

**THE SHEPHERD DISCOURSE OF JOHN 10**

1994

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# THE SHEPHERD DISCOURSE OF JOHN 10

BY

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SUBMITTED IN PARTIAL FULFILMENT

OF THE REQUIREMENTS FOR

THE DEGREE

MAGISTER THEOLOGIAE

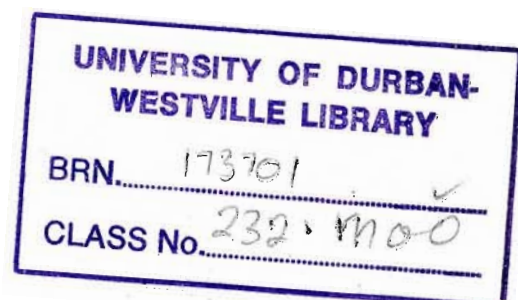
IN THE DEPARTMENT OF BIBLICAL LITERATURE

IN THE FACULTY OF THEOLOGY

AT THE UNIVERSITY OF DURBAN-WESTVILLE

DATE SUBMITTED: NOVEMBER 1994

SUPERVISOR: MR J.A. SMIT



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For Patricia

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## PREFACE

In this dissertation, I explore the history of research of John 10:1-18, I attempt to make a contribution to the understanding of this very important chapter in John by using Literary Theory for exegetical purposes, draw some conclusions with regard to the Christology of John and open some avenues of the understanding of the significance of the shepherd metaphor for our own context. In John's own time, this chapter definitely had social, religious as well as political significance. I attempt to determine how these facts interact with Jeremiah 23:1-8 and Ezekiel 34:1-6. I also draw some conclusions which may serve as guidelines in our own context and especially our own pastoral needs in the situation of conflict in our society, leaders who lead the flock of God astray and the need of unity among Christians.

In completing the dissertation, I express my thanks to my wife, Patricia, for her support and encouragement through my years of study. I am especially grateful for her support during the time of the study for the Masters examinations and the research and writing of the dissertation. I shall always be grateful for her unwavering support, commitment, assistance in the proof-reading and unconditional love and care to me and to our family. Her optimism has helped me to reach the goal I set out to achieve. I also thank Kas Harryparshad for his assistance in the acquiring of material through the inter-library section of the university. My thanks also goes to my promoter, Johannes Smit. His insight, academic expertise and sensitive guidance have challenged and inspired me over the years. I am very thankful for the many hours we shared in discussing many of the points addressed in the dissertation, the theories and approaches used in the dissertation as well as in Biblical scholarship in general. His depth of knowledge and expertise has enriched me greatly. My greatest thanks goes to God who has revealed himself in the incarnation and the life, works and glorious death and resurrection of the Good Shepherd, Jesus Christ.

George Moodley

Durban

## CHAPTER ONE

## THE HISTORY OF RESEARCH: JOHN 10:1-18

## 1.0 INTRODUCTION

The shepherd discourse is one of the most significant sections in the Gospel according to John. In its literary context, it draws together theological as well as social information about the situation which shaped its message. The *theological significance* is revealed through the use of the *παροιμία*, metaphors, the four *ἐγὼ εἶμι* - sayings of Jesus and ultimately his direct speech. The theological information which is revealed through the use of these literary figures draws on virtually the whole narrative and concentrates the theological claims of the gospel to a compressed and highly compacted discourse. The *social significance* of the text comes to the fore in the compression of the theological claims in the context of conflict. John 10:1-18 provides a magnifying glass perspective on the circumstances in which the Gospel was shaped. If we accept Painter's (1993:1) view that "the Gospel was shaped in conflict between Jewish believers in Jesus as the Messiah and the synagogue", then both the envelope structure of conflict (9:13-41 & 10:19-21ff) and the conflict between the shepherd and the thieves, robbers or hired servants in the discourse draw this conflict together into a number of theological and social (and therefore also pastoral) kernel points. It therefore comes as no surprise that John 10:1-18 has blessed and changed many lives over the years.

Since John 10:1-18 has played an important role in the history of the church, it is important to introduce this study with an overview of the history of Johannine scholarship as it relates to John 10. This overview will reveal the variety of disciplines in terms of which scholars have studied the shepherd discourse. It will also reveal the results of their approaches. As such, it will provide basic perspectives which are widely accepted, the broader context of scholarship within which this dissertation is written as well as provide an occasion for me to engage in dialogue with these scholars and their views. I basically follow Beutler and Fortna's (1991) very useful edited version of some of the papers read at the 1985 (Trondheim - Norway) and 1986 (Atlanta - Georgia) conferences of the *Studiorum Novi Testamenti Societas*. These

essays either follow a *diachronic* or a *synchronic* approach. Beutler (1991), Turner (1991) and Painter (1991) follow a diachronic approach. Sabbe (1991) criticizes a diachronic approach and then follows a synchronic approach. Du Rand (1991) and Thyen (1991) follow a synchronic approach.

The following issues will be addressed in this chapter:

- 1.1 Problems of the shepherd discourse.
- 1.2 The Old Testament and Jewish background of the shepherd discourse.
- 1.3 The history of religions origin of the shepherd discourse.
- 1.4 The relationship between tradition, history and John's interpretation of the shepherd discourse.
- 1.5 The relationship between the shepherd discourse and the Synoptics.
- 1.6 The structure of the shepherd discourse in its syntactic and narrative context.
- 1.7 The literary context of the shepherd discourse within the Fourth Gospel.

## **1.1 PROBLEMS OF THE SHEPHERD DISCOURSE**

Busse (1991:6ff) focuses on the literary and the theological problems in John 10. Under the *literary problems*, he addresses the 'loose insertion of John 10:1-18 into the gospel as a whole', the text critical problem related to the wording of 10:7, the genre of 10:1-18 or 10:1-5 and the author's use of historically correct data about the Jesus events leading up to and including the discourse of John 10. Under the *theological problems*, Busse (1991:12ff) identifies the question about the appropriate context for the interpretation of the relationship between the legitimate and illegitimate shepherd, the salvation-historical framework of the gospel and Jesus' consciousness of his mission as portrayed in 10:14-18. In what follows, these problems and Busse's answers will be briefly reviewed and expanded.

### **1.1.1 Literary problems of the shepherd discourse**

#### **1.1.1.1 The problem of the loose insertion of John 10:1-18**

The question of the loose insertion of John 10:1-18 into its particular place in the gospel has

been identified as a problem. Because of the apparent abrupt change of the topic and its transition to a different narrative genre in 10:1 (Busse 1991:6), and the 11 nouns, adjectives, verbs and adverbs which only appear in John 10 in John (Beutler 1991:24), the shepherd discourse has been criticized as being a loose insertion into the context of the Fourth Gospel as a whole. The words only used in John 10 in John, comprise: ἀλλαχόθεν (10:1); ποιμήν (10:11 [2X],14,16); ἐξάγω (10:3); ἀλλοτριος (10:5 [2X]); φεύγω (10:5,12); νομῆ (10:9 & 1 Tm 2:17); κλέπτω (10:10); θύω (10:10); μισθωτός (10:12,13 & Mk 1:20); λύκος (10:12 [2X]); ποιμνη (10:16) (cf Beutler 1991:24). Another element of the problem is that it also appears as if 10:26b-28 is presupposed by the preceding material and that it should be placed earlier in the narrative. Traditionally, literary or source, redactional and traditional critical scholars attempted to solve these problems by using the growth model or the rearrangement hypothesis. The rearrangement approach moves 10:1-18 to follow 10:28. The growth model approach reconstructed earlier collections of sources (9:4f, 39-41; 10:1-18, 24-38) which were later expanded by the evangelist through narrative material (e.g. 9:1-3, 6-38; 10:19-22, 39-42). Other related views are that chapter 10 and especially 10:16 were insertions into the text by the ecclesiastical redactor. In view of the implausible presuppositions of these approaches and unsatisfying results, Busse (1991:7) rejects them.

Since 'the chapter is firmly integrated both as to narrative and speech' Busse's (1991:7) alternative is to find links and relations between John 10 and the preceding and following textual narrative sections. His argument is that the narrator's commentary in 10:19-21, 31 and 39a is firmly integrated with the larger whole in the narrative. The introductory πάλιν in 10:31 also shows that the narrator is perfectly conscious of the function of John 10 in the larger whole. As far as Jesus is concerned, the Pharisees' challenge in 10:24, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ and Jesus' response in 10:25 Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ analeptically recall similar scenes in 8:25 and 7:26. The content of Jesus' response, that 'his deeds ... can lead to faith' (Busse 1991:7) also links up with the narrator's commentary in this regard in 9:4b as well as the *sign* character of his healing of the blind man which in turn recalls 8:12 and proleptically refers to 11:9f. According to this view, Busse (1991:7) endorses

Baur's judgment that 8:12, 'Εγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς, forms the major idea of chapters 8-11.

Building on the significance of 9:39, Busse (1991:7f) argues that since 10:1 introduces an anti type - the thief and robber - the type must be looked for earlier in the narrative. This he identified as 9:39: *καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.* In Busse's (1991:8) words, this verse already states that

the Pharisees have lost the right to lead the people, the salvation community of Israel;  
this right has now gone to Jesus, the stumbling stone (verse 39b).

