Everyone admits that there are asides or editorial comments in Jn, although there is not universal agreement as to their number or extent 1). Moreover, some claim that a number of these already existed in the sources used by the evangelist and were taken over bodily by him 2). It is proposed to examine here what is the most systematic study of these asides, that of M. C. TENNEY, accepting for the moment his tenfold classification of their types: 1) translations, 2) asides indicating time and place, 3) indications of customs, 4) reflections showing the identity of the author, 5) memories of the disciples, 6) explanations of situations or actions, 7) enumerations or summaries, 8) identifications of persons, 9) notes on the


2) Such are found occasionally in R. T. FORTNA, *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel* (SNTSMS; Cambridge: Cambridge University, 1970); in the hypothetical sources based on BULTMANN in D. MOODLY SMITH, *The Composition and Order of the Fourth Gospel: Bultmann's Literary Theory* (New Haven and London: Yale University, 1965); in H. M. TEEPLE, *The Literary Origin of the Gospel of John* (Evanston: Religion and Ethics Institute, 1974.) Various theories of composition are outlined and critiqued in R. KYSER, *The Fourth Evangelist and His Gospel* (Minneapolis: Augsburg, 1975); cf. also his review of TEEPLE, *Origins* in *JBL* 93 (1974) 308-312. In the present article “evangelist” means whoever produced that actual gospel which we have; the purpose of the article is not to defend or to attack any theory of composition.
knowledge of Jesus, 10) theological discussions 3). The criterion for determining the presence of such asides is this: Their omission would not affect greatly the flow of the narrative, but is should be noted that some asides may be important for the achievement of an important goal of the evangelist 4), as, for example, his remarks about fulfillment 5).

Tenney lists eight examples of translational asides in i 38, 41, 42; iv 25; ix 7, xix 13, 17; xx 16 6). To these can be added v 2’s ἐπελεγομένη ἑβραίστι ναόν 7) although these words could be placed under some other heading.

Tenney finds locations of time and place in i 28, vi 4, 59; vii 2; viii 20; ix 14; x 22-23; xi 18, 30; xix 14, 31, 42. However, viii 20 is better classified as a theological reflection 8); xi 30’s ἀλλ’ ἦν ἐπὶ ἐν τῷ τοπῷ δόξου ὑψηλοτροφοῦντος ἐστὶ ἡ Μάρθα does not seem to be an aside because it heightens the narrative; ἦν δὲ νῦς in xiii 30 9), if an aside, is perhaps better classified as a theological reflection 10).

Tenney gives an indication of a custom iv 9. xix 40’s καθὼς ἔθος ἐστὶν τοῦ 'Ἰωάννου ἐν ταφάμεζε 11) is such.

As a reference to the author 12) he lists i 14b, 16; xiii 23; xix 35; xxi 23, 24-25. Apparently he considers δν ἡγίασα ὁ Ἰησοῦς the aside in xiii 23 and καὶ ἐκεῖνος ὀλίγον ὃτι ἀληθῆ λέγει the aside in xiii 35. Though these may be asides, they cannot be classified as references

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3) M. C. Tenney, "The Footnotes of John's Gospel," Bibliotheca Sacra 117 (1960) 350-364; he notes, 351, "In attempting to simplify the analysis ... the classifications have been kept to a minimum number..."
4) Tenney, "Footnotes" 350; see Brown, John cxxxvi.
6) Teple, Origins 144, considers this as characteristic of his "S" but he ascribes the last three to "R" in his breakdown of the gospel into chapters and verses.
7) Brown, John 205 f. is not clear about this; words are in Fortna, Gospel of Signs 440, Moody Smith, Reconstruction 41. What should be the form of the name is of no concern to this study; for the question see M. M. Metzger, A Textual Commentary on the Greek New Testament (New York and London: United Bible Societies, 1971) 208.
8) Brown, John 339, does not consider this an aside; Morris, John 144 does. At the very least ὁπιθοὶ ἐγείροντα ἡ ὑπερ αἱρετῶν is; see Bultmann, John 254.
9) Considered as redactorial by Wikenhäuser, Johannes 254.
10) See Bultmann, John 482 f.
11) Not so indicated by Brown, John 932; Lindars, John 593 is doubtful. Bultmann, John 680, states: "for the non-Jewish reader it is added that this corresponds to the Jewish mode of burial."
12) In accepting this classification I am not accepting any theory of authorship or composition.