

JOHN 7 NLET

JESUS IS UNWILLING TO WALK ABOUT IN THE REGION OF JUDEA

1 And, the Jesus was walking about after these things¹ in the *region* of Galilee. For, He was not willing to walk about in the *region* of Judea; because, the Jews were seeking to kill Him.

JESUS' BROTHERS TAUNT HIM

2 Now, the Feast of the Jews – *namely*, the *Feast* of Tabernacles – was near.

3 So then, the brothers *that were* His said to Him, "Pass over from here; and, be going away into the *region* of Judea, in order that the disciples *that are* Yours might observe² ³ the works which You are doing.

4 For, no one does anything in secret; while he, *for his part*, is seeking to be in a condition of speaking freely. If You are doing these things, make Yourself famous to the *whole Created Order*!"

5 For, neither were the brothers *that were* His directing faith toward Him.

6 So then, the Jesus says to them, "The precise timing – the *one that is* Mine – is not yet present. The precise timing – the *one that is* yours – is always at once and without hesitation.

7 The *Created Order* is not able to hate you. But, it hates ME! Because, *I, for My part*, testify concerning it – that the works of it are wicked.

8 You, *for your parts*, go up to the Feast, – *namely*, this *one*⁴. *I, for My part*, am not yet⁵ going up to the Feast, *namely*, this *one*⁶. Because, the precise timing – *that is*, the *precise timing which is* Mine⁷ – has not yet been lastingly fulfilled."

9 Now, having said these *things* to them⁸, He remained in the *region* of Galilee.

10 Now, thus the brothers *that were* His went up.

Then, also He, *for His part*, went up to the Feast⁹ – not conspicuously; rather, as though in secret.

PEOPLE AT THE FEAST MURMURED ABOUT JESUS

11 So then, the Jews were seeking Him at the Feast. And, they were saying, "Where is that *One*?"

12 And, *there* was murmuring – much of it – concerning Him amongst the throng.

On the one hand, they were saying, "He is GOOD!"

On the other hand,¹⁰ others were saying, "No! Rather, He is leading the throng astray."

13 Yet, no one was speaking freely concerning Him on account of the fear of the Jews.

JESUS JUSTIFIES HIS TEACHING

14 Now, when it was already the middle of the Feast, the¹¹ Jesus went up into the Temple. And, He was teaching.

15 And, the Jews were marvelling,¹² saying, "How has this *one* lastingly come to know letters¹³, not having been lastingly taught?!"

16 So then, the Jesus responded to them; and, He said, "The Teaching – *namely*, Mine – is not My own. Rather, *it is the Teaching* of the One Who sent Me.

¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'the Jesus was walking about after these things' here instead of 'after these things the Jesus was walking about'.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'might observe' (an aorist, subjunctive verb) here instead of 'shall observe' (a future, indicative verb).

³ 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun 'Yours' here. The NU includes it.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'namely, this one' here. The NU omits it.

⁵ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have 'not yet' here. On the basis of 3% the NU has 'not', which would make Jesus a liar; because, He did, in fact, go to the festival!

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'namely, this one' here.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the precise timing – that is, the precise

timing that is Mine' here instead of 'My precise timing'.

⁸ 87.5% of the Greek manuscripts, including the best line of transmission (f35), have 'to them' here. On the basis of 8.3% the NU has 'He, for His part, (making the word the subject of the next clause).

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'Then, also He, for His part, went up to the Feast' here instead of 'Up to the Feast then also He, for His part, went.'

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the typical Greek particle *δὲ* here, meaning 'on the other hand'. Nonetheless, it is clearly implied.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35) include the definite article 'the' here.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have 'And, the Jews were marvelling' here instead of 'So then, the Jews were marvelling'.

¹³ 'know letters' – meaning, 'become learned in regard to the Sacred Writings'

17 If ever anyone might be willing to do the Will *that* is His, He shall know concerning the Teaching, whether it is from the God or I, *for My part*, am speaking from Myself.

18 The one who is speaking from himself is seeking the glory –*that is*, the glory *that is* his own.

Now, *as for* the One Who is seeking the glory of the One Who sent Him – this One is truthful. And, unrighteousness is not in Him.

*JESUS CRITICIZES THE JEWS FOR NOT UNDERSTANDING
AND FOLLOWING THEIR OWN LAW*

19 Did not Moses¹⁴ lastingly give you the Law? And, no one from amongst you does the Law.

Why are you seeking to condemn Me to death?"