Drawing on the Old Testament imagery of the everyday life of the shepherd (Ps 23, Ez 34), Busse (1991:8) argues further that John 10 continues the statement in 9:39 by contrasting the shepherd with thieves, robbers and ultimately strangers and hired servants/day labourers. It is primarily the shepherd's characteristics of 'caringly guarding and securing life as part of his task' and the application of these characteristics to the realm of rulers and the quality of their rule which are contrasted with the characteristics of the thieves, robbers and strangers and hired servants/day labourers. Characteristics of secretiveness and violence are attached to the behaviour of these rulers and leaders. The motif of judgment in 9:39 (together with that of salvation) therefore also links up with the judgment of the behaviour of these rulers. Since the motifs of judgment and salvation run through chapters 7-11, both Jesus' teaching and his *ἔργα* function to save and to judge. As is evident from the opposition, they, in turn judge him precisely on the basis of his teaching and his *ἔργα* (10:32 - miracles). It is this conflict between Jesus and the rulers which started in chapter 5 and gains momentum as Jesus heals and works, that reaches its first climax of the conflict between Jesus and the rulers in chapter 10.

Therefore, in the immediate textual context, the shepherd discourse must be read as a unit together with chapter 9. The blindness of the Pharisees and the inability of the people to comprehend the significance of the parable in John 10:6 enhance the argument that the shepherd

discourse is not a late insertion. Its words, form, structure and abrupt beginning all serve to enhance the narrator's plan, i.e. to highlight the christological features against the background of all the figures which stand in contrast to the Good Shepherd.

An additional argument for the relationship between John 10 and its literary context is its links with the following chapters. John 11:8-10 links up with attempts to stone Jesus (10:31, 39) and the light symbolism (8:12; 9:5). The interpretive insertion in 11:4 is patterned in analogy to 9:3-5. Both the revelation of the works of God (9:3-5) and the glory of God (11:4) find their ultimate expression in Jesus' death and resurrection. As such, they link up with the later events in Jesus' own life - the final decision to kill him (11:47-53). The proleptic accusation of blasphemy in 10:39 links up with 18:20 and 19:7 where,

Jesus points to his public teaching in the synagogue and temple, and where the 'Jews' stubbornly object to his self-revelation as Son of God (Busse 1991:9).

Other links are between 10:18, 19b and the Johannine passion account. Jesus' authority over his own life and his 'hour' which arrives as determined by the Father (18:4-7 and 10:39b), Jesus request to let his disciples go (18:8f and 10:28f) and the statement in 18:37 that those on the side of truth hear his voice, draw on 10:1-5.

Apart from the fact that there are many more links with the larger narrative whole and the Old Testament (e.g. Ps 80 and Jer 23), I agree with Busse's basic approach. Moreover, we may add that just as in the case of the other relationships between the signs and discourses, also here, the healing of the blind man, links up with the shepherd discourse and emphasizes Jesus' nature. His works are supported by his own proclamation about his person, and his proclamation about his person is supported by his works. Therefore, the works of Jesus and his claim about his person in chapters 9 and 10 must be seen in conjunction with the christological theme that is being developed in the gospel from the first verse. The shepherd discourse therefore must be seen as a unit which fits perfectly with the entire Fourth Gospel on the one hand, and on the other hand as a unit which builds on a christological plan.

Thus, the shepherd discourse is then very closely tied up with the wider context of the Fourth Gospel. With such evidence supporting the unity of the text, it becomes a futile exercise to rearrange the text. Following Jülicher, Busse (1991:9) is right in saying that rather than approaching a text with one's own presuppositions, one must attempt to 'comprehend the author's complex line of argument before assuming a subsequent interweaving of alleged traditions'. We must seek to interpret the text without violating the author's purpose of writing it.

#### 1.1.1.2 The wording of verse 7

The text critical problem in 10:7 provides a problem with regard to two alternative interpretations based on the two variants. In the saying, 'Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων, P<sup>75</sup> and cop<sup>sa</sup> render the variant ὁ ποιμὴν τῶν προβάτων. Despite its weak attestation, Busse (1991:10) opts for the variant reading. His argument is that this reading continues the conflict between the shepherds, and 'should remain at the centre, both in terms of topic and of execution and expansion'. In order to provide a reason for the weak attestation of the reading, Busse draws on Schnackenburg's view that the metaphoric use of the door in verse 9 was later used in ecclesiastical apologetics to denote opposition to false church leaders. 'Only the shepherd who appeals to Christ and who was appointed by Christ could be certain of his legitimacy'. This then provides the reason for the rejection of ἡ θύρα τῶν προβάτων. Further, the contrast between ὁ μὴ εἰσερχόμενος διὰ in verse 1 and ὁ δὲ εἰσερχόμενος διὰ are only drawn on in verse 9. Here the metaphor draws on Nm 27:17 (Mi 5:4) and is used soteriologically. The use of διὰ in 3:17 and 14:6 correspond with this image. Therefore, the soteriologically significant distinction between the legitimate and illegitimate shepherds is made explicit a number of times in John. These facts convince Busse to accept the variant reading.

Even though Busse's reductionist view seems plausible, it basically rests on a presupposition that ἡ θύρα τῶν προβάτων has been inserted by apologists at a later stage and that it is improbable that John would have used it as such. If we want to counter this view, the main question is whether John would have regarded the reference to shepherds of the Christian community to be implied in this text. If this can be answered positively, then there is no reason for not accepting the majority reading.

My view is that since chapter 21 uses metaphors which are related to the shepherd metaphor (*ἀρνία, πρόβατα* [2X]), the majority reading may be accepted. In the sense that Peter himself - and by implication other leaders in the believing community which will follow him - must act as representative of Jesus (the door) and continue his work (*βόσκει* [2X], *ποίμαινε*) in relation to the sheep (*πρόβατον* and *ἀκολουθεῖν* link up with John 10), there is ample evidence that the majority reading can be accepted. This argument is based on my view that chapter 21 does not constitute a later redactional addition to the gospel. Apart from the fact that the verbal- and stylistic coherence argument for the difference between chapter 20 and 21 are not convincing, chapter 21 also includes the seventh sign in John. If the highly symbolic nature of John's text is taken into consideration, it is highly improbable that John would have been satisfied with the report of only six signs. Moreover, this is indeed the more difficult reading and as Metzger (1975:229) says, 'the reading *ὁ ποιμήν* ... is an early alleviation of the text, introduced by copyists who found the expression "the door of the sheep" too difficult' (cf. also Beutler 1991:20). If we accept this view, then, we have to provide an adequate (and at this point preliminary) interpretation of 10:7. Brown (1966:393f) points out in this regard, that this reading can be interpreted in terms of the immediate context and that one does not have to resort to unfounded arguments about the activities of the apologists. This approach renders a two-fold interpretation - Jesus is the door of the sheep in the sense that no shepherd can reach the door apart from him and he is also the door through whom one has to enter if one wants to experience salvation. This double interpretation is further seen by Barrett (1967:308) as particular to the style of the Fourth Gospel and not an indication of contradiction. The clue to the two different interpretations is to be found in the rendering of the Genitive in verse 7 as 'I am the door *to* the sheep', by means of which the true shepherd will enter and the statement in verse 9, 'I am the door by means of which the sheep enter into the fold'. Consonant with the ambiguity in John's style, Barrett states that it is probable that both interpretations are implied in verse 7.

#### 1.1.1.3 The genre of 10:1-18 or 10:1-5

Another literary problem which is and has been open for discussion is that of the genre of John 10. It has been identified as allegory, similitude, parable, concept or image by scholars.

Barrett's (1967:304) view is that

It is neither parable nor allegory, though it is related to both forms of utterance. It is a symbolic discourse in which symbolism and straightforward statement alternate and stand side by side.

Brown (1975:390f) makes a distinction between 10:1-5 and 10:7ff. He views 10:1-5 as consisting of twin parables (10:1-3a and 10:3b-5) while 10:7ff 'consists of allegorical explanations'. He bases his argument of the twin parables on the incidence of twin parables in the Synoptic tradition, e.g. Luke 14:28-32 (man building a tower and the king going to war) and Luke 15:3-10 (lost sheep and lost coin) (Brown 1967:392f). His view is that some of the material in 10:7ff 'represent a later expansion of Jesus' remarks'. He contrasts his view with that of Jülicher. Jülicher's distinction between parable and allegory rests on the mistaken presupposition that a parable is 'a simple illustration or illustrative story having a single point' and an allegory consists of 'an expanded series of metaphors where the various details and persons involved all have a figurative meaning'. Grounding his views in evidence from patristic exegesis, Jülicher maintained that 'allegory was an artificial, literary device, and was never used by a rustic preacher like Jesus who spoke in simple parables'. Hence, the allegorizing of these parables points to the change of the parables of Jesus into allegory as the work of exegetes. Even though he commends Jülicher for his work on the parables and the dangers of allegorizing without certain boundaries, Brown (1975:390) regards his views as an 'oversimplification' which rests on the reductionist view that Jesus only spoke in simple parables. Quoting Hermaniuk, Brown argues that the precise distinction between parable and allegory found in Greek rhetoric is not to be found in the Hebrew מָשַׁל which covered all figurative illustrations: parable, allegory, proverb, maxim, simile, metaphor, etc. Brown concludes that 'simple allegory was within the plausible range of Jesus' preaching' as is also evidenced in contemporary Qumran and rabbinic examples. Barrett (1967:307) shares this view. Related to the מָשַׁל and based on the simple distinction between speech ἐν παροιμίαις and speech (ἐν) παρρησίᾳ in 16:25 and 29 he concludes that παροιμία 'must ... mean some kind of veiled or symbolic utterance'. I treat it as a parable, i.e. as a brief conventional story which

is metaphorized by the literary context with which it interacts (cf chapter 3 below).

