

Notes on the Greek New Testament
Week 217 – John 9:13-10:6

Day 1081: John 9:13-19**Verse 13**

Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.

ποτέ enclitic particle once, formerly
τυφλος, η, ον blind

Beasley-Murray comments, "The neighbors bring the formerly blind man to the Pharisees. Why? Presumably because the Pharisees were their religious leaders, and should know about this extraordinary event; as religious experts they would doubtless understand what had taken place. There is no need to assume hostility on the neighbours' part. They were not to know that bringing the healed man to the Pharisees would result in his undergoing a trial and expulsion as a sinful man."

Verse 14

ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

Cf. 5:9.

πηλος, ου m mud, clay
ἀνέωξεν Verb, aor act indic, 3 s ἀνοιγω
open

Medical treatment on the Sabbath was forbidden unless life was in danger, also kneading was forbidden and the making of clay would have fallen under this prohibition. The fact that it was on the Sabbath that Jesus performed this act made what was a source of amazement into a source of offence.

Verse 15

πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνιψάμην, καὶ βλέπω.

παλιν again, once more

I.e. the man is again asked. John gives a brief account of what must have been a serious enquiry eliciting a detailed report.

ἔρωταω ask, request
ἀναβλεπω regain one's sight, be able to see
ἐπέθηκέν Verb, aor act indic, 3 s ἐπιτιθημι
place on, place, put
ἐνιψάμην Verb, aor midd indic, 1 s νιπτω
wash; midd wash oneself
βλεπω see, be able to see

Verse 16

ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

τηρεω keep, observe

Cf. Deut 13:2-6.

ἄλλος, η, ο another, other
δυναμαι can, be able to
ἀμαρτωλος, ον sinful, sinner
τοιουτος, αυτη, ουτον correlative pronoun
and adjective such, of such kind
σημειον, ου n miraculous sign

Beasley-Murray comments, "The Pharisees were faced with a dilemma: on the one hand the miracle shows Jesus as a man accredited by God, but on the other the breach of the Sabbath shows him to be a sinner."

σχισμα, τος n division, split

Cf. 7:43; 10:19.

Verse 17

λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν σου τοὺς ὀφθαλμοὺς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

Barrett suggests that ὅτι here has the force, 'with regard to the fact that'.

ἠνέωξέν cf. v.14

Cf. the assertion of the Samaritan woman in 4:19. This is no ordinary man. Beasley-Murray says of the man born blind, "His eyes were opening wider!"

Verse 18

Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

πιστευω believe (in), have faith (in)

ἀναβλεπω see v.15

"The dilemma of v.16 was real. A man who was good enough to perform the miracle would not have performed it on the Sabbath. There was a mistake somewhere, probably in the man's story." Barrett

ἕως conj (and ἕως ὅτου) until, while
φωνεω call

γονευσ, εως m parent
 ἀναβλέψαντος Verb, aor act ptc, m gen s
 ἀναβλεπω

Verse 19

καὶ ἠρωτησαν αὐτοὺς λέγοντες, Οὗτός
 ἐστὶν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι
 τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

ἔρωταω see v.15

ἐγεννήθη Verb, aor pass indic, 3s γενναω
 be father of, give birth to; pass be born
 βλεπω see v.15
 ἄρτι now, at the present

This one question contains several: 'Is this your son?'; 'Was he really born blind and was never able to see?'; 'If these things are so, how is it that he is now able to see?'

Day 1082: John 9:20-25**Verse 20**

ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ
 εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς
 ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·

γονευσ, εως m see v.17

οἶδα know

ἐγεννήθη see v.19

Verse 21

πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς
 ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ
 οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει,
 αὐτὸς περὶ ἑαυτοῦ λαλήσει.

πῶς how(?)

βλεπω see v.15

ἢ or

ἄνοιγω see v.14

ἐρωτήσατε Verb, aor act imperat, 2 pl

ἔρωταω ask

ἡλικια, ας f age, span of life, years

"ἡλικίαν ἔχει is often followed by an infinitive expressing what the person in question is of fit age to do. Here the infinitive is to be supplied: either 'to respond rationally to inquiry' or 'to make legal response'. If the latter is meant, the age in Jewish law is at least thirteen." Barrett.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Verse 22

ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι
 ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ
 συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις
 αὐτὸν ὁμολογήσῃ Χριστόν,
 ἀποσυνάγωγος γένηται.

