

## Word Study on the Greek word μένω (men- oh) - as used in the Gospel of John

*As with most translations, the New Revised Standard Version does not translate the Greek word μένω (men- oh) consistently throughout the New Testament, or even within the Gospel of John. This variation in translation is done to make each sentence as clear as possible in English.*

*However, because the word is translated several different ways, readers are not able to see the intention of the author(s) to create a theme which is carried through the book. That is definitely the case with the word μένω (men- oh) in John.*

*This list is being provided to aid in our study of the Gospel of John on Sunday mornings, January through April 2014. Each place that μένω (men- oh) occurs is listed below – and the English words used to translate it are in **BOLD, ALL CAPS**.*

	<b>King James Version (or Authorized Version)</b> <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i>	<b>New Revised Standard Version</b> <i>This is the version most often used in worship at St. John's.</i>
John 1:32	And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it <b>abode</b> upon him.	<sup>32</sup> And John testified, "I saw the Spirit descending from heaven like a dove, and it <b>REMAINED</b> on him.
John 1:33	And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and <b>remaining</b> on him, the same is he which baptizeth with the Holy Ghost.	<sup>33</sup> I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and <b>REMAIN</b> is the one who baptizes with the Holy Spirit.'

	<p><b>King James Version (or Authorized Version)</b>  <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i></p>	<p><b>New Revised Standard Version</b>  <i>This is the version most often used in worship at St. John's.</i></p>
John 1:38	<p>Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where <b>dwellest</b> thou?  <b>G3306</b></p>	<p><sup>38</sup>When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you <b>STAYING</b>?"</p>
John 1:39	<p>He saith unto them, Come and see. They came and saw where he <b>dwelt</b>, and <b>abode</b> with him that day: for it was about the tenth hour.</p>	<p><sup>39</sup>He said to them, "Come and see." They came and saw where he was <b>STAYING</b>, and they <b>REMAINED</b> with him that day. It was about four o'clock in the afternoon.</p>
John 2:12	<p>After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they <b>continued</b> there not many days.</p>	<p><sup>12</sup>After this he went down to Capernaum with his mother, his brothers, and his disciples; and they <b>REMAINED</b> there a few days.</p>
John 3:36	<p>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God <b>abideth</b> on him.</p>	<p><sup>36</sup>Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must <b>ENDURE</b> God's wrath.</p>
John 4:40	<p>So when the Samaritans were come unto him, they besought him that he would <b>tarry</b> with them: and he <b>abode</b> there two days.</p>	<p><sup>40</sup>So when the Samaritans came to him, they asked him to <b>stay</b> with them; and he <b>STAYED</b> there two days.</p>
John 5:38	<p>And ye have not his word <b>abiding</b> in you: for whom he hath sent, him ye believe not.</p>	<p><sup>38</sup>and you do not have his word <b>ABIDING</b> in you, because you do not believe him whom he has sent.</p>
John 6:27	<p>Labour not for the meat which perisheth, but for that meat which <b>endureth</b> unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.</p>	<p><sup>27</sup>Do not work for the food that perishes, but for the food that <b>ENDURES</b> for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal."</p>

	<p><b>King James Version (or Authorized Version)</b>  <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i></p>	<p><b>New Revised Standard Version</b>  <i>This is the version most often used in worship at St. John's.</i></p>
John 6:56	He that eateth my flesh, and drinketh my blood, <b>dwelleth</b> in me, and I in him.	<sup>56</sup> Those who eat my flesh and drink my blood <b>ABIDE</b> in me, and I in them.
John 7:9	When he had said these words unto them, he <b>abode</b> still in Galilee.	<sup>9</sup> After saying this, he <b>REMAINED</b> in Galilee.
John 8:31	Then said Jesus to those Jews which believed on him, If ye <b>continue</b> in my word, then are ye my disciples indeed;	<sup>31</sup> Then Jesus said to the Jews who had believed in him, "If you <b>CONTINUE</b> in my word, you are truly my disciples.
John 8:35	And the servant <b>abideth</b> not in the house for ever: but the Son <b>abideth</b> ever.	<sup>35</sup> The slave does not <b>HAVE A</b> permanent <b>PLACE</b> in the household; the son <b>HAS A PLACE</b> there forever.
John 9:41	Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin <b>remaineth</b> . <b>G3306</b>	<sup>41</sup> Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin <b>REMAINS</b> .
John 10:40	And went away again beyond Jordan into the place where John at first baptized; and there he <b>abode</b> . <b>G3306</b>	<sup>40</sup> He went away again across the Jordan to the place where John had been baptizing earlier, and he <b>REMAINED</b> there.
John 11:6	When he had heard therefore that he was sick, he <b>abode</b> two days still in the same place where he was.	<sup>6</sup> after having heard that Lazarus was ill, he <b>STAYED</b> two days longer in the place where he was.
John 12:24	Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it <b>abideth</b> alone: but if it die, it bringeth forth much fruit.	<sup>24</sup> Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it <b>REMAINS</b> just a single grain; but if it dies, it bears much fruit.

