

Notes on the Greek New Testament Day 139 – May 19th – John 10:22-42

Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

Verses 22-42

"Two closely related subjects (or, as we may say, two aspects of one theme) are dealt with in vv 22–39. Jesus is asked whether he is *the Messiah* (v 24). He replies in terms reminiscent of the Shepherd discourse of vv 1–18, culminating in the utterance of v 30, 'I and the Father are one.' The second part of the discussion sets out from that statement, and by reference to Ps 82 justifies Jesus' claim that he is *the Son of God* (v 36). The terms in which the latter statement is enunciated may have in view the significance of the Dedication festival in relation to the mission of Jesus." Beasley-Murray.

Verse 22

Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς
Ἱεροσολύμοις· χειμῶν ἦν,
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Both τότε and δέ after ἐγένετο are well supported; the former is appropriate to the context, but Sanders argues for the omission of both.

τοτε then, at that time
ἐγκαίνια, ὠν n Jewish feast of Dedication,
Hanukkah

This festival began on 25th of Kislew (approximately December) and lasted 8 days. It celebrated the rededication of the Temple in 165 BC after its profanation by Antiochus Epiphanes. By the time of Josephus it was known as the festival of Lights.

χειμῶν, ὠνος m winter

"The mention that it was 'winter' could relate to the immediately following clause. It was wintry weather; hence Jesus moved about in Solomon's Porch, which gave shelter from the cold winds (cf. the significance of χειμῶνος in Mark 13:18). It may, however, relate to the spiritual climate (cf. ἦν δὲ νόξ in 13:30). A great deliverance from an Antichrist and the triumph of true religion was being celebrated, but the frosty temperature without corresponded to the frozen spirits of 'the Jews.' For them there was no sign of the Deliverer, but among them stood Jesus, whom many of the populace regarded as the Messiah, but who did not observe the Law as the sacred tradition demanded, and whose speech and actions were tantalizing." Beasley-Murray. Carson comments, "Although this interpretation is possible, there is no recurring hot/cold contrast in the Fourth Gospel to support it, quite unlike the light/darkness contrast that undergirds the symbolic interpretation of 13:30."

Verse 23

καὶ περιπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ
τοῦ Σολομῶνος.

περιπατεω walk, walk about
ἱερον, ου n temple, temple precincts
στοα, ας f porch, portico

Cf. Acts 3:11; 5:12. According to Josephus this was on the eastern side of the Temple.

Verse 24

ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον
αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ
εἶ ὁ χριστός, εἰπέ ἡμῖν παρρησίᾳ.

κυκλωω surround, gather round
ἕως ποτε until when? how long?
ψυχη, ης f self, life, 'soul'
αἰρω take, take up, take away, set aside

The phrase ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις is generally taken to mean 'How long do you mean to keep us in suspense?' But Barrett provides evidence to suggest that it could mean 'How long will you trouble us/annoy us?' He says, "This point is not unimportant, for if the meaning is suspense we must think of not unfriendly Jews who simply wish to find out the truth; if it is annoyance we must think of Jesus' adversaries who are vexed by his not wholly explicit claims which give no adequate basis for attack."

παρρησια, ας f openness

The dative is used adverbially to mean 'openly'. Cf. 7:4, also Lk 22:67.

Verse 25

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι answer, reply
πιστεῦω believe (in), have faith (in)

"But what does he mean by, 'I have *told* you'? No such clear statement has been hitherto recorded. The affirmation may mean, 'My teaching makes the answer plain enough for those with eyes to see and ears to hear'; in which case Jesus asserts that his words and his works set forth who he is." Beasley-Murray.

ὄνομα, τος n name, authority
μαρτυρεῶ bear witness, testify

Cf. 4:34; 5:36.

Verse 26

ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

προβατον, ου n sheep

ἐμος, η, ου 1s possessive adj my, mine

Clearly referring back to the picture given in vv. 1-18.

After ἐμῶν many MSS add καθως εἶπον ὑμῖν, probably without warrant.

Verse 27

τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

κάγω a compound word = καὶ ἐγώ

ἀκολουθεῶ follow, accompany, be a disciple

Cf. v.3.

Verse 28

καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

ζωη, ης f life

αἰώνιος, ου eternal, everlasting

ἀπόλωνται Verb, aor midd subj, 3 pl

ἀπολλυμι destroy; midd be lost, perish, die

αἰων, αἰωνος m age, eternity

"In Johannine usage εἰς τὸν αἰῶνα simply strengthens the negative οὐ μὴ (cf. 11:26); not 'They shall not perish eternally' but 'They shall never perish.'" Barrett.