20 The throng responded; and, it said¹⁵, "You have a DEMON! Who is seeking to condemn you to death?"

21 Jesus responded; and, He said to them, "In connection with a work I did, even you all marvel."

22 For this reason Moses¹⁶ lastingly gave to you the *practice of* the Circumcision – not that it *actually* is from the Moses¹⁷; rather, from the Fathers – even on a Sabbath you circumcise a man. 23 Since a man receives circumcision on a Sabbath, lest the Law of Moses¹⁸ might not be undone, are you melancholy mad at Me because I made a whole man well on a Sabbath?

24 Stop judging according to appearance. Rather, judge¹⁹ *with* the righteous judgment."

THE ASSESSMENT OF SOME OF THE JERUSALEMITES

25 So then, some from among the Jerusalemites were saying, "Is not this One Whom they are seeking to condemn to death? 26 And, look! With freedom of speech He speaks! And, they are saying nothing to Him!

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' here instead of 'Mo-uses'.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35) include the words 'and, it said' here.

¹⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' here instead of 'Mo-uses'.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' here instead of 'Mo-uses'.

¹⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' here instead of 'Mo-uses'.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'judge' (an aorist, imperative verb) here instead of 'keep on judging' (a present, imperative verb).

Perhaps the rulers have truly come to know that this One is truly²⁰ the Anointed One. 27 However, we know from where this one is. Now, *as for* the Anointed One – whenever He might come – no one comes to know from where He is."

JESUS REVEALS FROM WHERE HE IS

28 So then, the Jesus, teaching, cried out in the Temple, and saying, "You both know Me; and, you know from where I am. And, from Myself I did not lastingly come. Rather, He is the Truthful One, the One Who sent Me – Whom you, *for your parts*, do not know.

29 I, *for My part*, know Him; because, I am from alongside Him. And, that One commissioned Me."

THE PEOPLE DO NOT REPRESS JESUS

30 So then, they were seeking to repress of Him.

And, no one laid the Hand upon Him; because not yet had the Hour *that was* His lastingly come.

THE ASSESSMENT OF MANY

31 Now, many from among the throng²¹ directed faith toward Him. And, they were saying ²², "*Concerning* the Anointed One, whenever He might come, He shall not do any²³ greater signs *from God* than this One has done, *shall He?*"

THE REACTION OF THE PHARISEES TO THEIR ASSESSMENT

32 The Pharisees heard the throng murmuring these things concerning Him. And, the Pharisees and the Chief Priests²⁴ dispatched *Temple* servants in order that they might repress Him.

JESUS SPEAKS OF HIS DEPARTURE

33 So then, the Jesus said, "Yet a little time²⁵ I am with you. And, I am going away to the One Who sent Me.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the adverb 'truly' here.

²¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, many from among the throng ...' here. On the basis of 0.5% the NU has 'Now, from among the throng many...'

²² 95% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word ὅτι here. Often it serves as a quotation marker and may be translated with quotation marks as it is here.

²³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'shall not do any ...' here instead of 'shall not do ...'.

²⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), have 'the Pharisees and the Chief Priests' here instead of 'the Chief Priests and the Pharisees'.

²⁵ 98% of the Greek manuscripts, including the best line of

34 You shall seek Me. And, you shall not find Me²⁶.
And, where I, *for My part*, am, you are not able to go.”

HOW THE JEWS RESPONDED

TO THE ANNOUNCEMENT OF HIS DEPARTURE

35 So then, the Jews said to themselves, “Where is this *One* about to go that we, *for our parts*, shall not find Him? He is not about to go to the Diaspora among the Hellenists and to teach the Hellenists, *is He?*”

36 What is this – *that is*, the Word²⁷ that He said: ‘You shall seek Me; and, you shall not find Me²⁸’ and, ‘Where I, *for My part*, am, you, *for your parts*, shall not be able to go?’”

JESUS PROPHESES THE IMMINENT RECEPTION

OF ‘THE PROMISE OF THE HOLY SPIRIT’

AMONG HIS FOLLOWERS

37 Now, on the last day – *namely*, the great day of the Feast –

the Jesus lastingly stood up. And, He cried out, saying, “If ever anyone might be thirsty, let him keep on coming to Me and let him keep on drinking!

38 As *for* the one who keeps on directing faith toward Me – just as the Writing says, ‘**Rivers from the body cavity that is His body shall flow – that is, rivers of water, a living water.**’²⁹”

39 Now, He said THIS concerning the Spirit, which “*water*”³⁰ the ones who are believing³¹ with regard to Him were about to receive. For, not yet was Spirit –

*namely, the Holy Spirit*³² – *flowing*; because, Jesus was not yet glorified.