Of these approaches, Brown's and Barrett's certainly seems the most acceptable. One thing is certain, and that is that we do find a very high concentration of metaphorical and figural use of language in John 10. As a general observation, I support Busse's (1991:11) endorsement of Berger's view that John 10:1-18 may be labelled an 'image field ... which is approached from all angles; the author "plays" with the entire metaphorical range available' (Berger 1984:39). The use of highly abstract figurative language here is used didactically. These metaphors and figures are used for the benefit of the reader for identification purposes: who Jesus is - and the nature of the various relationships in which he appear in John 10 - is closer defined and specified. This is especially achieved by virtue of contrasting the shepherd with the 'thief and robber' and the 'hired servant'. The abstractions used in the discourse enhances the author's plan: to present the real nature of Jesus, to draw the lines of the relationship between him and his followers and to contrast these views with the local Jewish leaders. In this context, the metaphors come alive as indicators mapping these relationships as well as metaphors blending into one another, into the perception of who Jesus is and ultimately the plot of the narrative.

#### 1.1.1.4 The problem of historical accuracy

Even though 10:22 introduces a different place and time as that in which the shepherd discourse took place, the basic content of 10:22ff presupposes the shepherd discourse. This raises questions concerning the historical accuracy of the reports as it relates to their time frameworks and geography. Busse's (1991:11) argument is that it is here not primarily the historical correctness of the reference but the theological unity which the audience should perceive which is central to the argument. Even so, since the 'Johannine Logos has become flesh in space and time' (Busse 1991:12), all discourse in the Gospel takes place in space and time. The time framework and geography must be seen as a help both assisting the readers to follow the author's argument, as well as providing the material circumstances in which Jesus as the incarnated Logos reveals his true nature and the nature of the knowledge of God *in space and time*.

### 1.1.2 Theological problems of the shepherd discourse

Busse (1991:12ff) identifies three major theological problems in John 10, *viz.* the identification of the appropriate context for the interpretation of the relationship between the legitimate and illegitimate shepherd, the nature and function of the salvation-historical framework in John and Jesus' claim to be one with the Father. All these problems are related to the identity of Jesus and are therefore christological problems.

#### 1.1.2.1 The appropriate context for the interpretation of the relationship between the legitimate and illegitimate shepherd

The interpretation of this relationship is determined by the context of conflict initiated in chapter five and introduced in the immediate context in chapter 9 and more particularly in 9:40f. The observations of Busse (1991:13) that this relationship is grounded in the 'state of sin' of the Pharisees (9:40f), that the major function of the metaphors referring to the illegitimate shepherds are 'to emphasize the centrality of the person of Jesus and his deeds', that the 'robbers and thieves are those who preceded him and who pretended to be what he is exclusively: the life-giving saviour', and that 'his death is understood - in contrast to the medieval theology of atonement or saving death (cf. 18:8; 17:11f)' - as a saving from the wolf, can be accepted. A few observations may clarify these issues further.

The 'state of sin' of the Pharisees is not that they do not perceive the spiritual reality which Jesus represents. This in itself does not constitute sin: *Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν*. Rather, the fact that they say, 'we see' constitute their sin: *νῦν δὲ λέγετε ὅτι βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει* (cf. 8:21,24; 15:22,24). This statement highlights the willful resistance of the knowledge of God represented by Jesus and by implication, also the willful continuing in their religious practices in the face of what has been revealed in and through Jesus. Their practices do not accommodate the divine knowledge which Jesus reveals. Analeptically, this statement draws together all the information that the reader has about 'the Jews'' resistance to Jesus in John (cf. especially 9:16). Proleptically, it points forward to later incidents of this willful resistance. In 11:53,57, the decision to kill Jesus is taken, and in 12:39ff, their condition is labelled as that God *φλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ*

*πεπώρωκεν αὐτῶν τὴν καρδίαν.*

In the context of chapter 9 and 10, the physical blindness of the man in verses 10:1,2,13,18,19,20,24 is contrasted with the spiritual blindness of the Pharisees. Brown (1975:381) suggests that, symbolically speaking, the author wants to point out that the man was born in sin and that it is only the washing in the pool - which flows from Jesus himself - which cured him. This may also refer to baptism. Quoting Tertullian, Brown states that the sacrament of water can cleanse (from sin and therefore spiritual blindness) and set free to eternal life. Referring to Augustine, Brown states that 'this blind man stands for the human race.... If the blindness is infidelity, then the illumination is faith.... ... he was baptized in Christ.' Accordingly Busse (1991:13) points out that the emphasis lies not in the Pharisees' lack of faith - which would deprive them of their credentials -, but rather the state of sin which is grounded in the hardening of their heart.

The centrality of the person of Jesus and his deeds in 10:1-18 become evident in the contrasting of Jesus as Shepherd with those who are not shepherds. It is within the framework of conflict, unbelief and rejection that Jesus shines as the good, true and only Shepherd of the sheep. The theological and social contexts in which the contrasts take place, can be recovered from the earlier and later contexts in the narrative. This is discussed later in this dissertation. One preliminary point should however be made: in addition to these contrasts, the works (signs) of Jesus (10:25) play an important role in bringing out the answer to the question: *Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ.* To see how this is possible, the correct understanding of Jesus' works are important, i.e. the crux of the matter is that the understanding of the works in John should be determined by the incarnation.

As the 'life-giving saviour', Jesus brings 'eternal life' which is qualitatively and quantitatively different from that which his opposition brings about. As saving death, his death brings about a liberation from a situation where the lives of people are determined by his opposition. His saving death brings people into a realm of existence where different categories determine behaviour. All these elements of the relationship between Jesus and 'the Jews' ultimately

relate to his commission that he received from the Father.

The contrasting images of Jesus and his opponents are ultimately created by the narrator through the situations of conflict in the narrative. These include, division: 6:52; 7:43f; 9:16; 11:54f; intention to kill: 5:18; 7:20; intention to arrest: 7:3, 32; 8:20; 10:39; intention to stone: 8:59; 10:31-33; 11:8; charge of being possessed: 7:20; 8:48, 52. The significance of these communications in the narrative is that they have a revelatory function. They bring the nature of Jesus more to the fore.

### 1.1.2.2 The salvation-historical framework of the gospel

The salvation-historical framework of John's gospel is closely related to the death of Jesus - which is also his glorification. It is only through his death that life can be imparted to the sheep (10:16f). Further, as is evident from 12:20-23, the increasing of his fold - the inclusion of the Gentiles into the believing community - depends on his death. The death of Jesus then has a salvific as well as a communal function. Brown (1975:399) explains that the tripartite passion, death, resurrection and ascension of Jesus,

constitute the one, indissoluble salvific action of returning to the Father. If Jesus is to give life through the spirit, he must rise again (7:39); and so resurrection is truly the purpose of his death'.

It is only through death that he can impart life to the sheep (12:24). In this act, the laying down of the life of the Good Shepherd (10:17f) is not a self seeking act but an act in obedience to the will of the Father. The fact that he has the *ἐξουσία* to lay it down and to take it up again, is closely related to his close relationship with the Father. This relationship is, among other aspects, grounded in the authority, command and knowledge he has of the Father, e.g. *authority*: καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν - 5:27; ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου - 10:18; καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον - 17:2; *command*: e.g. ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα,

ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολήν δέδωκεν τί εἶπω καὶ τί λαλήσω - 12:49; *knowledge*: ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι καὶ κεῖνός με ἀπέστειλεν - 7:29; καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ - 8:55. In contrast to the position which Jesus' opponents have in history, his position is grounded in the authority, command and knowledge which he received from the Father. That this is God's plan, is amply illustrated in references to Jesus' authority, his works, the use of the divine *dei*-indicator in 10:16c, the Father's command and knowledge, etc. Together with the notions of the incarnation and the love of the Father, the context created by this information places Jesus' person, works and death in the salvation-historical framework.

In the conflicts with his opponents, this corpus of symbolic information - which is progressively revealed to the reader throughout the narrative - plays a vital role for both the understanding of Jesus' commission and the activities of the opponents. It is therefore not only Jesus' activities which realizes in the signs, discourses and especially the I *ām*-sayings which provide important information about him. All his violations of accepted 'Jewish' practices have a similar role. In all these cases, the apparent violations on the one hand and the theological implications on the other, can be perceived from two perspectives. Either his violations (with the attached theological information) are rejected and regarded as blasphemous, or the theological information (together with the violations) have to be accepted and believed. The pastoral function of the shepherd discourse serves to bring these perceptions clearer into focus. To continue to be exposed to the 'Jewish' representatives' exploitive practices, is not what God had in mind for his flock. To enter through the door provided by Jesus, to follow the Good Shepherd and to listen to his voice, is to enter and exist in the salvation-historical sphere where God rules.

### 1.1.2.3 Jesus' claim to be one with the Father

In 10:30, Jesus claims, ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν. The response of the Jews is to attempt to stone him (10:31). Just as in 10:25 when Jesus claims that the works which he does are done *in the name of the Father*, he now appeals to the works again: Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν

ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργων ἐμὲ λιθάζετε; Their response is, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. The charge of blasphemy is closer specified to indicate that they regard him as an ordinary person who 'makes himself God'. After Jesus' subsequent counter-argument, he then deletes the reference to himself - i.e. that they must believe in him. εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρὶ. This argument reverses the direction of thinking: if one does not depart from the presupposition that Jesus is one with God and then conclude that the works that he does are also from God, then one may just as well start from the works and this will equally lead to the same conclusion: namely that he is *in* the Father (= one with God). Be that as it may. To be *one* with the Father, to be *in* the Father and to accept the works of Jesus as *works of the Father*, are all one and the same thing. If one does not view these statements in the context of the author's ideology - λόγος became flesh -, then one may conclude that Jesus is an ordinary man claiming to be God. However, if one accepts that the author's perspective - e.g. about the incarnation, the authority of Jesus, the command that he has from the Father, etc. - then it is possible to believe that Jesus is one with the Father, in the Father and that his works represent the will of the Father. This perception has important consequences for the shepherd discourse. In the same way that the symbolic conflict between Jesus and the Jewish leadership concerning the signs and related discourses earlier in the narrative bring about important changes to the Jewish perception of the nation, the leadership, their tradition and their ritual and ceremonial practices, the shepherd discourse draws the lines of the conflict even clearer. The use of the shepherd metaphor places this conflict as well as Jesus' consciousness of his oneness with the Father in pastoral context. Therefore, we may conclude that *who Jesus is* as well as *the nature of all his works*, serve a pastoral purpose. The changes in official Judaism's practices which he brings about do not have *conflict* as goal but a realization of God's care, compassion and love *in history!*

The question which remains, however, is what the nature of the *one-ness* is. Busse (1991:15) regard it as a *functional unity* and not a unity in substance. He explains:

In the context (verses 24-9) only the deeds (e.g. chapter 9) and the profession of the shepherd (10:1-18) which God conferred upon Jesus are in view. Thus God acts through him, as is confirmed by the Johannine Jesus himself in verses 37f. (cf. 14:10). This is alluded to already in verses 14-18. Yet, it is not until verses 24-28 that the christological conviction comes to full expression. By means of the image of the shepherd, then, the author metaphorically describes the office held by Jesus (Busse 1991:15).

