

Notes on the Greek New Testament
Week 216 – John 8:39-9:12

Day 1076: John 8:39-47**Verse 39**

Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·

τεκνον, ου n child; pl descendants

Cf. Rom 2:28f.; 9:6f., also Matt 3:9 and Jer 9:25-26. True descent from Abraham is marked by character not lineage.

The text as read is a mixed conditional sentence, ἐστε (instead of ἦτε) perhaps giving a stronger sense: 'If you really are Abraham's children, you will be doing the works of Abraham' (so Metzger, 225). Some MSS correct ἐστε to ἦτε, and others (including P⁶⁶ B*) read ποιεῖτε, an imperative, 'If you are children of Abraham, do the works of Abraham'; while this latter reading is quite possible, the conditional sentence perhaps suits the context better.

Verse 40

νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

ζητεω see v.37.

ἀληθεια, ας f truth, reality

λελάληκα Verb, perf act indic, 1 s λαλεω speak, talk

τοῦτο Ἀβραάμ οὐκ ἐποίησεν Their conduct "is totally opposed to everything known about Abraham, whose life was marked by faith in and obedience to God's word (cf. Gen 12:1-4; 22:15-18)." Beasley-Murray.

Verse 41

ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν θεόν. πορνεια, ας f sexual immorality

Carson comments, "It is not at all impossible that the Jews are alluding to the irregularities connected with Jesus' birth. From their perspective, he displays considerable cheek to talk about paternity: *they* were not born of fornication (wink, wink). If this is a correct reading, then it is a further instance of Johannine irony, irony which extends beyond the virginal conception of Christ (cf. notes on 6:42) to the question of his ultimate origin in the Father (1:1-18; 3:17)."

Beasley-Murray, however, argues, "Their language echoes that of Hosea, who had likened Israel's idolatry to spiritual harlotry and described the individual Israelites as 'children of fornication' (τέκνα πορνείας) [Hosea 1:2]. These Jews dissociate themselves from that judgment." He considers that "The context and OT background ... sufficiently account for the language."

γεγεννήμεθα Verb, perf pass indic, 1 pl
γενναω be father of, give birth to; pass
be born

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

The Jews' claim that *they* have God as their Father is another touch of Johannine irony: it is Jesus who was born of God and is the Son of God.

Verse 42

εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπὸ ἐμῶν ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

ἀγαπαω love, show love for

ἂν particle indicating contingency

"ἐξῆλθον denotes the departure of Jesus ἐκ τοῦ θεοῦ, ἦκω his arrival in the world." Barrett.

ἦκω come, have come

"Knowing with absolute certainty that he himself has come from God and has been sent by him (this recurring emphasis on Jesus' functional subordination harks back to 5:19ff.), Jesus can only conclude that if the Jews do not enthusiastically embrace him and love him, it must be because they themselves do not know the Father (cf. 1 Jn 5:1)." Carson.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι ἐκεῖνος, η, ο demonstrative adj. that [one], he

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send

"Once more the mission of Jesus is emptied of every suggestion of self-will or self-seeking. This is a very common and essential Johannine emphasis; see especially 5:19-30 and the notes. Jesus did not come into the world of his own accord; he came because he was sent." Barrett.

Verse 43

διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;
ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

λαλία, ας f what is said

ἐμος, η, ον 1st pers possessive adj my,
mine

δυναμαι can, be able to

Barrett says that the meanings of the two words λαλία and λογος must here be distinguished if this verse is to make sense. "λαλία is audible speech, the spoken word ...; the Jews fail to understand the sayings they hear... This is because they cannot grasp and obey (for this use of ἀκούειν see on 5:24) Jesus' *message*, the divine Word which he bears (and indeed is)."

Verse 44

ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,
ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή-
τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι
ψεῦστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

διαβολος, ου m the devil

Cf. 1 Jn 3:8.

