PAUL ELLINGWORTH

TRANSLATING *OUN* IN JOHN'S GOSPEL

The author is editor of *Technical Papers for the Bible Translator.*

Still, through the rattle, parts of speech were rife:
While he could stammer
He settled *Hoti's* business—let it be!—
Properly based *Oun*—
Gave us the doctrine of the enclitic *De,*
Dead from the waist down

Robert Browning, "A Grammarian's Funeral" (1855)

In one way, this brief study will be even more specialised than those of Browning's dying Grammarian, since it will discuss only the particle *oun*, traditionally translated "therefore", and only its use in John's Gospel. In another way, however, it is hoped that this study may throw some light on wider aspects of this Gospel and its translation.

The first striking fact about *oun* is how much more frequently it is used in John than in the other Gospels. It is "John's favorite connecting particle".[1] The figures, excluding disputed texts[2], are as follows: Matthew, 56 occurrences; Mark, 4; Luke, 31; John, 191.[3]

This fact is related to the wider differences between the ways in which the four Gospels open new sections of narrative. The following table compares commonly used openings of narrative sections[4] in the UBS Greek New Testament.[5]

	Matthew	**Mark**	**Luke**	**John**
kai (and)	30 (26.3%)	80 (87.9%)	57 (31.7%)	10 (10.9%)
de (and/but)	43 (37.7%)	6 (6.6%)	91 (50.6%)	21 (22.8%)
tote (then)	27 (23.7%)[6]	—	—	—
oun	1 (0.9%)	—	2 (1.1%)	31 (33.7%)

1 R.E. Brown, *The Gospel according to John (i-xii)* (Garden City, New York: Doubleday 1966) 43; compare B.M. Newman and E.A. Nida, *A Translator's Handbook on the Gospel of John* (New York etc.: United Bible Societies 1980), 68.

2 That is, texts in disputed passages (Mk 16.19; Jn 5.4; 8.5), and texts in which the presence of *oun* is disputed (Mt 14.15; Mk 11.31; 12.9; Jn 6.66; 9.10; 10.39; 12.29; 18.31b).

3 These statistics are based on W.F. Moulton and A.S. Geden, *A Concordance to the Greek Testament*, 5th ed revised by H.K. Moulton. Edinburgh: T and T Clark 1978. K. Aland (ed), *Vollständige Konkordanz zum griechischen Neuen Testament* (Berlin and New York: De Gruyter 1978), 2.204 counts 202 occurrences, including disputed texts.

4 That is, excluding opening words attributed to Jesus or others. E. Ruckstuhl, "Johannine Language and Style", in M. de Jonge (ed), *L'Évangile de Jean. Sources, rédaction, théologie* (Gembloux, Belgium: Duculot, and Leuven: Leuven University Press 1977), 125-147, here 140, states that *oun* following a command is "exclusively a narrative feature".

5 It is not suggested that UBS section divisions have any intrinsic authority, but the differences between section openings in the four Gospels tend to confirm that the UBS editors were not biased in favour of any particular opening.

6 Including similar expressions such as "at that time/day/hour".

egeneto[1]	3 (2.6%)	—	23 (12.8%)	—
other[2]	13 (11.4%)	4 (5.5%)	7 (3.9%)	30 (32.6%)

It is clear from these figures that in narrative section openings, (1) Matthew uses expressions of time with distinctive frequency; (2) Mark has an overwhelming preference for the simple connective *kai*[3]; (3) Luke has a preference for *de* and *kai*, but distinctively uses *egeneto*; (4) John has a strong preference for *oun*, but also uses a range of other expressions. If one looks beyond section openings, the impression is reinforced that Matthew has a strong preference for *tote*[4], Mark for *kai*, and John for *oun*.

So what does *oun* mean? Even major commentaries on John give little or no space to the question.[5] The standard authorities offer a bewildering and not always consistent range of options.