φοβεομαι fear, be afraid (of)

τοὺς Ἰουδαίους here means the Jewish authorities – the parents were themselves Jews.

ἥδη adv now, already

συνετέθειντο Verb, pluperf midd indic, 3 pl

συντιθεμαι agree, arrange

ὁμολογεω confess, declare

ἀποσυναγωγος, ον excommunicated or
 banished from the synagogue

γένηται Verb, aor subj, 3 s γινομαι

Barrett says that this is an anachronism: "That the synagogue had already at that time applied a test of Christian heresy is unthinkable." Beasley-Murray comments, "J. L. Martyn has urged that the expression, 'The Jews had already agreed...' shows that the expulsion from the synagogues was the result of a formal decision of an authoritative Jewish body; that is likely to have been the one taken by the Pharisees at Jamnia, during their reformulation of Judaism under the leadership of Rabban Gamaliel. According to *Ber.* 28b it was in response to an appeal by Gamaliel that Samuel the Small composed the twelfth benediction; Martyn sets that somewhere in the period A.D. 80–115, 'with an inclination toward the earlier part of that period'." But Sanders says that this does not here mean formal excommunication but merely the determination to silence Jesus' supporters. And Beasley-Murray responds to Barrett and Martyn writing, "That the narrative has been composed with the contemporary church in mind is not to be doubted, but the interpretation sketched in the foregoing lines does not sufficiently take into account the complexity of the circumstances. On the one hand, we must remember that the followers of Jesus suffered much in the manner of the blind man from the time of Jesus on. And, contrary to Barrett, we must not forget that Jesus himself enunciated the crucial test of discipleship as confession of him before men as Son of Man (Luke 12:8–9 = Matt 10:32–33; cf. John 9:35); the emphasis in Mark 8:37 on not being ashamed to confess Jesus doubtless expresses the concern in Mark's church of the danger of denial in face of external pressures. Equally significant is the last beatitude in Matt 5:11–12, coming from the later period of Jesus' ministry, the parallel to which in Luke 6:22–23 is remarkably close to John 9: 'Blessed are you when men hate you, and when *they exclude you and insult you and cast out your name as evil*, because of the Son of Man.' Paul knew what it was to be thrown out of synagogues on mission (Acts 13:50), and he was not alone in that experience... Nor can we be *certain* that the benediction in question had been formulated in Jamnia and made known through the Jewish dispersion by the time the Gospel was written. The decision of the Pharisees in 9:22 should be viewed as typical of what took place in varied localities prior to Jamnia's promulgation of the twelfth benediction."

Carson similarly comments on the word 'already': "Both John and his readers know of drastic expulsions that forced many Christians out of the synagogues at various points after the resurrection, but his point is that *already*, during the life of Jesus, the first threats of expulsion, at local levels, were taking place. That is not unlikely, granted the degree of hostility that Jesus evoked during the later stages of his public ministry (he was, after all, crucified!)." Nevertheless, both Carson and Beasley-Murray recognise that John writes with a view to the situation facing those for whom the Gospel is written. Carson writes, "If the setting of this book is as proposed in this commentary – written toward the end of the first century with the primary aim of evangelising Jews and Jewish proselytes – then John's readers, if they are becoming sympathetic to Jesus at all, must now identify themselves either with the parents, whose faith was not strong enough to act with courage, or with the healed man, who comes to a growing understanding of who Jesus is. His eyes were opened, physically and spiritually, and the frank confession of his new faith, even in the face of distinguished opposition, provides a model for a new generation of Jews and Jewish proselytes who are coming to faith." And Beasley-Murray comments, "The Evangelist wishes to inspire the readers of the Gospel to a courageous confession like that of the healed blind man."

Verse 23

διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι
ἠλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

Verse 24

Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ
δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ,
Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι
οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.

φωνεω call

δευτερος, α, ον second; ἐκ δ. a second
time

δὸς Verb, aor act imperat, 2 s διδωμι
δοξα, ης f glory; praise, honour

δὸς δόξαν τῷ θεῷ = 'Admit the truth', or
even 'confess the sin you have committed' cf.
Josh 7:19; Acts 12:13.

ἁμαρτωλος, ον sinful, sinner

οὗτος ὁ ἄνθρωπος 'this man' is a
contemptuous reference to Jesus.

Verse 25

ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλὸς ἔστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.