	<b>King James Version (or Authorized Version)</b> <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i>	<b>New Revised Standard Version</b> <i>This is the version most often used in worship at St. John's.</i>
John 12:34	The people answered him, We have heard out of the law that Christ <b>abideth</b> for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?	<sup>34</sup> The crowd answered him, "We have heard from the law that the Messiah <b>REMAINS</b> forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"
John 12:46	I am come a light into the world, that whosoever believeth on me <b>should</b> not <b>abide</b> in darkness.	<sup>46</sup> I have come as light into the world, so that everyone who believes in me <b>SHOULD</b> not <b>REMAIN</b> in the darkness.
John 14:10	Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that <b>dwelleth</b> in me, he doeth the works.	<sup>10</sup> Do you not believe 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; but the Father who <b>DWELLS</b> in me does his works.
John 14:16	And I will pray the Father, and he shall give you another Comforter, that he may <b>abide</b> with you for ever;	<sup>16</sup> And I will ask the Father, and he will give you another Advocate, <b>TO BE WITH</b> you forever.
John 14:17	Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he <b>dwelleth</b> with you, and shall be in you.	<sup>17</sup> This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he <b>ABIDES</b> with you, and he will be in you.
John 14:25	These things have I spoken unto you, <b>being yet present</b> with you.	<sup>25</sup> I have said these things to you while I <b>AM STILL WITH</b> you.
John 15:4	<b>Abide</b> in me, and I in you. As the branch cannot bear fruit of itself, except it <b>abide</b> in the vine; no more can ye, except ye <b>abide</b> in me.	<sup>4</sup> <b>ABIDE</b> in me as I abide in you. Just as the branch cannot bear fruit by itself unless it <b>ABIDES</b> in the vine, neither can you unless you <b>ABIDE</b> in me.

	<p><b>King James Version (or Authorized Version)</b>  <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i></p>	<p><b>New Revised Standard Version</b>  <i>This is the version most often used in worship at St. John's.</i></p>
John 15:5	I am the vine, ye are the branches: He that <b>abideth</b> in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.	<sup>5</sup> I am the vine, you are the branches. Those who <b>ABIDE</b> in me and I in them bear much fruit, because apart from me you can do nothing.
John 15:6	If a man <b>abide</b> not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.	<sup>6</sup> Whoever does not <b>ABIDE</b> in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.
John 15:7	If ye <b>abide</b> in me, and my words <b>abide</b> in you, ye shall ask what ye will, and it shall be done unto you.	<sup>7</sup> If you <b>ABIDE</b> in me, and my words <b>ABIDE</b> in you, ask for whatever you wish, and it will be done for you.
John 15:9	As the Father hath loved me, so have I loved you: <b>continue</b> ye in my love.	<sup>9</sup> As the Father has loved me, so I have loved you; <b>ABIDE</b> in my love.
John 15:10	If ye keep my commandments, ye shall <b>abide</b> in my love; even as I have kept my Father's commandments, and <b>abide</b> in his love.	<sup>10</sup> If you keep my commandments, you will <b>ABIDE</b> in my love, just as I have kept my Father's commandments and <b>ABIDE</b> in his love.
John 15:11	These things have I spoken unto you, that my joy <b>might remain</b> in you, and that your joy might be full.	<sup>11</sup> I have said these things to you so that my joy <b>MAY BE</b> in you, and that your joy may be complete.
John 15:16	Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit <b>should remain</b> : that whatsoever ye shall ask of the Father in my name, he may give it you.	<sup>16</sup> You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will <b>LAST</b> , so that the Father will give you whatever you ask him in my name.

	<p><b>King James Version (or Authorized Version)</b>  <i>The primary concordance of the Greek used in the New Testament from which this list was created, is indexed to the King James Version. This is one of the few remaining ways that mainline church leaders use the King James – when looking up usage of a particular Greek (or Hebrew) word.</i></p>	<p><b>New Revised Standard Version</b>  <i>This is the version most often used in worship at St. John's.</i></p>
John 19:31	<p>The Jews therefore, because it was the preparation, that the bodies <b>should not remain</b> upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.</p>	<p><sup>31</sup>Since it was the day of Preparation, the Jews <b>DID</b> not <b>WANT</b> the bodies <b>LEFT</b> on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.</p>
John 21:22	<p>Jesus saith unto him, If I will that he <b>tarry</b> till I come, what is that to thee? follow thou me.</p>	<p><sup>22</sup>Jesus said to him, "If it is my will that he <b>REMAIN</b> until I come, what is that to you? Follow me!"</p>
John 21:23	<p>Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he <b>tarry</b> till I come, what is that to thee?</p>	<p><sup>23</sup>So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If it is my will that he <b>REMAIN</b> until I come, what is that to you?"</p>