ἀρπαζω take by force, take away

Cf. vv. 10, 12.

χειρ, χειρος f hand, power

"To think otherwise would entail the conclusion that Jesus had failed in the explicit assignment given him by the Father, to preserve all those given to him (cf. notes on 6:37-40). The ultimate security of Jesus' sheep rests with the good shepherd." Carson.

Verse 29

ὁ πατήρ μου ὁ δέδωκέν μοι πάντων μείζων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς.

δέδωκέν Verb, perf act indic, 3 s δίδωμι μείζων, ου greater, greatest

There are several textual variants here:

- (a) ὁ δέδωκεν μοι παντων μειζων, B (it vg) boh;
- (b) ὁ δέδωκεν μοι παντων μειζων, κ W sah;
- (c) ὁς δέδωκεν μοι μειζων παντων, Ω sin pesh hl;
- (d) ὁς δέδωκεν μοι μειζων παντων, Θ;
- (e) ὁ δέδωκως μοι παντων μειζων, D.

If we accept the masculine readings the sense is 'My Father who has given them to me is greater than all others'. The neuter readings give the sense 'As to my Father, what he has given me is greater than them all. Sanders adopts this reading and argues that believers are God's greatest gift to his Son and hence cannot be snatched away.

Internal evidence would seem to favour (c) (it makes the best sense), but how are we to explain the variants?

Barrett suggests, "It may be that John wrote the text which has been preserved (perhaps accidentally) in Θ, that is, ὅς ... μείζον. For the neuter adjective cf. Matt 12:6; 12:41f. (= Luke 11:31f.), and especially the neuter ἐν of the next verse. The reading must then be rendered: My Father who gave them to me is greater than any other power, and no one can snatch..." This reading, says Barrett, both makes good sense and explains how the other readings may have arisen as 'corrections' to the text.

δυναμαι can, be able to

"Who then can steal from God? Who has the strength of subtlety sufficient to overpower or outwit the sovereign Father?... As Paul would say to the Colossian believers, 'your life is now hidden with Christ in God' (Col 3:3). There can be no greater security." Carson.

Verse 30

ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

εἷς, μια, ἐν γεν ἑνός, μιας, ἑνός οηΘ

The actions and words of Jesus are the actions and words of God. Beasley-Murray comments, "The setting of v 30 in relation to vv 28–29 shows that a functional unity of the Son and the Father in their care for the sheep is in mind. From earliest times it has been observed that Jesus says, 'I and the Father are ἓν,' not 'εἷς,' i.e., one in action, not in person... Nevertheless the observation is justified that in v 30 we have a glimpse of 'the metaphysical depths contained in the relationship between Jesus and the Father' (Schnackenburg)."

Verse 31

Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

βασταζω carry, bear; here = 'pick up'

παλιν again, once more

λίθος, ου m stone

λιθαζω stone

The penalty for blasphemy was stoning, but it should be carried out after a properly conducted trial. Carson comments, "Cf. 5:18, where stoning as the means of execution is probably presupposed, and 8:59. In all three instances, the desire to execute Jesus sprang from the perception that he was claiming equality or oneness with God – which of course was correct, though certainly not as an additional deity."

Verse 32

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;

καλός, η, ον good, right, fine

ἔδειξα Verb, aor act indic, 1 s δεικνυμι

show

The appearance of μου after πατήρ in many MSS is likely to be a copyist's addition.

ποιός, α, ον interrog pro. what, which, of what kind

ἐμὲ Pronoun, acc s ἐγώ

Verse 33

ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

σε Pronoun, acc s συ

βλασφημία, ας f slander, blasphemy

"This is the sole passage in the Gospel where Jesus is alleged to have blasphemed. Later Jewish ruling held that blasphemy was committed only when the sacred name of God was mentioned, but the charge that Jesus 'made himself God' and therefore blasphemed reflects contemporary thought, and is in line with the judgment scene in Mark 14:61–64. The High Priest's pronouncement that Jesus had blasphemed was not on the basis of his confession to being the Messiah, but through his explanatory addition, 'You shall see the Son of Man sitting at the right hand of power,' so sharing the power and glory of God, which no human being can do, and 'coming with the clouds of heaven,' i.e., in a theophany proper alone to God." Beasley-Murray.

σεαυτου, ης reflexive pronoun yourself

A further example of Johannine irony. Carson comments, "For the reader, the irony is palpable. Jesus has not 'made himself' God. He is himself the eternal Word, the Word that was with God and was God."