ἐπιθυμία, ας f desire, longing, lust

θελω wish, will

ἀνθρωποκτονος, ου m murderer

ἀρχη, ης f beginning

Because he robbed Adam of immortality. The devil brought death into the world but Jesus brings life (cf. Rom 5:12). These Jews, however, will not embrace Jesus. Hence they show which side they are on.

ἀληθεια, ας f see v.40.

ἔστηκεν Verb, imperf act indic, 3 s στήκω
stand

οὐκ ἔστηκεν, read by P⁶⁶ & B* c D etc, is the imperfect of στήκω, lit. 'was not standing,' describing a perpetual condition. οὐκ ἔστηκεν, read by P⁷⁵ B³ K P etc, is the perfect of ἵστημι with a present meaning, 'does not stand.' Beasley-Murray comments, "The former is not to be interpreted as referring to a fall of Satan, which would be more fitly expressed through an aorist; such a thought lies outside the scope of the saying."

ὅταν when, whenever, as often as

λαλεω see v.40

ψευδος, ους n lie, untruth

ἰδιος, α, ον one's own

He acts in character.

λαλεω speak, talk

ψευστης, ου m liar

"The construction is very harsh but it seems that there is no acceptable alternative to the rendering 'he is a liar and the father of it [that is, of the lie, or falsehood]'." Barrett.

Verse 45

ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ
πιστεύετε μοι.

They cannot believe Jesus because he speaks the truth and they, like their father the devil, are lovers of lies.

Carson comments, "This explains unbelief.

What is *not* explained in this verse is belief. If even the genuine disciples were once members of the fallen and rebellious world, until 'chosen out of the world' by Jesus (15:19), how did *they* come to believe the truth at a time in their lives when the truth itself would have evoked unbelief? The passage does not say; the answer has in fact been provided in John 6, and will be repeated in 8:47. What was necessary was that the Father draw them (6:44), that they can be given to the Son (6:37), that they be taught by God (6:45) and chosen by Jesus (6:70). The need for the strong divine initiative emphasised in John 6 is powerfully explained in John 8. From an evangelistic point of view, this combination of themes strips away any ground of boasting or arrogance from those who do believe, while it challenges and threatens unbelievers at the very core of their being, insistently demanding that they reconsider the direction and entire array of values that have stamped their life to this point."

Verse 46

τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

ἐλεγχω show (someone his) fault, prove guilty, condemn

For ἐλεγχειν περι cf. 16:8. For the question Jesus asks, cf. 18:23.

ἁμαρτια, ας f sin

"His life and his teaching are one – he embodies in life the truth he proclaims from God." Beasley-Murray.

Verse 47

ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

ῥημα, ατος n word, thing, matter

"Only he who is from God (cf. v.42) hears the words of God. The Jews do not hear the word of Jesus (v.43) because they are not from God but from the devil." Barrett.

Beasley-Murray comments, "They who surrender themselves to the father of lies render themselves insensible to the truth, and so manifest their real paternity (cf. 1 John 4:5–6)."

Day 1077: John 8:48-53**Verse 48**

Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

Σαμαριτης, ου m Samaritan

"The charge that Jesus is a Samaritan is unique to this passage, and its precise significance uncertain... It is clear that the charges of being a Samaritan and of being possessed were linked, and were prompted by the denials of Jesus that these Jews were children of Abraham and of God as well as his own claim to being the One Sent by God." Beasley-Murray.

δαιμονιον, ου n demon, evil spirit

In John, the charge seems to mean little more than madness (cf. Jn 7:20; 8:48,52; 10:20).

Verse 49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

τιμαω honour, regard, reverence

ἀτιμαζω treat shamefully, dishonour

Verse 50

ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

ζητεω see v.37

δοξα, ης f glory; praise, honour

κρινω judge

The father seeks the glory of Christ and judges those who do not give proper honour to him. Beasley-Murray comments, "Jesus depicts a court scene in which he and his adversaries appear before God; since God even now 'honours' him, he will certainly vindicate the truth of his testimony and condemn his accusers for rejecting it. The picture receives a universal setting in 16:9–11, after the world has given its judgment upon Jesus through the cross and he has ascended to the Father."