(1) The English version of Bauer's *Lexicon*[6] begins its treatment of *oun* with the remark that "its meaning varies with the context, and at times it may be left untranslated." It then identifies the following usages:

1. Inferential, *therefore, consequently, accordingly, then.*
   a. in declarative sentences, e.g. Jn 6.13.
   b. in commands and invitations.
   c. in questions
      α in real questions, e.g. Jn 9.19
      β favourite expressions, e.g. *ti oun*?, Jn 1.21
      γ in rhetorical questions (no example cited from John)
2. In historical narrative,
   a. to resume a subject once more after an interruption[7]
   b. to indicate a transition to something new. So especially in the Fourth Gospel *now, then*, e.g. Jn 4.9, 48; 6.53 etc.
3. "It may be that some traces of the classical usage in which *oun* is emphatic = *certainly, really, to be sure* etc. remain in...the NT", e.g. Jn 20.30.

---

1 Traditionally translated "it came to pass"; usually with *kai* or *de*.

2 For example, "These twelve", Mt 10.5; "While Jesus was still talking to the crowd", Mt 12.46; "Jesus told them another parable", Mt 13.24, 31, 33. Unless otherwise specified, translated biblical quotations follow the New International Version (NIV) Inclusive Language Edition (London etc.: Hodder and Stoughton, 1996 ed).

3 Not only in section openings. See P. Ellingworth, "The Dog in the Night", *BT* 46 (1995) 125-128.

4 90 occurrences in Matthew, against 6 in Mark, 15 in Luke and 10 in John.

5 B. Lindars, *The Gospel of John* (Grand Rapids, Michigan: Eerdmans, and London: Marshall, Morgan and Scott 1972) 45, comments that *oun* is "deprived of its inferential meaning, so that it only means 'next', 'then', or even (at 9.18) 'but'...".

6 W. Bauer, *A Greek-English Lexicon of the New Testament*.translated and adapted by W.F. Arndt and F.W. Gingrich, 2nd ed revised and augmented by F.W. Gingrich and F.W. Danker (Chicago and London: University of Chicago Press 1979). The quotation from the entry on *oun* is abbreviated and lightly adapted.

7 This use is attested already in classical Greek; see H.J. Liddell and R. Scott, *A Greek-English Lexicon* (Oxford: Clarendon, 1968 ed revised by H.S. Jones, henceforward LSJ) under *oun* II.1, suggesting the meaning "as I was saying". Compare F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (Chicago and London: University of Chicago Press, 1961 ed revised by R.W. Funk; henceforward *BDF*), section 451 (1).

4. "*oun* seems also to be used adversatively...in some NT passages, e.g. Jn 9.18, in the sense *but, however*".[1]

5. used with other particles.

(2) The later German edition of the same *Lexicon*[2] closely follows earlier editions, with the important exception that the sections corresponding to 2c, 3, and 4 above are completely omitted. The question of the translation of the Johannine and other texts cited in those sections thus remains open.

(3) H.K. Moulton's Supplement to the 5th edition of Moulton and Geden's *Concordance*[3] lists all occurrences of *oun*, analysed using the following categories:

1. Inference (= Bauer[4] 1)

2. Consequent command or exhortation (≅ Bauer 1b, no examples cited from John)

3. Consequent effect or response (≅ Bauer 3?)

4. Inferential question (= Bauer 1cα)

5. Summary (no examples cited from John)

6. Adversative (but) (= Bauer 4, but see n 14)

7. Continuation or resumption of narrative (= Bauer 2a)

8. Continuation of discussion (= Bauer 2b?)

The question marks above indicate that Moulton's categories do not completely coincide with those of Bauer, Bauer's categories being rather more clearly defined. There are also differences between Bauer and Moulton in their assignment of Johannine texts to their respective categories. Moulton occasionally allows for the possibilities (a) that particular occurrences of *oun* may have a dual function; for example, that Jn 6.30 may be both the continuation of a discussion and an inferential question; and (b) that assignment to a particular category may be doubtful; for example, that Jn 1.22 may be either an inferential question or the continuation of a discussion.

For further light on the question, we turn to

(4) Louw and Nida's *Greek-English Lexicon.*[5] Here *oun* is assigned to two domains, and to two subdomains within one of them. Nida and Louw's definitions are as follows:

Section 89.50 (Relations: Result). *Oun* and *menoun* are described as "markers of result, often implying the conclusion of a process of reasoning—'so, therefore, consequently, accordingly, then, so then' ", for example Jn 6.13, "therefore they gathered and filled twelve baskets with pieces" (= Bauer 1a, Moulton 3; both cite this text).