Even the *a minori ad majus* argument in 10:36 does not support the idea of a unity of substance. None of Jesus' or John's audience would have concluded from this argument - and Ps 82:6 which it quotes in support - that it is an argument for the unity of substance. The quotation of Ps 82:6f, is a quotation from the context of God's judgment of the 'divine' (kingly/priestly) council who represents him in their judgment of human affairs. Even though they are 'gods', they are judged - because they did not rule appropriately - and condemned to die like mortals: אני אמרתי אלהים אתם ובני עליון כלכם: אכן פֹּאֲדָם תִּמּוּתוּן וּכְאַחַד הַשְּׂרִים תִּפְלוּ. Busse (1991:15f) concludes,

The most that can be concluded is that they (the judges - m.i.) stood in a special relationship with the one who commissioned them. The proximity to God of the one who may exclusively call himself 'Son of God' must be much greater. All this is only recognisable to Jesus' audience via his deeds (verse 38c-e). He and the Father are one because he performs only God's deeds. Only the one who is commissioned by God, the one who does and says everything in accordance with the Father is capable of being God's representative.

As a functional one-ness, the relationship between God and Son, and later in the narrative between Son and disciples and ultimately between Father, Son, disciples and those who will come to faith through the witness of the disciples, are functional. The content of this functional relationship is such that the Son has 'seen' the Father, the Son is the *λόγος* incarnate and everything that the Son does, represents who and what the Father is. This is true to such an extent that the disciples and all who will come to faith through their witness, will look/see

what the Son does, and in this 'seeing', also 'see' the Father.

## 1.2 THE OLD TESTAMENT AND JEWISH BACKGROUND OF THE SHEPHERD DISCOURSE

In addressing this theme, Beutler (1991:18) focuses on the exploration of the Old Testament and Jewish 'Bildwelt' or 'field of images' underlying John 10. Whereas Brown (1967) and others regard the background of the field of images of shepherd, flock, thief, robber, hireling and wolf as that of the Old Testament and Judaism, Robinson (1971) regards it as that of Gnosis. Beutler (1991:18) points out that since Gnosis has its own background in the Old Testament (at least to a certain extent), and it is certain that John was written in a situation where he addressed a Gnostic context, these two approaches do not exclude one another. Focusing, however on the Old Testament and Jewish background, Beutler addresses this problem by concentrating first on the synchronic and diachronic literary contexts of the text ('Form und Gattung' and the composition or redaction historical process), then on the background of the distinction between the motifs of good and bad shepherds and finally on the motif of the door.

### 1.2.1 The literary context of John 10

Following Busse (1991), Beutler (1991:20) regards the primary context in terms of which John 10 as polemical text is to be understood as 10:1-13, the healing of the blind man in chapter 9, and in the larger context, chapters 7-10 or even 5-12. John 10:1-13 turns on the antithetical sections in 10:1-3a between those who climb over the wall and the shepherd who comes through the door and in 10:3b-5 between the shepherd whose voice the sheep know and with the stranger whose voice they do not know. The shepherd and thief/robber are again contrasted in 10:7-10 and in verses 11-13 we find the contrasting of Jesus as Good Shepherd and the hireling. Jesus' opponents are identified as Pharisees (9:13,15-16,40) and as 'Jews' (10:18,22).

Following Fascher (1942), Beutler (1991:21) regards 10:1-5 as a parable which is interpretatively elaborated on in 10:7-18 (cf. Mt 13:24-30 which is elaborated on in 13:36-43). It is especially the two markers, ἡ θύρα in verses 7,9 and ὁ ποιμὴν in verses 11,14 which provide the interpretative links with the parables in verses 1-5. In 10:7-8, the ἐγὼ εἰμι-statement is positively evaluated and contrasted with ὅσοι πρὸ ἐμοῦ (those who came before Jesus), who are negatively evaluated. In 10:9-10, the positive evaluation of Jesus is the dominant and his function as door is contrasted with the activities of the thief. The positive evaluation of the Good Shepherd who lays down his life for the sheep in 10:11 is contrasted with the actions of the hired servant in verses 12-13. Verses 14-18 comprise the positive evaluation of the Good Shepherd. Verse 16 is a central verse and draws on all the prior metaphors for its understanding.

In the larger polemical context of John 10, verses 19-21 link up with 10:1-18 and also with the healing of the man born blind in chapter 9. Based on the view that Jesus is the Good Shepherd (10:1-21), verses 22-30 link up without any breaks. It is especially verses 26-30 that link up with 10:1-18, that deepens the unity of action between Father and Son. This in turn is followed by verses 31-38 and finally 40-42. Against the background of this view, Beutler (1991:22) states: 'Es besteht also kein zwingender Grund, die vorgefundene Textanordnung in Kapitel 10 durch Umstellungen zu verändern'.

As far as the redaction history of John 10 is concerned, Beutler (1991:22) states that the different levels of interpretation of 10:1-5 found in verses 6ff, do not necessarily indicate later redactional activities. The redactional view usually departs from the presupposition that these later redactions were constructed as counter-measures against false teachers in the church. Even though one can acknowledge that John 10 together with John 21:15-17, Acts 20:28f and 1 Peter 2:25; 5:2f deal with pastoral aspects related to ecclesiastical life, this is still no argument for a preference for redactional studies and the related argument that ecclesiastical sections were added to John 10 at a later stage. A more appropriate view (which does not condone the redactional view), is that all these pastoral texts have a common ground in the Old Testament. Beutler (1991:22) states,

dass frühkirchliche Mahnungen zu rechter Hirtensorge gegenüber Irrlehrern aus dem kirchliche Bereich selbst, ...und die johanneische Auseinandersetzung mit falschen Hirten, Dieben und Räubern eine gemeinsame wurzel haben, *nämlich alttestamentliche und frühjüdische Texte gegen unrechte Hirten Israels* (m.e.). Der vierte Evangelist hätte sie dann in ihrer ursprünglichen Zielsetzung übernommen, die übrige, die eher spätere neutestamentliche Literatur übersetzt in eine neue Situation, die durch die gegen Ende des 1. Jahrhunderts beginnende Kirchenspaltung gekennzeichnet war.

It is against the background of this argument that Beutler addresses the Old Testament and Jewish background of John 10.

## 1.2.2 The Old Testament Jewish background of John 10:1-18,26-30

### 1.2.2.1 Literal links with the Old Testament

In contrast to Freed (1965) and Reim (1974) who do not find any literal links between John 10 and the Old Testament, Beutler (1991:24ff) follows Tragan (1976) in identifying some of the possible literal links between John 10 and the Old Testament. These comprise:

- The shepherd who leads his sheep (Is 40:11);
- the servant that gives himself over to die (Is 53:12);
- the bringing together of the sheep (Is 56:8; Ez 34:13; 37:21-22);
- the 'one' Shepherd (Ez 34:23; 37:21-24)
- the shepherd, who leads the righteous to green pastures (Ps 23:1-3)
- God as Shepherd of Israel, who has a 'people of his pasture and sheep of his hand' (Ps 95:7)

We may add some expressions of which we can not be sure: call by name (Is 43:1 - Jn 10:3); the in- and out leading of the sheep (Dt 31:2; Nm 27:17 - Jn 10:4,9); God's love of wisdom/his Son (Pr 8:3 - Jn 10:17); the promise of life for those who trust in God's word (Lv 18:5 - Jn 10:10).

### 1.2.2.2 Thematic links in the Old Testament and Pseudepigrapha

#### a The corrupt shepherds and wolves

In contrast to the practice among other oriental nations who described their kings as shepherds, originally, Israel did not do it (Jeremias 1959:484ff). It is only at the time of the Deuteronomist at the end of the monarchy that Israel started to use this metaphor for their monarchs and rulers (Beutler 1991:25f). In Jeremiah 23:1-8, the shepherds of Israel are judged because their exploitive practices brought about the exile and the fragmentation of Israel (Jr 10:21). The judgment of the shepherds in 23:1-2 is followed by the announcement that God will collect his people from all lands and that he will give to them new shepherds (23:3-4 - cf. also 3:14-15). Jeremiah 23:5-6 voice expectations of a new branch from David who will rule as king. This is continued in Jeremiah 23:7-8 which emphasizes the leading of Israel from bondage under the northern nations in a similar way that God lead Israel from Egypt.

