

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Contributions and Comments.

A Disarrangement in John x.

No one who has studied this chapter attentively can have failed to feel baffled by the inconsequence of the thought, especially in vv.⁷⁻¹¹. Thus in v.⁷ Jesus is described as the door of the sheep, and in the next verse contrasted with the thieves and robbers who went before Him. Obviously in v.⁷ He should have been the shepherd, and Moffatt

- 7 Jesus therefore said again,
Verily, verily, I say unto you,
I am the door of the sheep.
- 9 By me if any man enter in, he shall be saved, and shall go in and go out and shall find pasture.
- 11 I am the good shepherd.
- 8 All that came before me are thieves and robbers : but the sheep did not hear them.
- 10 The thief cometh not but that he may steal, and kill, and destroy : I came that they may have life, and may have it abundantly.
- 11 The good shepherd layeth down his life for the sheep.

With these columns before us, it is easy to see how the disarrangement arose. Let us imagine that an early scribe was copying the first column. He wrote v.⁷ correctly. Then having written, 'I am the door of the sheep' (?), his eye travelled to, 'I am the good shepherd,' led by the similarity of the beginning of the sentence ; and, thinking that that is what he has just written, he continued with v.⁸. But by the time he has written v.⁸, he has discovered his mistake, and goes back to the verse he has omitted (?). Somewhat at a loss what to do, he seeks to restore the connexion by repeating some of the last words of v.⁷, 'I am the door,' and then he writes v.⁹. Now that he has repaired his error, he goes straight forward with v.¹⁰. But the initial mistake caused the omission of the words, 'I am the good shepherd.' When this is discovered, they are inserted at a point where they cause least apparent confusion, *i.e.* before the words, 'The good shepherd layeth down his life for the sheep.'

If this restoration of the text be accepted, the whole of the passage from the beginning of the chapter is clear. We are told in v.⁶ that the 'parable' of vv.¹⁻⁵ was not understood. Jesus is enlarging on this parable in v.⁷ and the following verses. And our restoration shows that He makes clear two points that were mentioned in vv.¹⁻⁵.

reads 'Shepherd' instead of 'Door,' with the Sahidic. But Moffatt's correction does not go to the root of the difficulty, and he is obliged to put v.⁹, which still interrupts the sense, in brackets. I venture to suggest that in these verses we have another disarrangement of the text, and to print what I conceive was the original text in one column, and Westcott and Hort's text in the words of the R.V. in the next column :

- 7 Jesus therefore said again,
Verily, verily, I say unto you,
I am the door of the sheep.
- 8 All that came before me are thieves and robbers : but the sheep did not hear them.
- 9 I am the door : by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.
- 10 The thief cometh not, but that he may steal, and kill, and destroy : I came that they may have life, and may have it abundantly.
- 11 I am the good shepherd : the good shepherd layeth down his life for the sheep.

First He takes up the point, hinted at in the first verse, that He is the door. This is dealt with in vv.⁷⁻⁹, which, in our reconstruction, form together a separate entity. Then in the remainder of the passage He deals with the main point of vv.¹⁻⁵: He is the good shepherd.

JAMES T. HUDSON.

Hale, Manchester.

Genesis iv. 7 and a Form of Hebrew Poetry.

PROFESSOR CANNEY'S interesting suggestions in THE EXPOSITORY TIMES of August last that, like *Asmath* in Am 8¹⁴, *Hattā'ṯh* in Gn 4⁷ does not bear its ordinary meaning but is the name of a demon or deity, leads the present writer to the suggestion that *S'ēṯh* in the same verse (which scholars find as, if not more, difficult than *Hattā'ṯh*) might also stand there for the name of a demon, deity, or spirit. The translation of the verse would then be quite straightforward :

'Surely if thou doest well, *S'ēṯh* (the good demon or spirit) croucheth at the door ; but if thou doest not well, *Hattā'ṯh* (the evil demon or spirit) croucheth at the door.'