Verse 51

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

ἀμὴν ἀμὴν λέγω ὑμῖν cf. 1:51.

ἐαν if

τίς, τί acc τινά, τί gen τινός dat τινί enclitic pronoun and adj anyone, anything

ἐμος, η, ον 1st pers possessive adj my, mine

τηρεω keep, observe, maintain

τίς τὸν ἐμὸν λόγον τηρήσῃ cf. v. 31.

θανατος, ου m death

θεωρήσῃ Verb, aor act subj, 3 s θεωρεω see

I.e. experience (see v.52).

αἰων, αἰωνος m age, eternity

"Those who keep Jesus' word (14:23f.; 17:6) will escape judgement because they have already passed from death to life." Barrett. Beasley-Murray comments, "The assurance relates to life which physical death cannot extinguish, and so to the death of the spirit; the believer receives eternal life, i.e., the life of the kingdom of God, over which death has no power and which is destined for resurrection. The thought is exactly that of 11:26 and is otherwise expressed in 5:24; 6:47, and assumed in 6:63, 68."

Verse 52

εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνωκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφήται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

εἶπον Verb, aor act indic, 1s & 3pl λεγω

Beasley-Murray writes, "νυν here has the force of 'now really'; so Bauer, *Lexicon* (2nd ed), 545–46, section 2."

ἐγνωκαμεν Verb, perf act indic, 1 pl

γινωσκω

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνήσκω die, face death

γεύσῃται Verb, aor midd dep subj, 3 s

γευομαι taste, experience

θανάτος, ου m death

Verse 53

μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

μείζων, ον and μείζοτερος, α, ον (comp of μεγας) greater

πατρὸς ἡμῶν is omitted in some Western MSS (D etc), perhaps through a feeling that the statement clashes with v 44.

"The craziness of the saying is emphasized by the Jews in adducing the holiest of their forefathers, Abraham, and all who have spoken in God's name, as men who yet experienced death like the rest of humankind. Whom then is Jesus making himself?" Beasley Murray.

The phrase μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ is another example of Johannine irony. The form of the question expects a negative answer. Beasley-Murray comments, "With the question, 'You aren't greater than our father Abraham and the prophets, are you?' (cf. 4:12), the Evangelist expects his readers to answer in both cases, 'Yes, of course!'"

ὅστις, ἥτις, ὅ τι who, which
σεαυτου, ης reflexive pronoun yourself

τίνα σεαυτὸν ποιεῖς; is not 'Who do you think you are?' (so NIV), but rather, 'Whom do you make yourself out to be?' Barrett comments, "Once more the Jews simply invert the truth. Jesus does not make himself someone; rather he empties himself of all personal dignity and emphasises his obedience to and dependence upon God (vv. 28, 38, 42, 50), that God may be all."

Day 1078: John 8:54-59**Verse 54**

ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν·

δοξάζω praise, honour, glorify, exalt

δοξα, ης f see v.50

οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 5:23; 8:50; 17:1, 4f.

ἡμῶν is direct discourse, ὑμῶν indirect; the former is more likely to be original (Metzger).

Carson comments, "From Jesus' perspective, the irony is that his opponents claim God as their own, but they display no knowledge of this God's profound commitment to glorify his unique Son (cf. 5:37ff.). The nature of that glorification (cf. notes on 1:14), of course, is not in the public display some might have appreciated, but in the ignomy of the cross and consequent return to the glory the Son enjoyed with the Father before the world began (17:5)."