Ezekiel 34 holds a similar view. The main theme, a call to prophesy against the shepherds of Israel (הַנְּבִיאַ עַל־רֹדְעִי) and an accusation that they are feeding themselves (רָעִימִי) and not feeding (יִרְעֶנּוּ) the flock, is present in 34:1-2. This is developed in verses 3-4 with specific references to their mistreatment of the sheep and their carelessness concerning their well-being. This caused them to be scattered and to become food for wild beasts (34:5-6). These statements are followed by an analeptic reference to the irresponsible behaviour of the shepherds (34:7-8), the calling of the shepherds to judgment (34:9-10), the announcement that God himself will shepherd his flock (34:11-16) and that he will separate them through judgment (34:17-22). This is followed with promises that God will raise a shepherd from David who will feed them (34:23-24) and that he will make a covenant of peace with them (34:25-31). Whereas Jeremiah judges the monarchs and rulers, Ezekiel criticizes not only the king but the whole corpus of leaders (cf Beutler 1991:26). This view is supported by the description of all the governing personnel in Judea as wolves in Ezekiel 22:27 (cf. the parallels in Zph 3:3). The judgment of God between lamb and lamb in Ezekiel 34 is changed to read as a judgment between ram and ram and calf and calf in the fragmentary *Ezekiel-Apocryphon* which dates between 63 BCE and 50 CE (cf. Beutler 1991:27).

The theme of the judgment of shepherds is continued in Deuterozechariah (Zch 9-14). The reference to sheep without a shepherd in Zechariah also refers back to Numbers 27:17, 1 Kings 22:17, and Judith 11:19 (cf also Mk 6:34 & Mt 9:36). The judgment of the shepherds is especially found in Zechariah 10:3 and 11:4-17. (We are not certain whether this refers to the shepherds of Israel or the rulers of the alien nations.)

References to the corrupt shepherds are also found in the Pseudepigrapha, especially in 1 Henoch 83-90, 4 Ezra and the Testament of Gad 1:2-4. The twelve sons of Jacob and their descendants are described as sheep, Egypt as wolf (89:12ff) and Saul as someone who rejects his flock (89:42-44) in Henoch's dream. The alien rulers of Jerusalem after the exile are represented as seventy shepherds who leave the flock and give them over to the wild animals. The same imagery is used of the thirty five rulers who ruled between the return from Babylon and Maccabean times (89:74-76). God's judgment of these shepherds is proclaimed in 1 Henoch 90:22-25. (Matthew Black dates this section of 1 Henoch at ca. 175 - 165 BCE - cf. Beutler 1991:27.)

#### **b The eschatological good shepherd**

The following catalogue provides information from the Old Testament which refers to God as Shepherd of Israel: *pre-exilic*, Genesis 49:24, 48:15; Hosea 4:16; Psalms 28:9, 80:2 and probably 23:1-3; *exilic or post-exilic*, Psalms 78:52, 74:1, 79:13, 77:21, 95:7, 100:3. God is represented as the coming Shepherd of his people who will gather his flock after the dispersion in exilic and post-exilic prophetic texts. The most significant references to the coming shepherd are found in Isaiah 40:11, 49:9bff; Jeremiah 50:17-19, 23:3, 31:10; Ezekiel 34:11-16; Zephaniah 3:19; Micah 2:12; 4:6-7; Lamentations 12:11; Sirach 18:13. In addition to the theme that God will rule his flock as Shepherd in the future, the promise of a coming Shepherd who will care for his people on his behalf arises around the time of the fall of Jerusalem in 587 BCE. These texts are found in Ezekiel 34:23-24; 37:21-24 and Jeremiah 3:15; 23:4-6. Micah 5:3 identifies this coming Shepherd as a messianic-political figure who will be born from a woman. These references link up with the one shepherd and one flock image in John 10:16.

The post-biblical translator of Psalm 2:9 in the LXX alludes to the care of the one shepherd for all people. The statement, 'you shall break them with a rod of iron' is translated with 'you will give them pasture' (cf. Rv 2:27; 19:15 & PsSal 17:24,40). The nature of God's care is described in *Ezekiel-Apocryphon* 34:11-12 in terms of him leading them home and healing the bruised. Here, God's nearness is compared to the closeness of a coat to the skin. His nearness indicates that when they call on him, he will hear them. The Damascus document 13:7 also refers to God's care and links up with Ezekiel 34 when it says,

'Und er soll Erbarmen mit ihnen haben wie ein Vater mit seinen Söhnen und alle ihre Verstreuten zurück[bringen] wie ein Hirt seine Herde' (cf. Lohse - Ez 34:12,16).

The fact that the shepherd metaphor is used in the Old Testament in the context of *wisdom* and *Law* provides an important indication of the context in terms of which the care of the shepherd must be interpreted - also in John. The reference in the Syriac Apocalypse of Baruch 77:13-17, strengthens this idea: 'the shepherds of Israel are not any more, but the Law and wisdom have been given to the people as shepherd, lamp and source' (free translation from the German - Beutler 1991:30).

### c The death of the shepherd and the salvation of the sheep

Even though there is no evidence of a suffering and dying shepherd in the Old Testament, scholars have pointed out that Isaiah 53:1-12 - and especially the references to lamb and sheep in Isaiah 53:7 - provides the closest parallel to this notion. Zechariah 13:7, הַךְ אֶת־הָרֹעֶה, וּתְפוּצִין הַצֹּאן, with its consequent changes in Mark 14:27 and Matthew 26:31 may be added as a reference. Zechariah's statement is here changed to denote that the scattering of the sheep (flock - Mt 26:31) will be followed by Jesus' resurrection and his 'going before' (προάξω) the sheep to Galilee. This positive evaluation of Zechariah 13:7 may be explained with the possible equation of the struck shepherd (Zch 13:7) with the pierced one (אֲשֶׁר־דִּקְרוּ) of Zechariah 12:10 whose death introduces the purification of the people (Zch 13:1-2) (cf Beutler 1991:30). Even though there is no direct link between John and Deuterozechariah, John's redaction in 16:32 (ἵνα σκορπισθῆτε) may allude to Zechariah 13:7 (וּתְפוּצִין) and John 19:37 (Ὁψονται εἰς

ὅν ἐξέκέντησαν) to Zechariah 12:10 (אֲשֶׁר־דָּקְרוּ).

The change from the judgment-statement in Zechariah 13:7 to a statement of salvation in the context of the covenant and grace for (the poor of) the flock is present in the Damascus document 19:7ff. It reads:

Er bewahrt den Bund und die Gnade denen, die ihn lieben und seine Gebote befolgen, in tausend Geschlechter .... ... wenn das Wort eintrifft, das geschrieben ist durch den Propheten Sacharja: Schwert, wache auf wider meinen Hirten und wider den Mann, der mir nahe steht, ist der Spruch Gottes. Schlage den Hirten, und die Schafe sollen sich zerstreuen, und ich will meine Hand wider die kleinen wenden. Und die, welche ihn bewahren, sind die armen der Herde. Diese werden gerettet werden zur Zeit der Heimsuchung, aber die übrigen werden dem Schwert ausgeliefert werden, wenn der Gesalbte kommt aus Aaron und Israel (Lohse 1986:101).

The flock's salvation and the destruction of the rest by the sword are linked to the coming of the anointed one from Aaron and Israel.

#### **d The door**

Jeremias (1965:178-180) has already pointed out that the most probable interpretation of the door-sayings of Jesus in John 10:7,9 is to be found in their relationship to the *παροιμία* in 10:1-5. This interpretation relates 10:7 to the image in 10:1-2 where Jesus is portrayed as the door *of* the sheep in contrast to those who shepherd the sheep with destructive consequences. In 10:9, Jesus is the door *for* the sheep. This relates to 10:3b-4 where Jesus is portrayed as the Shepherd who leads the sheep out to pasture (cf Beutler 1991:31).

Two other possibilities are that this motif connects with the Jewish and New Testament messianic understanding of Psalm 117:20 (LXX), *αὕτη ἡ πύλη τοῦ κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ* (cf Jeremias 1965:179f), or that it interprets the temple veil (Ex 26:31ff) in a way similar to Hebrews 10:19-21. Even though Beutler does not argue the point, this second pos-

sibility links the Shepherd as door (10:9) with the equation of the temple veil and the body of Jesus which opened a new way as in Hebrews 10:19-21. In John, it is then primarily Jesus' resurrection which opens the way *εἰς τὴν εἴσοδον τῶν ἁγίων* (Hb 10:19-20). Such an interpretation will also provide firm links with John 10:17f, 11:1ff and 14:6. Beutler (1991:31) quotes Stuhlmacher (1986) in this regard,

Als Tür zu den und für die Schafe eröffnet Jesus als der sein Leben für die Schafe hingebende gute Hirte die prosagoge eis ton theon ebenso wie er selbst den kommenden Gott repräsentiert.

The identification of possible links between John and the Old Testament and Jewish texts is not dependent on direct influence. It is more adequate to regard it as an influence which forms part of a process in terms of which these notions have been developed through time (cf. Beutler 1991:32).

### 1.3 THE HISTORY OF RELIGIONS ORIGIN OF THE SHEPHERD DISCOURSE

Since the Gospel of John originated in a particular religious situation, it is reasonable to accept that the beliefs and concepts of these religions did have some influence on its genesis. The same is true of the shepherd discourse. Following Turner (1991:33), this section focuses on the 'Graeco-Roman conceptual sphere and the question of possible relationships to Gnosticism'. Even though I acknowledge that 'Gnostic mythological structures' reside in or behind the text, this stance does not mean John depends on these structures for his text. As Turner (1991:33) points out, John's uptake of some of these ideas were part and parcel of the

natural developments of the Hellenistic Jewish wisdom tradition, itself moving already on a trajectory leading toward classical Gnosticism at the time of the gospel's composition'.