---

1 This meaning is however contested in *BDF* 451(1).

2 W. Bauer, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments...*, 6th ed, K. Aland and B. Aland (eds). Berlin and New York: De Gruyter 1988.

3 See n 3; here 1105f.

4 References to the English edition (n 7 above).

5 J.P. Louw and E.A. Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains* (2 vols, New York: United Bible Societies 1988), 1.783b-784a, 812a, 794b; 2.179.

Section 91.7 (Discourse Markers: Markers of Emphasis). *Dēpou* and *oun* are described as "markers of somewhat greater emphasis (in comparison with *men*, *ge*, and *de*)—'surely, indeed, then' " (= Bauer 3; no example cited from John).

Section 89.127 (Relations: Contrast). *Oun* is described as "a marker of relatively weak contrast—'but' ", with the example of Jn 9.18, translated "but the Jews did not believe that he was blind" (= Bauer 4, Moulton 6; both cite this text; compare Lindars, n 11 above). But Louw and Nida add: "In a context such as Jn 9.18, *hoti* [sic: read *oun*] may also serve as a type of transition" (= Bauer 2b?, Moulton 7?).

It is at least clear from this preliminary survey that the traditional translation "therefore" by no means fits all occurrences of *oun* in John. One is tempted to go to the other extreme, and conclude that John uses *oun* so frequently, and apparently so indiscriminately, that it is almost emptied of meaning,[1] so that translators may safely ignore it. As Bauer, quoted above, remarks more moderately: "*at times* [our emphasis] it may be left untranslated."

Before, however, we leap to the conclusion that John's use of *oun* is no more than the writer's equivalent of a nervous tic, it should be noted that there are long passages, especially Jesus' speeches and the evangelist's comments, in which *oun* is not used at all.[2]

In approaching the question of John's distinctive usage of *oun*, it is useful to compare how standard translations of different types have treated the matter. We choose for this purpose the Revised Standard Version (RSV, NT 1946), a traditional formal correspondence translation; the New International Version (see n 8), a moderately formal correspondence translation; and the Good News Bible (Today's English Version, GNB, 2nd British edition 1994), a dynamic or functional equivalence translation. Their renderings of 197 occurrences of *oun* in John may be summarised as follows:

	RSV	NIV	GNB	Total
So	48	22	30	100
so	5	2	5	12
Then	19	23	18	60
then	19	3	9	31
Therefore	1	5	0	6
therefore	8	1	0	9
Finally	0	5	0	5
Now	5	4	1	10
Thus	0	1	0	1
others	1	16	6	23
not translated	91	115	128	334
Total	**197**	**197**	**197**	**591**

1 LSJ similarly note that a form of *oun* "is frequently inserted by Herodotus [5th century BC] (sometimes without any discernible meaning)"; but Herodotus' usage is otherwise quite different from John's.

2 Notably 1.1-20; 2.23—3.24; 5.20-47; 10.8-23, and especially 13.32—16.16; 16.22—8.2; also 1 and 2 John. *BDF* 462(1) notes that there are 65 sentences in John which begin with no connective particle (asyndeton).

From these figures the following immediate conclusions can be drawn:
(1) In all three versions, by far the greatest group of occurrences is that in which *oun* is not translated.
(2) Otherwise, "so" and "then" are the most popular translations.
(3) RSV shows a tendency to avoid placing "then" at the beginning of the sentence, possibly under the influence of the Greek, in which *oun* regularly occurs in second position. The effect is in some cases slightly unnatural, for example in 6.52, "The Jews then disputed among themselves" (so the New Revised Standard Version [NRSV] 1989).
(4) "Therefore" is not a favoured translation. It is in fact not used anywhere in GNB, presumably because the translators did not consider this word part of common language. None of the three versions cited finds many instances of *oun* used to indicate a logical consequence or conclusion.
(5) Perhaps surprisingly, it is NIV which adopts the greatest variety of translations of *oun*. "Finally" is used in NIV to introduce the last of a series of questions, for example at 1.22 and 9.17.
(6) The category "others", largest in NIV, includes some cases of restructuring which may represent attempts to render *oun*, though this is not always certain; for example, "At this", 6.41.