Verse 55

καὶ οὐκ ἐγνωκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

ἐγνωκατε Verb, perf act indic, 2 pl

γινωσκω

καὶ (καὶ ἐὰν) even if, and if, even

εἶπω Verb, aor act subj, 1 s λεγω

ἔσομαι Verb, fut indic, 1 s εἶμι

ὅμοιος, α, ον like, of the same kind as

ψευστης, ου m liar

τηρεω see v.51

Knowledge of God and obedience go hand in hand – a particular theme of the Johannine literature.

Verse 56

Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s

ἀγαλλιαω be extremely joyful or glad

ἠγαλλιάσατο ἵνα is rendered by Blass-Debrunner (§ 392, 1a): 'He longed with desire, rejoiced that he was to see,' and is so adopted by most recent scholars and in most recent translations. Others view the ἵνα as explaining the ground of the joy: 'he rejoiced in that he saw,' or 'he rejoiced to see' (so Bauer, 131; Hoskyns, 347; Barrett, 351, who cites the modern Gr. χαίρομαι να σε θεωρῶ, 'I'm glad to see you'). Turner's view is similar, regarding it as an instance of the causal use of ἵνα: 'rejoiced because he saw' (Moulton, *Grammar* 3:102).

ἴδῃ Verb, aor act subj, 3 s ὄραω see, observe, perceive, recognise

εἶδεν Verb, aor act indic, 3 s ὄραω

ἐχάρη Verb, aor pass dep indic, 3 s χαίρω rejoice, be glad

There are three main interpretations of this verse:

- i) Abraham had some vision or foresight of what God was to do through the Messiah. This receives some support from Rabbinic literature.
- ii) Abraham saw Christ's day after his death when he was in Paradise – so Lindars, Sanders. Sanders says that this does justice to the two halves of the statement which are not then mere repetition.
- iii) 'my day' is the day of fulfilment of the promises made to Abraham, i.e. the birth of Isaac.

Of these, the first alternative is preferable. Through the promises – and perhaps especially the experience of being commanded to sacrifice Isaac, Abraham saw beyond the present fulfilment to some greater fulfilment to come (so particularly Bruce).

Carson looks at several possible references to such rejoicing by Abraham and comments, "That Abraham 'rejoiced' is taken by some to refer to his laughter at the prospect of a son (Gn 17:17, interpreted as joy, not scorn, as in Philo, *Mut.* 154-169). Certainly there was a Jewish tradition, based partly on Genesis 17:17 and partly on Genesis 21:6, and reflected in Targum Onkelos (an Aramaic paraphrase), *Jubilees* 16:16-29 and elsewhere, that Abraham rejoiced greatly at the birth of his son Isaac. If this birth is understood as the onset of the promise that through Abraham all nations of the earth would be blessed, then Abraham's laughter/joy is connected with his perception that the promised blessings still to come were in process of realisation in the birth of his son."

Verse 57

εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν,
Πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραάμ
ἔωρακας;

The Jews would not have been surprised by the thought of Abraham seeing the day of the Messiah, but they *were* offended at Jesus' linking of that day with himself – 'my day'. Carson comments, "A claim like that of v. 56, if valid, would mean the overthrow of all the points they had been arguing. It was easier to interpret Jesus' words rather crassly, as if Jesus claimed to be Abraham's natural contemporary. Then it could be handily dismissed."

πεντηκοντα fifty

ἔτη Noun, nom & acc pl ἔτος, ους n year
οὐπω not yet

'Fifty' is probably intended as a round number: it does not imply that Jesus was 'middle aged'. Beasley-Murray comments, "It simply indicates the common view of the end of a man's working life (see Num 4:2-3, 39; 8:24-25); Jesus has not yet reached seniority, and he claims to have seen Abraham!"

ἔωρακας Verb, perf act indic, 2 s ὄραω
see

A few MSS (including P⁷⁵ κ*) read ἔωρακέν σε instead of ἔωρακας: 'has Abraham seen you?' It is generally agreed that this represents an attempt to make the sentence more completely match the previous one: 'Abraham rejoiced to see ... and he saw ...' The MSS attestation of the usual reading is far superior.