Verse 34

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα· Θεοὶ ἐστε;

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write

νομός, ου m law

ὑμῶν is omitted after τῷ νόμῳ in P⁴⁵ & D etc, perhaps because it seemed strange for Jesus so to refer to the OT; but it appears similarly in 8:17 and should be retained here.

εἶπα Verb, aor act indic, 1 s (less usual form)

λεγω

An exact quotation from the LXX of Ps 82:6. It would seem that the passage was understood to refer to the reception of the Law at Sinai, by which the people became like God. However, because of their idolatry with the golden calf and their continuing rebellion, they died like men.

Verse 35

εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ἐκεῖνος, ἡ, ο demonstrative adj. that, those ἐγένετο Verb, aor midd dep indic, 3 s γινομαι λυθῆναι Verb, aor pass infin λω loose, set aside γραφή, ἡς f writing, Scripture

Cf. Matt 5:19; Jn 7:23 also 5:18.

Verse 36

ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Υἱὸς τοῦ θεοῦ εἰμι;

ἀγιαζω sanctify, consecrate

Cf. 17:17, 19.

"It is possible that the first verse of the Dedication lesson (Num 7:1) may have prompted this statement, or affected the form of it. As Moses sanctified (ἡγίασεν, ψ77) the Tabernacle and its contents for their holy purpose, so God sanctified (ἡγίασεν) Jesus for his mission." Barrett.

ἀπέστειλεν Verb, aor act indic, 3 s ἀποστελλω send, send out

The background to Ps 82 would appear to be the giving of the law to Israel. Barrett links Jesus' claim here with the quotation from Ps 82 and sums up the whole of Jesus' argument thus: "Behind the argument as thus formulated there lies no belief in the 'divinity' of humanity as such, but a conviction of the creative power of the word of God. Addressed to creatures it raises them above themselves; in Jesus it is personally present, and he may therefore with much more right be called divine."

Verse 37

εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

Verse 38

εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ.

κὰν (καὶ ἐὰν) even if, and if, even ἐμοὶ Pronoun, dat s ἐγὼ γνῶτε Verb, aor pass subj, 2 pl γινώσκω

"The aorist subjunctive denotes the beginning of knowledge at a point in time – 'that they may perceive'; the present subjunctive the continuous and progressive state of knowledge." Barrett.

καὶ γινώσκητε is omitted by D OL syr^s, and replaced by πιστεύητε in many more MSS (πιστεύητε in 8), probably for the identical reason, namely that the term appears needless after γνῶτε, but its attestation is good and early (P⁴⁵ P⁶⁶ P⁷⁵ B L etc), and is to be accepted.

καὶ γω see v.27

Cf. 14:10f.; 17:21 also v.30 above. Carson comments, "There is between the Father and the Son what theologians call a 'mutual co-inherence': each is 'in' the other. This mutual co-inherence is the grounding of the teaching of 5:19ff. More important, it extends, in some derivative sense, to embrace believers, who are 'in' Christ while he is 'in' them (cf. notes on 14:20ff.)."

Verse 39

ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

ζητεω seek, look for

πιάσαι Verb, aor act infin πιαζω seize χεῖρ, χειρὸς f hand

Cf. 7:30; 8:20, 59. "The Shepherd, like his sheep, is in the almighty Father's hand till his hour strikes." Beasley-Murray.

Verse 40

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἐκεῖ.

παλιν again, once more

πέραν prep with gen beyond, across, to or on the other side

τοπος, ου m place

ὅπου adv. where

πρῶτον adv. first, in the first place

ἐμείνεν Verb, aor act indic, 3 s μένω remain, stay

ἐκεῖ there, in that place

Cf. 1:28. Carson comments, "The symbolism is palpable. John the Baptist had prepared the way for the beginning of Jesus' public ministry, and now that public ministry is drawing to a close, while the Baptist's ministry is reviewed once more (vv. 41-42)."

Verse 41

καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

σημειον, ου η sign, miracle
ουδεις, ουδεμα, ουδεν no one, nothing
οσος, η, ον correlative pronoun, as much as;
pl. as many as, all
αληθης, ες true, truthful

Note the contrast between the antagonism towards Jesus in Jerusalem and the welcome he received here.

Verse 42

και πολλοι επιστευσαν εις αυτον εκει.

εκει see v.40

Barrett asks "Who were these 'many' and what were they doing in Bethany? Was the work of baptism still in progress in the absence of John?" More probably it was simply that Jesus attracted a crowd, many of whom recalled the ministry of John.