Two additional comments may be inserted at this point. First, the frequency of John's use of *oun* appears to be idiolectic, that is, distinctive of the writer's[1] personal way of writing. His usage may even have been open to the same criticism as the over-use of "so" in some forms of modern English[2] — though in the case of a dead language we can never know.

Secondly, one of the more popular English translations of *oun*, namely "then", has some of the ambiguity of *oun* itself. The reader of the translation may not always be clear whether "then" means "at that time" (a natural rendering of Matthew's favourite *tote*, but not of *oun*), or whether it is a less emphatic and/or lower register equivalent of "therefore".[3]

It is time to look in more detail at individual occurrences of *oun* in John. It is already clear, firstly, that John's use of the term is in some respects distinctive; and secondly, that a wide range of meanings has been proposed for the term. We shall therefore start from the general presupposition that *oun* in John indicates some kind of relation between propositions.

A study of each occurrence of *oun* in John leads to the following results:
(1) By far the greatest number of occurrences are found in *narrative*[4]. Exceptions are found where the speakers are Jesus (6.62; 8.24, 36, 38; 12.50; 13.14; 16.22; 18.8), the Jews (1.21, 25; 9.19b), John the Baptist (3.29), and the Samaritan woman (4.11), and in one comment by the evangelist (2.2).

---

1 We do not enter into the question of whether differences of usage in different parts of John's Gospel (see n 20) correspond to different sources or stages of redaction.

2 See the interesting "Usage Note" on "so" in *The American Heritage Dictionary of the English Language* (Boston and New York: Houghton Mifflin, 3rd ed 1992), 1798a.

3 In 3Jn 8, the only occurrence in the Johannine epistles, RSV and NIV translate "therefore", and GNB "then".

4 See n 3.

(2) Over half the occurrences relate to what immediately precedes. The pairs of items linked by *oun* are extremely varied, and follow no discernible pattern. The most frequent pairs include:

1. statement and question: "He said to them, 'I have food to eat that you know nothing about.' *Then*[1] his disciples said to one another, 'Could someone have brought him food?' " (4.32-33)

2. imperative and response: " 'Come,' he replied, 'and you will see.' *So* they went and saw...". (1.39)

3. question and answer: "Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?' [*So*] Jesus said to them, 'I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.' " (6.52-53)

4. event and response: "So the man went and washed, and came home seeing. [*So*] [h]is neighbours and those who had formerly seen him begging asked, 'Isn't this the same man who used to sit and beg?' " (9.7b-8)

5. statement and response: " '...I am from him and he sent me.' *At this* they tried to seize him...". (7.29-30)

6. *Oun* within a discourse is used twice to relate figurative language to its literal interpretation or effect: " 'The friend who attends the bridegroom...is full of joy when he hears the bridegroom's voice. [*So*] that joy is mine...' ". (3.29) " 'A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. *So* with you...' ". (16.21-22)

7. Twice, *oun* is used to indicate a relation between cause and effect: "Many of the Samaritans...believed in him.... So when the Samaritans came to him, they urged him to stay with them...". (4.39-40) " 'Now a slave has no permanent place in the family, but a son belongs to it for ever. *So* if the Son sets you free, you will be free indeed.' " (8.35-36)

8. At least twice[2] the context suggests adversative force[3]: " 'I am telling you what I have seen in the Father's presence, and [or *but*] you do what you have heard from your father.' " (8.38) "...Peter had to wait outside at the door. [*But*] [t]he other disciple...brought Peter in." (18.16)[4]

In these and many other occurrences, *oun* links its own clause to what immediately precedes. These occurrences are so numerous and diverse that their discourse significance is minimal. The obligation to translate *oun* in such cases is accordingly at its lowest level. Translators should therefore:

1. recognise that *oun* marks a relation above the sentence level,

2. consider what that relation is,

3. allow for the fact that John's use of *oun* is abnormally high; then

---

1 Translations of *oun* are italicized, and placed in square brackets if not included in NIV.

2 Also possibly 9.18; see 136, n 3.

3 See the English edition of Bauer, section 4, quoted above.

4 A problem with translating *oun* in this text is that v 16a also contrasts with v 15, so NIV begins v 16 appropriately with "But".