"The formerly blind man obliges: he gives glory to God – not by denial, but by fearlessly reiterating the truth that he knows and has experienced." Beasley-Murray.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι
ἐκεῖνος, η, ο demonstrative adj. that (one)
εἷς, μια, ἐν gen ἑνός, μίας, ἑνός one
ἄρτι now, at the present

Day 1083: John 9:26-34**Verse 26**

εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἤνοιξέν Verb, aor act indic (variant form), 3 s
ἀνοίγω open

Perhaps hoping the man would contradict himself and so discredit his testimony.

Verse 27

ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

ἀπεκρίθη see v.25
ἤδη adv now, already
παλιν again, once more
θελω wish, will
μαθητῆς, ου m disciple, follower

μη here introducing an ironical question:
'What? Don't tell me that you also wish ...'
The man born blind "begins to deploy a quite marvellous gift for sardonic repartee." Carson.

Verse 28

καὶ ἐλοιδορήσαν αὐτὸν καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί·

λοιδορεω curse, speak evil of, insult
ἐκεῖνος, η, ο demonstrative adj. that (one)

Barrett says, "John uses the term to bring out the opposition, already revealed in the Sabbath healing, between Jesus and the Law. Men must now ally themselves with either the new Moses or the old." But we need to be careful to observe that the opposition is not between Moses and Jesus but between Jesus and the Jews' understanding of Moses. Jesus seems often to have healed on the Sabbath, and this, far from breaking the Sabbath, fits perfectly with its true purpose as an anticipatory entrance into God's rest, cf. Beasley-Murray below.

Verse 29

ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

οἶδα know
πόθεν interrog adv. from where

Beasley-Murray, "Here we have the heart of the opposition of Judaism to Christianity: Moses and the Law are set over against Jesus and his teaching; the authority of Moses is indisputable, the authority of Jesus is spurious... But the reader of this Gospel knows the flaw in this argument: Moses is not an opponent of Jesus but a witness to him, and therefore a witness against the Jews who reject Moses' testimony to Jesus in the Law (cf. 5:45–46). Ignorance as to the origin of Jesus is the fount of their misguided opposition to Jesus; he comes from God with a revelation from God, and so with God-given authority (cf. 7:14–16; 8:23–29 and 3:31–34)." And Carson comments, "What is at stake, then, is a profoundly hermeneutical question: how is the antecedent revelation to be understood with reference to the new revelation in the person and teaching of Jesus the Messiah? The same question permeates all the Gospels (e.g. Mt. 5:17ff.). John himself happily concedes that 'the law was given through Moses' (1:17), but he insists that the fulness of divine revelation came exclusively through Jesus Christ (cf. notes on 1:17-18)."

Verse 30

ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.

θαυμαστος, η, ον marvellous;
astonishing

ἤνοιξέν see v.26

He ridicules the ignorance of the 'experts'. The 'amazing thing' here is not faith but unbelief!

Verse 31

οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῆ τοῦτου ἀκούει.

ἁμαρτωλος, ον **sinful, sinner**

Cf. 16:23-7; 1 Jn 3:21f.; Is. 1:15; Ps 66:18; 109:7; Prov 15:29; Job 27:9; 35:13.

ἐάν **if**

θεοσεβῆς, ες **devout, pious, God-fearing**

"Occurs nowhere else in the New Testament (θεοσεβια at 1 Tim 2:10). It is common (with the meaning 'pious') in Hellenistic religious literature ... and perhaps was especially applied to Jews... The juxtaposition in John of the two phrases, the Hellenistic θεοσεβῆς and the Jewish το θέλημα αὐτου ποιη, is striking ... and very characteristic of John's theological and linguistic workmanship." Barrett.

ἢ **Verb, pres subj, 3s εἶμι**

θέλημα, ατος **n will, wish, desire**

Verse 32

ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

αἰων, αἰωνος **m age, eternity**

Cf. Is 64:4.

ἠνέωξέν **see v.14**

γεγεννημένου **Verb, perf pass ptc, m & n gen s γενναω see v.19**

Verse 33

εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

εἰ μὴ **unless, except**

ἠδύνατο **Verb, imperf midd/pass indic, 3 s**

δυναμαι **can, be able to**

οὐδεις, οὐδεμια, οὐδεν **no one, nothing**

Cf. 3:2. Beasley-Murray sums up the man's argument writing, "This unprecedented act therefore shows that God is with Jesus in an unprecedented way." He quotes Hoskyns, "If once it be assumed that a miracle proclaims the presence of a prophet, a miracle without parallel since the world began proclaims the presence of the Christ."