JESUS BRINGS DIVISION

40 So then, many from among the throng³³, having heard the Word³⁴, were saying, “This is truly the Prophet!”

41 Other *ones* were saying, “This is the Anointed One!”

Still other *ones* were saying³⁵, “Certainly, from out of the *region of* Galilee the Anointed One does NOT come!
42 Did the Writing not say that from out of ‘**the Seed of David**’³⁶ and ‘**from Bethlehem**,’³⁷ the village where David was, the Anointed One comes³⁸?”

43 So then, a division *of opinion* in the throng came to be³⁹ on account of Him.

44 Now, some from among them were wanting to repress Him. However, no one laid the Hand upon Him.

45 So then, the *Temple* servants went to the Chief Priests and the Pharisees. And, these said to them, “For what reason did you not bring Him in?”

46 The *Temple* servants responded, “Never thus did a man speak!”

47 So then, the Pharisees responded, “Even you, *for your parts*, have not been lastingly led astray, *have you?*”

48 Not any from among the rulers believed in regard to Him – or, from among the Pharisees!

transmission (f35), have ‘a little time’ here instead of ‘time – that is, little’.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include direct object ‘Me’ here. It is implied, as the italics indicate.

²⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘What is this, - namely, the Word’ here instead of ‘What is the Word – namely, this one’.

²⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include a direct object *me* here. It is only implied. On the basis of 0.5% the NU includes it.

²⁹ In common rabbinic fashion Jesus seems to be targumming (that is, assembling and rephrasing) portions of Isaiah – specifically, in the context of Isaiah 42:1 where mention is made of the Servant of Yahweh upon Whom Yahweh would put forth His Spirit – that He would give “**waters in the wilderness and rivers in the desert, to give drink to My chosen people.**” (Isaiah 43:20)

³⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘which water’, a neuter, relative pronoun which refers back to the neuter word ‘water’ in the quotation from Isaiah. It would not refer to the Holy Spirit (which in Greek is also a neuter noun), because everywhere else in the New Testament the proper gender for referring to the person of the Holy Spirit is masculine. The NU also has this reading. 70% have a genitive, relative pronoun, either masculine or neuter, which might be

translated ‘of Whom’ or ‘of which’.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones who were believing’ here instead of ‘ones who believed’.

³² 97.1% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as ‘namely, the holy Spirit’ here.

³³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then, many from among the throng’ here. The NU has ‘From among the throng so then’.

³⁴ 53.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Word’ here. On the basis of 5.1% the NU has ‘of the words – namely, these’.

³⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘other ones were saying’ here. On the basis of 2% the NU has ‘Now, the (ones from among the throng?) were saying’.

³⁶ ‘the Seed of David’ – a reference to 2 Samuel 7:12

³⁷ ‘from Bethlehem’ – a reference to Micah 5:2

³⁸ 97.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Anointed One comes’ here. On the basis of 0.8% the NU has ‘comes the Anointed One’.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘in the throng came to be’ here instead of ‘came to be in the throng’.

49 Rather, the throng – *namely*, this *one*, the *one* which has not come to know the Law – are even more accursed⁴⁰!”

NICODEMUS URGES

THE PHARISEES AND THE CHIEF PRIESTS

TO FOLLOW THEIR LAW

50 Nicodemus says to them –

- the one having come at night⁴¹ to Him⁴²,
- one who was from among them,

51 “The Law *that is* ours does not condemn the man, if ever it might not hear from him formerly⁴³ and might come to know what he is doing, *does it?*”

52 They responded; and, they said to him, “And, you, *for your part*, are not from Galilee, *are you?*”

Search! And, see that a prophet from out of the *region of Galilee*⁴⁴ has not lastingly arisen⁴⁵!”

53 And, each departed to the house *that was* his.⁴⁶

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘even more accursed’ here instead of ‘accursed’.

⁴¹ 89.1% of the Greek manuscripts, including the best line of transmission (f35), include ‘at night’ here. On the basis of 0.7% the NU omits this word.

⁴² 95.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb ‘earlier’ here. On the basis of 2.7% the NU includes it.

⁴³ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘from him formerly’ here. On the basis of 10% the NU has ‘first from him’.

⁴⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘a prophet from out of the

region of Galilee here instead of ‘from out of the region of Galilee a prophet’.

⁴⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘has not lastingly arisen’ (a perfect verb) here. 0% have an alternate spelling of the verb. On the basis of 10% the NU has ‘does not arise’ (a present tense verb).

⁴⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), include verses 7:53 and 8:1-11. On the basis of 15% the NU puts them in double brackets, which means that those editors regarded these verses as a later addition. Read from 7:52 (in context) to 8:12ff and see for yourself if these flow logically from one to the other. You will see that the account of the adulterous woman belongs in this Gospel.