F. Historical Reliability of John

- CTP: Treats the Gospel of John as a reliable historical and theological document.
- Agnostic View: The Gospel of John is often seen as more theological and less historically reliable than the Synoptic Gospels (Matthew, Mark, and Luke). Agnostics would typically approach it as an ancient religious text written decades after the events it describes, shaped by the beliefs of the early Christian community.

3. Overall Approach & Summary (From a Agnosticism Strategy Perspective)

| Aspect          | CTP Approach                                   | Agnosticism Approach                                    | Main Tension                       |
|-----------------|------------------------------------------------|---------------------------------------------------------|------------------------------------|
| Core Focus      | Personal trust in Jesus + relational obedience | Evidence, reason, and intellectual honesty              | Faith vs. skepticism               |
| Authority       | The original Greek text                        | Reason, evidence, and critical inquiry                  | Revelation vs. empirical standards |
| Certainty       | High certainty about Jesus and eternal life    | Withholding judgment due to lack of sufficient evidence | Major difference                   |
| Human Condition | Missing the mark                               | Moral and existential struggles; not necessarily “sin”  | Different framing                  |

| Aspect                   | CTP Approach                   | Agnosticism Approach                                    | Main Tension                     |
|--------------------------|--------------------------------|---------------------------------------------------------|----------------------------------|
| Afterlife / Eternal Life | Different framing              | Unknown or unknowable                                   | Fundamental difference           |
| Exclusivity              | Strong (Jesus as the only way) | Generally rejected in favor of pluralism or uncertainty | Significant tension              |
| Approach to Scripture    | High trust in the text         | Critical and cautious                                   | Major difference in epistemology |

#### 4. Agnosticism Strategy Summary of CTP:

From an agnostic perspective, the ClearTextProject (CTP) approach would be viewed with respect for its intellectual honesty in translation, but with significant skepticism toward its core claims.

Agnostics might appreciate:

- The effort to remove heavy theological language and return to a more literal reading of the Greek.
- The focus on ethical living (“Love Your Neighbor”).
- The transparency about translation choices.

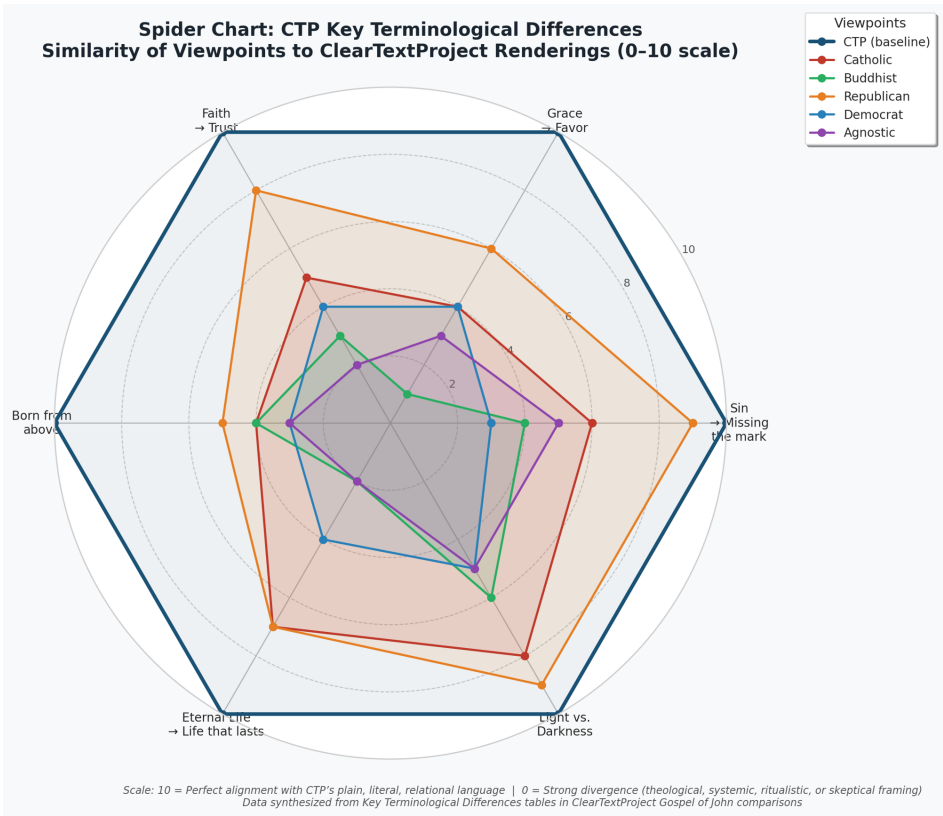
However, most agnostics would remain unconvinced by several foundational elements of CTP:

- The claim that Jesus is divine and the exclusive path to eternal life.
- The acceptance of the Gospel of John as historically reliable regarding supernatural events.
- The idea that one can have certain knowledge about God and the afterlife based on an ancient religious text.

Agnostics would likely see CTP as a sincere attempt to clarify and live out Christian teachings, but would still classify its central claims (especially regarding the divinity of Jesus and eternal life) as unproven assertions rather than established truth. They would generally prefer to remain in a position of suspended judgment rather than committing to the level of certainty that CTP promotes.

# Part 3.18 – Spider Chart

## CTP vs. Catholic, Buddhist, Republican, Democrat and Agnostic



# Part 3.19 – Spider Chart

## CTP vs. Mormon, Shinto, DSA, CPC (China) and India (Secular)