Verse 34

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

ἁμαρτια, ας **f sin**

ἐγεννήθης **Verb, aor pass indic, 2 s γενναω**

όλος, η, ον **whole, all, complete, entire**

Used here adverbially to mean 'altogether', 'wholly'

διδασκω **teach**

ἐκβαλλω **throw out, expel, cast out**

ἔξω **adv. out, outside, away**

A fulfilment of the action threatened in v.22. Beasley-Murray comments, "The outraged Pharisees refuse the instruction of the healed man in words which, without realizing it, condemn their stratagem to deny the miracle: 'You were born in utter sin!' Then the man *was* born blind! And Jesus *did* open his eyes! But they reject the man, and the miracle, and the One through whom God wrought it. In so doing they reject the shining of the Light upon them, and plunge further into their darkness. They illustrate the perpetual truth of 1:3-4 and the contemporary truth of 3:19-21." Carson adds, "So convinced are they that Jesus is at best a charlatan, at worst a dangerous sinner, that they do not remember the ancient promises that one of the signs of the dawning of the messianic age is the restoration of sight to the blind (Is 29:18; 35:5; 42:7)."

Day 1084: John 9:35-41**Verse 35**

Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὗρων αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

εὕρισκω **find**

πιστευω **believe (in), have faith (in)**

Note the emphatic use of the pronoun σὺ. The implicit contrast is with the Jewish authorities who, in rejecting this man and his testimony, have rejected Jesus.

Carson adds that "The Evangelist is driving home some important lessons for readers who are on the verge of conversion: opposition from the Jewish authorities is to be expected – it has always been that way; such opposition is best met with courage, and with transparent openness to the revelation of Jesus Christ."

"τον υἱον του ανθρωπου (κ B D sin) is to be preferred to τον υἱον του θεου (Θ Ω ι vg); it is most improbable that the latter should have been changed into the former. Nowhere else in John is πιστευειν used with 'Son of man'." Barrett.

Carson suggests that the term 'Son of Man' is connected with the theme of judgment in John (cf. 5:27). "It is no accident, then, that the present paragraph culminates in vv. 39-41: 'For judgment I have come into the world...'
Because John 9 also deals with the importance of public confession of Jesus, one is also tempted to think of Luke 12:8: 'I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God.'"

Verse 36

ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

ἀπεκρίθη see v.25

ἐκεῖνος, η, ο see v.28

"The words [καὶ τίς ἐστίν] may be taken in two ways. (i) I do not know what Son of man means. Who is this person? What are his functions, etc.? (ii) I know sufficiently what Son of man means. But who among men is the Son of man? How can he be identified? The reply suggests (ii); but cf. 12:34." Barrett.

Κυριε here has the force of 'Sir.'

Verse 37

εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

ἑώρακας Verb, perf act indic, 2 s ὄρω
see

Cf. 4:26.

Verse 38

ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

ἔφη Verb, imperf act ind, 3s φημι say
προσκυνηω fall down and worship, fall at another's feet

"Cf. the reaction of men to the theophanies in the Old Testament; e.g. Ex 3:6." Barrett. Carson comments, "It is likely that the healed man is offering obeisance to Jesus as the redeemer from God, the revealer of God. That is already a great step forward from his earlier references to Jesus (vv. 11, 17, 33). But the Evangelist, who knows that the Christological confessions in his Gospel will climax with 20:28 (cf. 1:1, 18), doubtless understands that the healed man is 'worshipping' better than he knew."

Some early MSS (p⁷⁵ & W it^b cop^{ach}) omit v 38 and the opening clause of v 39 (καὶ εἶπεν ὁ Ἰησοῦς). The omission is "likely due to a textual accident" Beasley-Murray.

Verse 39

καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

κρῖμα, τος n judgement, verdict

"κρῖμα occurs here only in John, though the verb κρινειν and the noun κρισις are common (see 3:17)." Barrett.

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι

"The assertion 'I came ...' reminds of related statements in the synoptic Gospels that speak of the purpose of Jesus' mission (e.g., Mark 2:17; Matt 5:17; Luke 12:49), and links up with sayings which speak of Jesus as Son of Man (cf. Mark 10:45; Luke 19:10...)." Beasley-Murray.

βλεπω see, be able to see

τυφλος, η, ον blind

γένωνται Verb, aor pass dep subj, 3 pl

γινομαι

"To receive Jesus is to receive the light of the world; to reject him is to reject the light, to close one's eyes, and to become blind. Cf. Mark 4:11f., where also reference is made to Isa. 6:10; and John 12:40, where the Isaiah passage is quoted." Barrett.