Verse 58

εἶπεν αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.

πρὶν and πρὶν ἢ before

Note the contrast here between the use of γενέσθαι for Abraham and εἰμί for Jesus. Beasley-Murray comments that, "The form is reminiscent of Ps 90:2 (LXX 89:2): Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting σου εἶ You are!" On the absolute use of ἐγὼ εἰμί see v.24.

"Before Abraham came into being, I eternally was, as now I am, and ever continue to be." Barrett. Beasley-Murray, however, comments, "The intention of the saying, however, is primarily what Jesus means for salvation, rather than of his being. Schnackenburg rightly points out that in Exod 3:14 Yahweh reveals not his metaphysical nature, but his steadfastness and faithfulness and his promise to help his people. The same is even more apparent in the 'I am he' sayings of DeuteroIsaiah (see especially 43:11-13; 46:4; 48:12). In this context the assertion 'Before Abraham was, I am,' forms the basis of the promise of salvation to God's people. This is why Jesus can give the true freedom (v 31) and the life that overcomes death (v 51)."

Verse 59

ἤραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ.

"That the Jews take up stones to kill him presupposes that they understand these words as some kind of blasphemous claim to deity." Carson.

αἶρω take, take up

λίθος, οὐ m stone

βάλωσιν Verb, aor act subj, 3 pl βαλλω
throw

ἐκρύβη Verb, aor pass indic, 3 s κρυπτο
hide, conceal

The best attested text ends the sentence with ἱεροῦ. Some MSS, however, add διελθὼν διὰ μέσου αὐτῶν (taken from Luke 4:30), and yet others give a further addition, καὶ παρήγεν οὕτως, so anticipating 9:1. There is no warrant for these additions.

Barrett thinks that John intends a supernatural disappearance.

Day 1079: John 9:1-7

Chapter 9

Barrett says "This short chapter expresses perhaps more vividly and completely than any other John's conception of the work of Christ. On the one hand, he is the giver of benefits to a humanity which apart from him is in a state of complete hopelessness: it was never heard that one should open the eyes of one born blind (v.32). The illumination is not presented as primarily intellectual (as in some of the Hermetic tractates) but as the direct bestowal of life or salvation (and thus it is comparable with the gift of living water (4:10; 7:37f.) and of the bread of life (6:27)). On the other hand, Jesus did not come into a world full of men aware of their own need. Many have their own inadequate lights (e.g. the Old Testament, 5:39f.) which they are too proud to relinquish for the true light which now shines. The effect of the true light is to blind them, since they wilfully close their eyes to it. Their sin abides precisely because they are so confident of their righteousness."

Of the links between chapters 8, 19 and 10 Carson comments, "Thematically, this chapter is tied to the Feast of Tabernacles (ch 8) through the explicit reference to Jesus as the light of the world (9:5; cf. 8:12). This chapter portrays what happens when the light shines: some are made to see, like this man born blind, while others, who think they see, turn away, blinded, as it were, by the light (9:39-41). At the same time, this chapter prepares the way for ch. 10, where a sharp contrast is drawn between the good shepherd, who gives his life for his sheep, and other religious leaders, like those in ch 9, who are nothing but thieves and hirelings. The shepherd/sheep theme runs beyond the first part (10:1-21) to the second part of the chapter (10:22ff.), which is unambiguously tied to the feast of Dedication (10:22), about three months later than the Feast of Tabernacles. This has the effect of making it unclear just when the miracle of ch. 9 took place, though apparently at some point between the two feasts."

Beasley-Murray suggests that, "the occasion is shortly after the feast of Tabernacles, in the vicinity of the temple, prior to Jesus' return to Galilee."

Verse 1

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

παράγω pass by, pass on

The man may well have been in the Temple precincts, a common place for beggars.