4. decide, case by case, whether the receptor language requires *oun* to be translated, and

5. if so, how.

(3) One degree higher in the discourse hierarchy are the fewer, but still relatively numerous, occurrences where *oun* relates to a statement or event which occurs, not immediately preceding the *oun* clause, but a verse or two earlier.[1] Examples include the following:[2]

> To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!" [His disciples remembered that it is written: "Zeal for your house will consume me."] *Then* the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?" (2.16-18)

> When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone to the town to buy food.) [*So*] Samaritan woman said to him, "You are a Jew...". (4.7-9)

> Jesus said, "Make the people sit down." [There was plenty of grass in that place, and they sat down, about five thousand of them.] *Jesus then* took the loaves.... (6.10-11)

> ...one of his disciples, Judas Iscariot...objected, "Why wasn't this perfume sold and the money given to the poor?...". [He did not say this because he cared about the poor but because he was a thief...]. [*So*,] "Leave her alone," Jesus replied.... (12.4-7)

Sometimes the understanding, and therefore the translation, of a passage is affected by whether *oun* is seen as linking to what immediately precedes, or to something earlier. For example, 11.4-6 reads (following NIV as usual, but with *oun* not translated for the time being):

> [4]When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." [5]Jesus loved Martha and her sister and Lazarus. [6]When *oun* he heard that Lazarus was sick, he stayed where he was two more days.

If we think that v 6 relates directly to v 5, we shall translate *oun* as "Yet", as in NIV and GNB. But another interpretation is at least possible: namely, that it was in order to make the miracle show God's glory more clearly that Jesus waited "two more days" before going to Bethany. In that case, v 5 is an aside, and *oun* means something like "as I was saying."[3]

Translators of these and similar occurrences should consider carefully whether their language has means of indicating that a narrative is resumed after an aside or similar break. If such resources are available in the receptor language, translators should consider using them to translate *oun*.

---

1 See E. Wendland, "Digressions in Genesis and John. How to recognize and translate them." *Notes on Translation* 94 (1983) 22-53; M.-É. Boismard, "Un procédé rédactionnel dans le quatrième évangile: la *Wiederaufnahme*." In M. de Jonge (ed), *L'Évangile de Jean. Sources, rédaction, théologie.* (Gembloux, Belgium: Duculot, and Leuven: Leuven University Press 1977), 235-241.

2 Where appropriate, we place the aside in square brackets. Round brackets form part of the NIV text.

3 See 136, n 5. NRSV reaches a similar conclusion by a more dynamic-equivalent route, making v 5 not an aside but a concession: "*Accordingly*, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer...".

(4) The use of *oun* at the highest discourse level involves occurrences which normally mark a relation between longer stretches of text than a couple of verses. These include occurrences which mark a new phase of a narrative, only distantly (but still recognisably) related to what precedes. Each of these cases calls for comment.

In 3.25, *egeneto oun*, "so it happened", introduces an argument between some of John's disciples and a Jew. This theme is not developed, but serves to introduce John's testimony to Jesus in vv 27-30 or 36.[1] V 25 is not directly related to v 24, which NIV correctly places in parentheses. It is however rather loosely related to the description in vv 22-23 of the joint ministry of John and Jesus in Judea.

4.1 may be literally translated: "*So* as Jesus learned that the Pharisees had heard that Jesus was making and baptising more disciples than John...". There is no direct relation between this verse and vv 27-36. There are however points of contact between the Pharisees' fear of Jesus' growing influence in this verse, and the similar reaction of John's disciples in 3.26.

5.18 "[*So*] [f]or this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God", has links in two directions. V 18b relates directly to Jesus' statement in v 17: " 'My Father is always at his work to this very day, and I, too, am working.' " But the objection that Jesus is breaking the Sabbath relates, via the passing mention in v 16, to the statement in v 9b that it was on a Sabbath that Jesus had healed the paralysed man.