Beasley-Murray comments, "The two features of revelation and judgment develop side by side, and so compel recognition that the event does not simply set forth Jesus as the Light of the world, but rather exemplifies what happens when the Light shines in the world: the saving power of the divine sovereignty becomes active through its representative and agent, bringing the light of life to any responsive to him. At the same time it exposes and judges the sin of those who reject the revelation and the redemption brought by the Redeemer. The Light by its shining accordingly creates judgment; in the very act of bringing salvation into the world, it divides the world."

Verse 40

Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

Verse 41

εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

ἂν particle indicating contingency

εἶχετε Verb, imperf act indic, 2 pl ἔχω

ἁμαρτια, ας f sin

μενω remain, stay, abide

"Those who are blind may be willing to obey the directions of Jesus (vv. 6f.) and so receive sight. Those however who enjoy the light of the Law are unwilling to leave it for more perfect illumination, and so become blind, losing the light they have. Cf. 15:22." Barrett.

Day 1085: John 10:1-6

Chapter 10

Beasley-Murray writes, "The chapter consists primarily of a discourse on the Shepherd and his Flock, vv 1–18, and a dialogue between Jesus and the Jews during the Festival of the Dedication, vv 22–39. The former is followed by a note on a division among the Jews occasioned by Jesus' teaching, vv 19–21, and the latter by a report of Jesus withdrawing to the other side of the Jordan, vv 40–42. Since vv 19–21 make mention of the healing of the blind man, it is often thought that the passage should immediately follow 9:39–41; and as vv 26–29 develop the theme of the Shepherd and his Flock, it is also proposed that vv 22–29 should immediately follow 19–21. The effect of this is to set the entire narrative of chap. 10 within the Festival of the Dedication." As Beasley-Murray goes on to remark, most recent commentators see the current ordering as the work of the writer of this Gospel who includes the picture of the Shepherd and his flock here as a comment on the events of the previous chapter. The Pharisees, like hiring shepherds, have cast out the man who was born blind, but Jesus, the good shepherd, searches until he finds him. It is the man who was born blind who hears Jesus' voice and follows him.

Beasley-Murray concludes, "Accepting then the present order of text, we propose that 10:1–21 is set in close association with the narrative of the healing of the blind man in the period following the Festival of Tabernacles, while 10:22–39 falls within the Festival of Dedication, shortly after the preceding events. We are evidently intended to assume that Jesus spent the time between the two festivals in the area of Jerusalem. The Dedication festival, with its celebration of the deliverance from the tyrant Antiochus Epiphanes and the rededication of the profaned temple, forms a suitable background for 'the Jews' to question Jesus whether he is the Messiah, and for the discussion it provoked."

Verse 1

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·

For ἀμὴν ἀμὴν λέγω ὑμῖν cf. notes on 1:5.

εἰσερχομαι enter, go in, come in

θύρα, ας f door, gate

αὐλή, ης f courtyard, fold (for sheep)

Barrett thinks the enclosed courtyard of a house used as a fold for sheep.

προβατον, ου n sheep

ἀναβαινω go up, come up

ἀλλαχοθεν by another way

I.e. climbs the wall instead of coming through the door and thus comes from another direction.

κλέπτης, ου m thief

ληστής, ου m robber, insurrectionist

The reference is either to Messianic pretenders or to the Jewish leaders. Sanders thinks that the parable was originally directed against the former but that it is here used by John as part of his polemic against the latter. In context the description looks back to 9:40-41.

Beasley-Murray comments, "Of the many relevant OT passages the polemical discourse in Ezekiel 34 is outstanding; Israel's leaders are condemned for neglecting the sheep, for slaughtering them and leaving them as prey to the wild beasts; the Lord declares that he will be their Shepherd, that he will gather his scattered sheep and pasture them on the mountains of Israel, and set over them as shepherd 'my servant David,' i.e., the Messiah."