Therefore, this approach does not mean that the interpretation of John has to be reduced to Gnosticism. A key element of this tradition is the distinction between the literal or plain and revealed or hidden understanding of phenomena. This distinction as well as the concepts of and relationships between sheep, shepherds, the sheepfold, the door of the sheep and the hiring will be further explored in this section.

### 1.3.1 The distinction between plain and revealed

In the larger literary context of John 10, the reader of John experiences information which is revealed by Jesus' speech and activities and which is not taken up or perceived by the characters in the narrative: e.g. the healing of the blind man is only perceived as a contravention of Sabbath regulations by 'the Jews' - they do not perceive the revelation of Jesus' glory and who he really is. Hence, whilst this sign highlights the (spiritual) blindness and the deafness of the Pharisees, it simultaneously reveals information about Jesus which is to be accepted by the reader. This is also true of the shepherd discourse. The use of the *παροιμία* in 10:1-5 causes 'the Jews' to experience it as ambiguous speech and results in *σχίσμα* (10:19-21). Their request of Jesus to *εἶπε ἡμῖν παρρησια* (10:24), represents their preference for 'plain' information and not the revealed. They are unable to perceive the hidden. This distinction between plain and revealed or literal and hidden was a common Gnostic practice. Even though both those in the narrative who perceive the hidden and the reader who progressively perceives the information about Jesus revealed in the narrative, become acquainted with Jesus, the final moment of revelation for them is held back till 16:25-30.

### 1.3.2 Shepherd and sheep in Asia Minor

In the Dorian and Ionian context, the term *πρόβατον* refers in general to 'four-footed, grazing domestic animals often intended to be slaughtered either for food or for sacrifice'. In Attic prose and comedy (not in tragedy) it refers to sheep in particular (Turner 1991:35). Further, sheep is a metaphoric term for human beings as frail and dependent creatures who are not able to conduct their lives on their own. It is in this light that the 'shepherd' is understood as a leader of people. In Homer, this metaphor refers to Greek military leaders. Plato likens the sheep to people, who in the Golden Age of Cronus were nurtured and provided for by a

heavenly daemon as shepherd. When God let go of the cosmic tiller and the universe began to devolve at the beginning of the age of Zeus, humans were deprived of the care of the heavenly daemon. They became weak and helpless and were ravaged by wild animals. According to Plato, this situation necessitated the coming forth of another shepherd - a human statesman - to nurture the herd.

According to Turner (1991:36), the characteristics ascribed to Apollo and Hermes - two Greek deities which were regarded as shepherds - are similar to characteristics of the shepherd of John 10. His argument is that Jesus' role as gatekeeper reflects ideas about Hermes' function as shepherd present in Homer's *Iliad*, Hesiod's *Theogony* and also referred to by Pausanius. These features include: Hermes increases sheep/herds, cares for and rules over both human beings and domestic animals including sheep, is both master shepherd/herdsman and master thief, and guards/defends the gates of temples and sanctuaries. The characteristics found in Homer's *Odyssey*, Aeschylus' *Choephoroi* and Diogenes Laertius' *Vitae* comprise Hermes' function of leading or escorting people to 'meadows' or souls in graves to the underworld or to the uppermost regions (above). The two prominent similar features between Hermes and Jesus as metaphorical shepherds are, 1) their function as gatekeeper and 2) the leading of the sheep by the shepherd to pasture or the realms of the after-life (Turner 1991:36f).

Capitalizing on Nilsson's research of Macrobius and Pindar, Turner (1991:37) identifies the following characteristics which Apollo shares with Jesus: he is described as attendant of the sheep (ὀπάωννα μηλῶν) and the epithets νόμιος (pastoral) and Ἀγυιεύς (door-keeper or one who averts evil from entering the gates of the city) are ascribed to him. To this may be added the evidence from Hesychius' list of epithets (cf Turner 1991:37) where Hermes is called ὄδιος (guardian of roads) - which again links up with Jesus as door.

I agree with Turner (1991:37) that even though there is no indication of 'genealogical connection between these understandings of Hermes and Apollo and the functions of Jesus as shepherd and door', the similarity of characteristics reveals at least similarities in what may be called 'worlds of thought'. Although John 10 doubtlessly stands closer to the Old Testament

than these writings, we can not exclude the possibility of the influence of Greek thinking and philosophy on John. Further, even though the historical accuracy of the Greek imagery cannot be proved in the respective texts themselves (cf Turner 1991:38), it is in keeping with philosophy and religious belief in the hellenistic world at the time of the writing of the Fourth Gospel. This means that there is a possibility that even though Hellenists reading John were removed in time and place from the place of origin of the Hellenistic writings themselves, they would have used this knowledge to understand John 10.

### 1.3.3 Shepherd and sheep in the Ancient Near East

Turner (1991:38) points out that the imagery of the shepherd and flock (goats, sheep, cattle) is used in the Ancient Near East more frequently than in Greek literature. The shepherd's crook is usually an emblem of royal authority. The *Egyptian Pyramid* texts apply the shepherd image to 'the ruler of the world to come'. Osiris or the dead Pharaoh is here portrayed as the one who protects his subjects - even in the underworld. During the time of the Middle Kingdom, the reigning king or even a god - e.g. Amun - is portrayed as shepherd. The depiction of the king as a shepherd was also quite common in *Ancient Mesopotamia*. Dumuzi, the fifth king in the line of antediluvian kings in the Sumerian King list is referred to as 'shepherd Dumuzi'. In the list of one hundred elements of civilized life in the Sumerian poem *Innana and Enki: The Transfer of Civilised Arts from Eridu to Erech*, the office of 'shepherdship' is ranked eighth between 'the exalted throne' and 'kingship'. In the *Hymn to Enlil, the All Beneficent*, Enlil is also referred to as shepherd (cf Turner 1991:38).

Apart from its use of the shepherd metaphor for Joshua (Nm 27:17) and Moses (Dt 31:1) who lead the flock out and brought them in, the *Old Testament* does not use the shepherd imagery for the Israelite kings. Here, it is reserved for יהוה - especially to portray his care and the nature of his rule of the people of Israel (Ps 23:1-4; 74:1; 77:20-1; 78:52; 79:13; 80:1; 95:7; 100:3; 121:4; Gn 49:24; Is 40:10-11; 49:9; Jr 23:3; Ez 34; Zch 11:4-17; Mi 2:12 etc.), his promise of the Davidic Messiah (Ez 34-37) or the struck shepherd (Zch 13:7). It is especially the Deuteronomist that uses the motif of the flock that do not follow other gods, but יהוה as Shepherd, e.g. 1 King 14:8; 18:21; 2 Kings 23:3; Dt 31:1-4; Ps 68:7; Jr 2:2-8; 3:15; 10:21;

22:22; 25:34-6; 50:6. Similar references to God, Moses, David and faithful leaders and teachers of Israel are also found in both *Pharisaic Judaism* and the *Qumran* literature. Since the activities of robbery and banditry increased during the first century and since these robbers were usually regarded as nomadic shepherds, these terms acquired negative connotations within official Judaism. Even though *Philo* uses the shepherd imagery for יהוה, he sporadically uses this metaphor to denote the νοῦς as the shepherd of the irrational powers of the soul and the λόγος as the nourisher of the world (cf esp. *Jeremias* 1968:487-488).

In the *New Testament*, the application of the shepherd metaphor to God is continued in Jesus' parables (Lk 15:4-7, par; Mt 18:12-14; GThm 107). The sheep metaphor is used for 'those who are lost with no one to provide for them' (Mk 6:34; Mt 9:36; 10:6; 15:24; Lk 12:32; 19:10). Jesus is referred to as Shepherd who cares for the lost (in line with the imagery of Ezekiel 34), the one who will be struck down (which alludes to Zch 13:7) and as the Son of man who will separate the sheep from the goats at the last judgment (Mt 25:32). In 1 Peter 2:25, 5:4 and Hebrews 13:10, Jesus as Shepherd oversees the flock. In Revelation 7:17, he is described as both the 'victorious shepherd' and the 'Lamb who leads those who survive the tribulation to the springs of living water'.

#### 1.3.4 The origins of the shepherd metaphor

In ancient times, a distinction was made between herdsmen who were part of the city-state economy and resided just outside the village in the countryside on the one hand and pastoral nomads who shepherded their flocks through uninhabited territories together with their non-agrarian fellow tribesman on the other. Due to their positive appreciation of city life - which provided the only form of social organization - Egyptians and Ancient Mesopotamians perceived the herdsman favorably. Ancient Israel, however, regarded the city as a source of luxury, corruption and social inequality. They nostalgically viewed the nomadic (and also the shepherd's) desert existence as spiritually advantageous. The real duplicity of the shepherd's real existence, however, comes to the fore in the figure of Enkidu in the Akkadian *Gilgamesh* Epic. Enkidu's transition from wild to civilized life at the shepherd's hut situates the hut on the border between civilization and the wild. This indicates the *liminality* of the shepherd's

existence as well as the shepherd himself to be a *liminal figure*, 'oscillating between two worlds, between the isolation of the wilderness and the hustle and bustle of the settled communities' - between nature and culture (Turner 1991:40).

In the use of the shepherd-image as activity and as metaphor, the Old Testament also represents this liminality. After Moses inherits a flock from Jethro, he leads them into the wilderness and encounters God in the burning bush-episode. In the kingship history of Israel, David the shepherdboy is chosen and the city candidates rejected. It seems as if the withdrawal from the city signified innocence and moral virtue. Amos is also called a **רָקִי** - a 'lowly sort of shepherd' (Turner 1991:40).