5.19 "[*So*] Jesus gave them this answer..." introduces a speech which continues unbroken until the end of the chapter (v 47). The speech develops the theme of Jesus' relationship with his Father, introduced in v 17. But there has been no dialogue between Jesus and his opponents since 2.18-20. 5.19 relates rather to the persecution of Jesus mentioned in vv 16 and 18a. No doubt the evangelist implies that Jesus came to know the charges against him, but he does not say so explicitly.[2] A possible translation of v 19b would therefore be: "Jesus responded to the Jews by saying...".

6.5 "[*So*] when Jesus looked up and saw a great crowd coming towards him...". These words relate the approach of the crowd (v 2) to Jesus' response, initially negative (v 5b, explained by the evangelist's comment in v 60), but in the wider context (the feeding of the five thousand, vv 10-15) positive.

In 10.7, 39[3]; 11.38; 18.7, 33; 20.21, *oun* is used together with *palin* "again", to link the *oun* clause with an earlier occurrence of the same kind. Thus 10.7 relates primarily to vv 1-2; 10.39 to v 31; 11.38 to v 33b; 18.7 to v 4; 18.33 to v 29; 20.21 to v 19b. In such cases, *oun* may be considered as overlapping in meaning with *palin*, and need not be separately translated.

---

1 As the NIV note on v 36 states, interpreters differ on whether vv 31-36 are part of John's speech or a comment by the evangelist.

2 C.K. Barrett, *The Gospel according to St John* (London, SPCK, 2nd ed 1978), 199, commenting on 2.18, notes that corresponding Hebrew and Aramaic expressions "may introduce a speech that is in no sense a response to another."

3 *Oun* is placed in square brackets in current editions of the Greek text.

In 11.20, "[*So*] when Martha heard that Jesus was coming ...", the verb translated "was coming" refers back to v 17a, literally "*So* Jesus coming...".

12.1 is literally: "*So* six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead." "came" must imply "returned", since 11.53 has mentioned Jesus' withdrawal to a village called Ephraim. The reference is thus to Jesus' previous arrival in Bethany (11.17), before the raising of Lazarus.

In 12.9, "*Meanwhile*" points the reader back, beyond the anointing of Jesus, to his arrival at Bethany in v 1. In this context, "meanwhile" is an excellent translation of *oun*. Translators in other languages should look for means of picking up a narrative after an incident which is more than a brief aside. Similarly NIV's "Now" in 12.17 refers back to the previous mention of the crowd in v 9.[1]

Oun in 18.12 has the same function: literally "Then the detachment of soldiers...arrested Jesus." "Then" here does not mean "at that time", or even "the next thing that happened was...". It refers back to the mention in v 3 of soldiers and others involved in Jesus' arrest. Similarly in 18.28, *oun* (NIV "*Then*") points the reader back, beyond Peter's second and third denials (vv 25-27), to the movements of Jesus under arrest, most recently in v 24, and earlier in v 13.

In 19.23, literally "*So* the soldiers, when they crucified Jesus...", *oun* refers most directly to the previous mention of soldiers in v 16b, and also to the crucifixion itself in v 18a.

Finally, in 21.7a, "*Then* the disciple whom Jesus loved said to Peter, 'It is the Lord!' ", relates by contrast to v 4b, "...the disciples did not realise that it was Jesus."

This article has focussed on the translation of one small Greek word in John's Gospel. It has suggested that, like some other connectives such as those translated "and", "but", or "then", *oun* is *primarily* a discourse marker. We have not found a temporal component to be part of the meaning of *oun*. *Oun* may serve to link one sentence with the one which immediately precedes; it may pick up the narrative after a brief aside; or it may indicate a link over a larger unit. The context will usually indicate the discourse level at which a particular occurrence of *oun* is operating. If, in the immediate context, there are other indications that a new section is beginning, for example, indications of a change of place, time, or participants, then *oun* is likely to be functioning at a higher level of discourse.

1 In v 9, some manuscripts read "the crowd", but the context suggests that it is no longer the same (believing) crowd mentioned in 11.42.