Carson also draws out many parallels between Ezekiel 34 and this section of John 10. He then comments, "The same themes – God's servant David ruling over his people in the constraints of a new covenant, 'a covenant of peace' and 'an everlasting covenant', and serving as their shepherd – recur in Ezekiel 37 as the climactic explanation of the miracle of revivification in the valley of dry bones. This in turn follows hard on the promise of cleansing water and transforming spirit (Ezk. 36:25-27), already picked up in John 3 (cf. notes on 3:5). Other Old Testament passages castigate the shepherds of Israel for their dereliction of duty (e.g. Is 56:9-12; Je 23:1-4; 25:32-38; Zech 11), or portray God as the ultimate shepherd of Israel (Ps 80:1; Is 40:11; cf. Ps 23:1). The mingling of the foci – the promised shepherd is the LORD, or the promised shepherd is the LORD's servant David – is peculiarly appropriate in a book where the Word is God, and the Word is God's emissary, distinguishable from him."

Verse 2

ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.

ποιμην, ενος m shepherd

Verse 3

τούτω ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

θυρωρος, ου m & f door keeper

ἀνοιγω open

ἴδιος, α, ον one's own

φωνεω call, call out

ὄνομα, τος n name

He calls his own sheep by name i.e. individually. There are other sheep in this fold who are not his. It would have been common for several flocks to share the same overnight fold.

"Cf. v.16, where it appears that the shepherd has other sheep which are not of the original fold. This, then, is the fold of Judaism, which contained the first disciples and also the unbelieving Jews, of whom the former were to be joined by Gentile believers." Barrett.

ἐξάγω lead or bring out

The picture Jesus uses reflects commonplace practice in the Middle East. In his nineteenth century book, *Historical Geography of the Holy Land*, G. A. Smith comments, "On the boundless Eastern pasture ... the shepherd is indispensable. With us sheep are often left to themselves; I do not remember to have seen in the East a flock without a shepherd. In such a landscape as Judea, where a day's pasture is thinly scattered over an unfenced tract, covered with delusive paths, still frequented by wild beasts, and rolling into the desert, the man and his character is indispensable.... Sometimes we enjoyed our noonday rest beside one of those Judean wells, to which three or four shepherds come down with their flocks. The flocks mixed with each other, and we wondered how each shepherd would get his own again. But after the watering and the playing were over the shepherds one by one went up different sides of the valley, and each called out his peculiar call; and the sheep of each drew out of the crowd to their own shepherd and the flocks passed as orderly as they came."

Cf. Num 27:17. The picture here may include that of Jesus leading his sheep out of Judaism to create a new community of the people of God, distinguished not by race or descent but by their relationship to him: they are his sheep whom he knows by name and who, in turn, know his voice and follow him.

Verse 4

ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·

ὅταν when

ἐκβαλλω throw out

Here used in the weaker sense of bring out (though there may be a deliberate echo of 9:22,34).

ἔμπροσθεν prep + gen before, in front of

πορευομαι go, proceed, travel

ἀκολουθεω follow, accompany

οἶδα know

Beasley-Murray comments, "As is customary in Palestine, the sheep *follow* the shepherd (it is the butcher who drives them!); following the shepherd makes the picture peculiarly apt to Christian discipleship."

Verse 5

ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν
ἄλλοτρίων τὴν φωνήν.

ἄλλοτριος, α, ον belonging to another;
another, stranger

ἀκολουθήσουσιν Verb, aor act subj, 3 pl
ἀκολουθεω

φεύξονται Verb, fut midd dep indic, 3 pl
φευγω flee, run away from

Not indifference but positive aversion and avoidance.

Verse 6

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ
ἐλάλει αὐτοῖς.

παροιμία, ας f parable, figure of speech,
proverb

"Occurs again in 16:25, 29, but nowhere in the synoptic gospels; nor does παραβολή, which is common there, occur in John. In biblical usage there is little or no distinction between the two terms. In the LXX, παραβολή is the usual rendering of מִשָּׁל (mashal), and translates no other word. παροιμία is occasionally used for מִשָּׁל (mashal), and seems to have increased in popularity in the later VSS... What special flavour παροιμία may have had in biblical usage is accounted for in its use in Prov 1:1: one of the meanings of מִשָּׁל (mashal) is 'proverb', and this meaning παροιμία naturally acquired (cf. 2 Peter 2:22, the only other use of the word in the New Testament). But it is impossible simply to translate 'proverb' here. In 16:25,29 speech ἐν παροιμιαῖς is contrasted with speech (ἐν) παρρησια; παροιμία must therefore mean some kind of veiled or symbolic utterance." Barrett.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω
λαλεω speak, talk

I.e. the Jews of Ch. 9. "John's comment in this verse is ... simultaneously a theological indictment and a step toward the further explanations in the next verses. Misunderstanding is frequently followed by explication in this Gospel." Carson.