It is against this encyclopedic background information about the liminality of the shepherd's social existence that we can easily understand why metaphoric imagery associated with the shepherd was used to denote the ideas of mediation between the divine (the untrammelled wilderness inhabited by the divine) and worldly (the city and marketplace). In this context, the calling of the shepherd and the following of the sheep is not a calling of a shepherd leading sheep, but the calling of the sheep out of the 'mixture' of the world. Turner (1991:41) states,

the sheep uniquely recognise their shepherd's voice not on the grounds of habit, but because they are the shepherd's 'own'; they share some affinity with the shepherd that enables them to recognise his voice above all others.

The calling out of the world links up closely with John's perception of the *κοσμος* as evil and in darkness as well as with the idea that the *φωνη* (voice) with which Jesus calls - in distinction to the *λόγος* - is the divine voice of revelation. To 'hear' the *φωνη* of Jesus (5:25,28; 10:3,16,27; 18:37) one has to stand in the realm of truth - *ἐκ τῆς ἀληθείας* (18:37) - and not that of the world (8:47). This means that one inhabits the same sphere of existence that Jesus inhabits and this signifies a 'certain affinity, sympathy, even identity or con-substantiality' (Turner 1991:41). As Turner (1991:42) points out, this idea in John is closely related to the Gnostic concept of the revealing voice in the Gnostic treatise, the *Trimorphic Protennoia*

(XIII,1), e.g. *It is I who lift up the Speech of the Voice to the ears of those who have known me* (TP 42.14-16 - Jn 10:14-16; Evans et al. 1993:405) and *for that voice which we listened to is foreign to us, and we do not recognize it* (TP 44.6-8 - Jn 10:5,8; Evans et al. 1993:407). In the hierarchy of revelation, the First or Original Thought of the Invisible Spirit reveals itself in the first instance through a 'pure but not fully articulate Voice' which empowers the members of the *Protennoia*; second a more articulate Speech which informs the members is revealed; third, the fully articulate Logos appears in the same human form as the members. The hierarchical relationship between Voice through Speech to Logos in human form is also found in *The Apocryphon of John*. Here, the Voice appears in the form of the Father (Adamas) in whose image Adam is made; this is followed by Speech as the Mother - the spiritual Eve - who reveals to Adam his spiritual origins; it finally culminates in the appearance of the Son, who, in the form of the Logos, grants full enlightenment. Even though John's scheme of enlightenment is closer related to revelation through ambiguity in the *παροιμία*, with a final revelation in the event of the crucifixion, both John's gospel and the *Trimorphic Protennoia*

clearly associate the Logos with the final, definitive stage of revelation. Also, both understand the Logos in terms of a wisdom-like figure' (Turner 1991:42).

The similarities between the Fourth Gospel and the *Trimorphic Protennoia* is therefore not to be sought in substantial agreement, but both rather belong to the common religious environment of Hellenistic Jewish Wisdom to a greater or lesser degree. In this context, John presents Jesus as the manifestation of the divine Wisdom who speaks with a divine Voice in the masculine form of the Logos. Another link lies in the presentation of Wisdom as a fountain or spring (*Sirach* 24; Philo *De Fuga* 109) from which the Logos flows like a river and from which people drink instruction (*Sirach* 24; Jn 4:13-14).

### 1.3.5 The shepherd and the sheepfold

Traditionally, scholars have explained John 10:1-6 as a) a reworking of the Old Testament imagery found in Ezekiel 34 where God or the Israelite king is presented as the shepherd of his flock Israel; b) one of the (lost) parables of the historical Jesus; c) as a derivation from Gnostic

portrayals of the saviour (cf *Mandaean Right Ginza* V,2 and the *Book of John* - Turner 1991:43)

As is evident from similar motifs found in John and the *Old Testament*, Ezekiel, Psalm 100 and other passages undoubtedly form part of the background of John 10. However, the ideas of the 'model shepherd who gains entrance into the sheepfold through the door as opposed to the thief and robber who steals into the sheepfold by another, illegitimate way' and the robbers (!) who 'call the sheep with a strange voice' (Turner 1991:43 - m.e.) are not found in the Old Testament.

The *parable explanation* also falters on this point. If John 10 is measured against Crossan's (1963) features of Jesus' parables, we do not find sufficient similarities to identify a common background. His features include elements of seeking, finding, discovery, surprise and mystery concerning the advent of the kingdom as well as the radical reversals of established values and perceptions in the parables. On the contrary, this passage has to do with 'the advent of a habitually recognized *figure* through the *expected* or proper entrance' (cf Turner 1991:44). These features are either original ideas of John or derive from a different background.

Following Bultmann (1971:364ff) and Fischer (1973:245ff), Turner (1991:44ff) discusses the possibility that these features derive from the Gnostic tradition, and more particularly, the Mandaean tradition as found in the *Right Ginza* V,2 and *Book of John*. The argument is that the sheepfold corresponds to the world in the broader context of John. The human soul is then regarded as being imprisoned in the world or sheepfold. Jesus as Shepherd is the redeemer figure or the divine voice or message who is sent from the divine world of light 'in order to awaken the soul to its present condition and restore it to its true home from which it has fallen' (Turner 1991:44). Fischer (1973 in Turner 1991:44) states in this regard,

Only he is the Redeemer who comes out of the light-world through the gate, which is located between the world of light and the world of darkness, into this world (i.e. ἀλλή), in which the soul is caught. But he who comes from elsewhere (namely from the world of darkness), is a thief and robber. He who comes through the door is the (real) shepherd of the sheep.

Against this background, the door-keeper represents the boundary between pleroma and the lower created order through which the redeemer figure (in his crucifixion according to John) must descend and through which the redeemed souls must eventually ascend. The door-keeper might also represent the cosmic powers which the Saviour has to deceive and pass by in his incognito descent to impart revelation to the fallen humans below. This motif is expressed in the *Trimorphic Protennoia* (XIII, 1,47.24-28; 47.28-31; 47.31-33; cf Evans et al. 1993:412) as follows:

And none of them (the Powers) knew me, [although] it is I who work in them. Rather [they thought] that the All was created [by them] since they are ignorant, not knowing [their] root, the place in which they grew. .... [I] am the Light that illumines the All. I am the Light that rejoices [in my] brethren, .... I came down to the world [of] mortals on account of the Spirit that remains [in] that which [descended] (and) came forth.

Fischer further identifies the calling motif - the calling by name - with the advanced knowledge and eventual call found in the *Gospel of Truth* (1,3:21.25-34),

Those whose name he knew in advance were called at the end, so that the one who has knowledge is the one whose name the Father has uttered. The names of those not called were regarded ignorant.

To this may be added *Gospel of Truth* 1,3:22.2-12 (cf Evans et al. 1993:29),

Therefore, if one has knowledge, he is from above. If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in what manner he is called. Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest.

The motif of the leading of the shepherd and the following of the sheep is 'the saving ascent of the redeemer with the redeemed'. This motif is very common in the Gnostic literature. The thieves and robbers who do not enter via the door-keeper are identified by Fischer (1973) as the 'hostile spiritual powers or Archons of Gnostic mythology' (cf Turner 1991:45). Even though Fischer identifies all these passages, nowhere in Gnostic literature are these motifs related to the activities of a shepherd. However, as Turner (1991:45) points out, his intention is not to identify the motifs as related to a shepherd figure with John 10. Rather, he intends to identify a mythological 'deep structure' or *Urmodelle* which seems to underlie John 10 and which in any case is not accounted for in any of the extent Old Testament and other Jewish literature of the time as pointed out above. The prime example is found in *The Exegesis of the Soul* II,6. Here, a woman is separated from her spouse, falls to earth, is seized by the Archons who abuse her sexually and leave her in a whorehouse, unable to return. After hearing her mourning and taking notice of her repentance, the Father has pity and sends her spouse - the Monogenēs - who unites with her and purifies her from the pollutions of the world in the bride chamber. Then follows her rejoicing:

This is the true resurrection from the dead; this is the redemption from captivity; this is the ascent to go to heaven; this is the way to go to the Father' (Fischer in Turner 1991:46).

The fact of the matter is that no real convincing argument for this *Urmodelle*-hypothesis can be found in these arguments, i.e. apart from some superficial points of contact between the Gnostic Literature and John 10. Even when the mythological '*Urmodelle*' is applied, too much information in John 10 is unaccounted for. Therefore, Turner's (1991:46) argument that this exegesis of the soul does indeed stand close to the shepherd discourse and especially the myth-

ological sub-structure of the gospel as a whole is not to be accepted. The descending and ascending motifs in John is clearly related to the incarnation, death/resurrection of Jesus. Moreover, the world is not described as warehouse in John. The 'darkness' in John is related to the conduct of people - more particularly the darkness is a result of leaders who did not do what God expected them to do: to care for the flock. It also links up with the motif of 'blindness' in John. This blindness is not a blindness which is due to a rejection of Gnostic wisdom. It is rather a blindness which does not acknowledge the spiritual realm, the revelation through Jesus as *incarnated Logos*. Jesus' acts also do not purify a fallen person in a bride chamber but on a cross! This is the ultimate revelation as well as the glorification of Jesus. And as John 10:17f explicitly states: it could have been different, but God intended it to be like this.

### 1.3.6 Jesus as the door of the sheep

Turner (1991:46) agrees that John 10:7-10 functions as a commentary on the preceding verses. Here, Jesus presents himself as the door for the sheep and not as the shepherd who enters through the door. It is here not Jesus who comes to the door-keeper; instead, it is others who come to him as door and through whom they enter. Moreover, here, the thief and robber are equated with a stranger whose voice the sheep do not recognize (10:5). They are not those who get into the sheepfold through the other side anymore. Turner (1991:46f) then speculates that the reference to those who came before Jesus as the door could be 'the Jews', Jewish teachers, prophets, the spiritual movement from which the Johannine community originated or disciples of John the Baptizer. Here, he does not take the literary context of John 10 into consideration. Even his view - following Bultmann - that '10:8 clearly relates not to the door, but again to the shepherd, conceived as the revealer who is superior to all his predecessors who are deceivers' is only partially correct. The parallelism clearly shows that these who came before him were thieves and robbers who paraded as 'door'. Jesus as door (!) is here contrasted with 'bogus saviours' (Barrett 1967:308).