εἶδεν Verb, aor act indic, 3 s ὄραω see τυφλος, η, ον blind γενετη, ης f birth

"Granted the symbolism of the chapter, it is likely that this detail, in addition to heightening the effect of the miracle, signals that human beings are spiritually blind from birth. Cf. notes on 12:37ff." Carson.

Verse 2

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;

ἔρωταω ask, request, beg, urge μαθητης, ου m disciple, pupil, follower ἡμαρτεν Verb, aor act indic, 3 s ἁμαρτανω sin, commit sin

ἢ or γονευσ, εως m parent

Cf. Ex 20:5 // Deut 5:9.

γεννηθῆ Verb, aor pass subj, 3 s γεννωω see 8:41

It was a common belief in Judaism that an affliction such as this was divine punishment for some sin. The rabbinic literature backed this view with particular Scriptures. Such thinking was flawed because it was not sufficiently radical. It failed to do justice to the enormity and indiscriminate consequences of Adam's sin. It was because of *Adam's* sin that this man was born blind and all are born spiritually blind.

Carson comments, "On this point, the disciples have not progressed beyond Job's miserable comforters'."

Verse 3

ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

φανερωθῆ Verb, aor pass subj, 3 s φανερωω make known, reveal, make evident

Cf. 11:4. Jesus turns the focus from originating cause to final cause.

Beasley-Murray comments, "Grammatically ἵνα φανερωθῆ could be construed as an imperative: 'Let the works of God be displayed in him!' For such a construction cf. Mark 5:23; Eph 5:33:2 Cor 2:7: possible Johannine instances are 14:31; 15:25... The chief reason for hesitating to adopt this rendering is the comparable thought in 11:4."

Verse 4

ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

The more difficult reading, ἡμᾶς δεῖ ... πέψαντος με would seem original. The several variants are attempts to smooth the expression either by making the pronoun singular throughout or plural throughout. The ἡμᾶς indicates that the disciples are called to follow Christ in devoting themselves to the unceasing work of God.

δεῖ impersonal verb it is necessary, must ἐργαζομαι work, do, perform

πέμψαντός Verb, aor act ptc, m gen s πεμπω send

ἕως conj until, while

Barrett considers that "the day" refers to the length of a man's life, but also has reference to the 'day of salvation' which has arrived with Christ, see v.5.

νῦν, νυκτος f night

ὅτε conj when, at which time

δυναμαι can, be able to

Verse 5

ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἶμι τοῦ κόσμου.

ὅταν when, whenever, as often as

Here equivalent to ἕως

ᾧ Verb, 1s subj εἶμι

φως, φωτος n light

Cf. 8:12 "In him only the world has its day in which men may walk safely (12:35); in his absence is darkness." Barrett.

Carson comments, "The focus here ... [is on] the darkness of the period when Jesus is first taken from his disciples. The association of the disciples with Jesus' work ('we must do ...') refers to the period before Jesus is taken away by the cross, not to the period when, empowered by the Spirit, they will work until he returns."

Verse 6

ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν
πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν
αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς

πτύω spit

Spittle is used also in two Marcan miracles
(Mk 7:33; 8:23).

χαμαὶ Adverb χαμαὶ on the ground
πηλός, οὐ m mud, clay
πτύσμα, τὸς n spittle, saliva
ἐπιχρίω smear or spread on

ἐπέχρισεν is replaced by ἐπέθηκεν in B,
Diatessaron, perhaps because the former term
has associations too sacred for use with mud!
Ephraem's Commentary on the Diatessaron
has an extraordinary reading: 'He made eyes
from his clay,' reflecting a thought, frequent
among Patristic commentators, that a creative
act was here involved, as in Gen 2:7.

Verse 7

καὶ εἶπεν αὐτῷ, Ὑπάγε νίψαι εἰς τὴν
κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται
Ἄπεσταλμένος). ἀπήλθεν οὖν καὶ ἐνίψατο,
καὶ ἦλθεν βλέπων.

ὑπάγω go, go one's way, depart
νίψαι Verb, aor midd imperat, 2 s νίπτω
wash; midd wash oneself
κολυμβήθρα, ας f pool

Beasley-Murray comments, "Jesus sends the
blind man to wash in the pool of Siloam, as
Elisha sent Naaman to wash in the Jordan for
the healing of his leprosy (2 Kings 5:10-14)."
"The pool of Siloam (Isa 8:6 cf. Neh 3:15) was
situated within the city walls, at the southern
extremity of the Tyropoean valley." Barrett.
Sanders suggests that the pool of Siloam
symbolises the water of baptism.

ἐπρήνευω interpret, explain; pass mean,
be translated
ἀπεσταλμένος Verb, perf pass ptc, m nom s
ἀποστελλω send

Beasley-Murray comments that the name,
derived from the Hebrew participle of the verb
to send, Shiloh, "so denotes in this context a
discharge of waters. The Evangelist, as
Chrysostom observed, sees Jesus the Sent One
as 'the spiritual Siloam' (*Hom. in Ioan.* 9.6.7);
the blind man gains his sight as he washes in
the pool of Siloam, but he actually received it
through the power of the Sent One. This
identification of Jesus with Siloam, i.e.,
Shiloh, may well have been suggested through
the messianic interpretation of Gen 49:10, 'The
sceptre shall not depart from Judah until
Shiloh comes.'" See also Isaiah 8:6 where the
Jews reject the water of Shiloh. Carson adds,
"Further, the water for the water-pouring rites
at the Feast of Tabernacles (cf. notes on 7:37-
39) was drawn from the pool of Siloam. All of
these associations prompt Grigsby to see in the
washing in the pool a symbol of the believer's
salvific 'bath', an implicit and 'universal
command to all unbelievers to wash in the
fountain of cleansing waters at Calvary'."
Carson tentatively agrees with Grigsby but
says that attempts to see this washing as an
elaboration of baptism "are far less
convincing." In this regard he agrees with
Beasley-Murray who writes, "The Evangelist's
profound use of symbolism in his delineation
of the word and works of Jesus should not be
extended to an allegorising of details of which
the Evangelist himself provides no hint."

ἐνίψατο Verb, aor midd indic, 3 s νίπτω
βλέπω see, look, be able to see

"The man's obedience was complete and so
was his cure." Barrett.

Day 1080: John 9:8-12**Verse 8**

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν
τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον,
Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ
προσαϊτῶν;

γειτῶν, ονος m & f neighbour
θεωρεω see, observe, notice
πρότερον and το π. adv before,
previously, formerly
προσαίτης, οὐ m beggar
καθημαί sit, sit down
προσαίτω beg

Verse 9

ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον, Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

ἄλλος, η, ο another, other
οὐχί (emphatic form of οὐ) not, no
ὅμοιος, α, ον like

This simple use of ἐγώ εἰμι as an affirmation warns the reader against assuming that it was necessarily a religious formula for John.

Verse 10

ἔλεγον οὖν αὐτῷ, Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;

ἠνεώχθησάν Verb, aor pass indic, 3 pl
ἀνοίγω open

Verse 11

ἀπεκρίθη ἐκεῖνος, Ο ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὑπάγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

πηλός, ον m see v.6

ἐπιχρίω see v.6

ὑπάγω go, go one's way, depart

νίψαι see v.7

νιψάμενος Verb, aor midd ptc, m nom s
νιπτω

ἀναβλεπῶ regain one's sight, be able to see

Properly implies a *restoration* of sight, but was commonly in connection with the cure of blindness and hence its use here.

Verse 12

καὶ εἶπαν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

ποῦ interrogative adverb where

οἶδα know, understand

Carson comments, "That the friends ask, *Where is this man?*, does not betray a desire to check their neighbour's story, but a natural desire to meet the man who had performed such an astonishing miracle. But not even the healed man could answer the question."