The question about 'into which' and 'out from which' the shepherd leads in 10:9 is ambiguous. Even in Numbers 27:17 where Moses is requested by God to appoint Joshua who *ἐξελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις εἰσελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις ἐξάξει αὐτοὺς*

καὶ ὅστις εἰσάξει αὐτούς, καὶ οὐκ ἔσται ἡ συναγωγή κυρίου ὡσεὶ πρόβατα, οἷς οὐκ ἔστιν ποιμὴν, it sounds ambiguous. However, if we accept that this going in and out signify the going in and out of the cultic space (Ex 29:30; Lv 12:4; 16:3,23) or camp or the holy space of Israel or the group's existence (cf Lv 14:8; 16:26,28; Nm 12:14; 19:7, etc.), then in John, it signifies the going in and out of members into the Johannine group. Even though Turner does link this idea to John 10, his comment is limited and not explanatory. He states,

Perhaps ... the implication is that 'sheep' enter the sheepfold by joining the Johannine community from which they then go out, as it were, to find 'pasture' in the light, that is, experience the higher insight to which the Johannine church thought it had access (Turner 1991:47).

Turner refrains from explaining whether this going out to find pasture is a going out at death or not. It seems as if he realizes his problem and then abandons his argument halfway. Following Fischer, Turner's (1991:47) Gnostic interpretation focuses on the going in and out of the sheep at the sheeps' 'original entrance into the world, perhaps a sort of elementary "fall" of souls into the world'. These views do not seem plausible - not only because one gets the impression of a continuous going in and out - 'to find pasture' - of the sheep, but also that the 'going in' does not allude to the idea of a 'fall'. This statement must rather be interpreted in a different context - the context of a going in and out of the Johannine community or just as metaphoric reference to protected, safe and sheltered life. This view lies on a different level as that of Turner.

### 1.3.7 The Good Shepherd versus the hireling

Referring to Fischer, Turner (1991:47) states that Fischer does not regard the thief and robber as the primary opponents of the shepherd in John 10. The main opponent is the hireling who cares nothing for the sheep and abandons them to the wolf. In a Gnostic context, Fischer interprets these statements in terms of *The Exegesis on the Soul* II,6:129.6-22 and its view of Jeremiah 3:1-4 (cf Evans et al. 1993:210).

For he said to the prophet Jeremiah, If the husband divorces his wife and she goes and takes another man, can she return to him after that? Has not that woman utterly defiled herself? 'And you prostituted yourself to many shepherds and you returned to me!' said the Lord. 'Take an honest look and see where you prostituted yourself. Were you not sitting in the streets defiling the land with your acts of prostitution and your vices? *And you took many shepherds for a stumbling block for yourself. You became shameless with everyone.* You did not call on me as kinsman or as father or author of your virginity' (m.e.).

According to this text, Israel prostituted themselves by following after and submitting themselves to many different shepherds who deprived the sheep of knowledge. In the context of *The Exegesis on the Soul* this would mean that,

also the soul has been misled by many false rulers during its journey in the world. In this sense, the hireling would be a ruler figure, perhaps an Archon in the Gnostic sense (Turner 1991:48).

The same view is expressed in *Authoritative Teaching* VI,3:32.9-33.3 where evil shepherds enslave the soul by nurturing it through the satisfaction of bodily desires. The 'true shepherd' on the other hand nourishes it with knowledge. The Shepherd's care and willingness to give his life for the sheep is equated by Fischer to the shepherd's giving of knowledge to the sheep/soul.

Even though Fischer does not provide a Gnostic identification of the wolf, Turner (1991:48) identifies it as 'a metaphor for the distracting and enslaving bodily appetites to which the hireling, the false shepherd, abandons the soul'. Turner rightly observes that the ideas of capturing (*ἀρπάζει*) and scattering (*σκορπίζει* - which are also present in other New Testament contexts representing activities of the enemies of the disciples' mission or the church - Mt 10:16; Ac 20:28f, 1 Pt 2:25; 5:1-2) do not fit this logic.

The idea of the shepherd's laying down of his life is present in Gnostic context and can be found in Irenaeus' *Adversus Haereses*. Valentinus' view which is represented here is that,

the Gnostic saviour must take on a psychic body in his descent in order to deceive the cosmic rulers, but must also put off the psychic body in order to re-enter the world of light on completion of his mission' (Turner 1991:48).

Even though there is no extent Gnostic interpretation of Jesus' intentional laying down of his life, an appropriate interpretation would be that 'the saviour discards the body with which he descends in order to receive it again in the form of souls he has come to rescue' (Turner 1991:48). Following Bultmann, (1971:384f) Turner rightly rejects this view. These statements of Jesus find their significance in his death on the cross as his ultimate moment of glorification.

### 1.3.8 The Jews' disbelief

Turner (1991:49) points out that there are no allusions to Gnostic thinking in John 10:19ff. Except for the references to Psalm 82:6 in 10:34-36, and we may add, the reference to ἐμὰ τῆς φωνῆς μου ἀκούει (Jn 10:27), the argument here reflects John's own creative use of the Jesus tradition. The main point - and this will be taken up again later in the dissertation - is that belief in Jesus primarily rests on 'hearing Jesus' voice and seeing that he does the Father's works, is one with the Father, and is the Son of God' (Turner 1991:49) and not on either the signs or testimony. As reflected in 10:41f, the reader (from the circle of the Baptizer?) is also expected to believe - like some of the characters in the narrative - on the basis of John the Baptizer's witness and not on the basis of either the words of Jesus (the revealer) or the signs. To a lesser extent, the witness does play a role - i.e. if it is the witness of John. The opponents, however do not believe. They do not comprehend that Jesus' works are ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ (10:25). Moreover, Jesus judgment for the reason of their unbelief stands: ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσιν μοι. Their failure is that because they were not his own, they could not hear the voice of the true

shepherd and also did not follow him.

### 1.3.9 Conclusion

Turner (1991:49ff) summarizes the findings of his research into the history of religions background of John 10 in five points. These are as follows.

a) The real-life situation of the existence of shepherds in ancient societies required of them to move to and fro between civilized city life and the wilderness. This fact of shepherd life endowed the profession of the shepherd with an aura of *liminality*. Applied to divine beings who represented contact between the divine sphere and human life, the image of the shepherd (and related images of shepherd life) endowed these figures with liminal characteristics.

b) Modelled on Old Testament concepts found in Numbers 27:17 and Ezekiel 34, John presents Jesus - and not the Jewish leaders - as the only and true shepherd of the community of believers. This could represent the post-Easter situation of conflict between the Johannine churches and extent official Judaism. John 10:7-10, however, portrays Jesus more in imagery drawn from revelatory discourse than from the possible real-life situation of the Johannine community. Turner agrees with Bultmann that the motifs in these verses cast Jesus in the mould of a heavenly revelatory figure. Bultmann (1971:384f) sees the figure of the shepherd here as a gnostic redeemer who leads fallen souls heavenward by means of a saving revelation. This view also excludes the Old Testament concept of the shepherd as king. The main points of contact between John 10 and Gnostic literature are i) the mutual recognition of sheep and shepherd, ii) the sheep's recognizing of the shepherd's voice, and iii) the imparting of eternal life by the shepherd as revelatory figure.

c) Even though there is no evidence in the Jewish wisdom traditions that 'Wisdom', the female figure representing wisdom in these traditions, is called a shepherd, functions as door to salvation or lays down her life, the religious mythological structure of the

pre-existent divine wisdom descending from the divine world in search of her own, underlies much, and perhaps most, of the Fourth Gospel, not only its prologue (Turner 1991:50).

d) Consonant with the Gnostic preference for the vertical relationship between the divine and the worldly and feelings of enmity, criticism, disappointment at human blindness to spiritual knowledge and the sectarian community's alienation from the unbelieving world on the horizontal axis of this-worldly existence, the main motifs in 10:7ff emphasizes the vertical relationship. This is especially present in the parallelisms between

the shepherd and the Gnostic revealer, the sheepfold and this world, the pasture and the divine world, the door and the entrance to the divine world, the thieves and robbers and the hostile archons, the wolves and the bodily passions, the shepherd's voice and the Gnostic call to awakening, leading out to pasture and the ascent to the divine world, and the shepherd's laying down his soul and the Gnostic redeemer's stripping off his psychic body on return to the divine world (Turner 1991:50f).

It is within this vertical framework of Gnostic thinking that the conflict and hostilities toward the Jewish religious leaders on the horizontal plane, signify the polemical slant throughout the Fourth Gospel. This polemic reaches its climax in the shepherd discourse.

e) The strong parallels between Apollo and especially Hermes on the one hand and the shepherd of the Fourth Gospel on the other, do reveal information about Jesus as Shepherd which indicates Jesus' superiority over these figures. Turner (1991:51) makes the point that,

Jesus was more than Hermes: not only a divine shepherd, but *the* true shepherd who gives his life for the sheep; not only a guardian and shower of ways, but *the* very way, truth and life themselves; not only the keeper of sacred doors, but *the* very door itself; not only the leader of souls to their post-mortem destination, but *the* grantor of eternal life; not only a son of god, but *the* Son of God.

Dodd's (1992:53) statement about the relationship between John and the *Hermetica* can also be applied to the comparative religion study of John. He states that,

... as a whole they represent a type of religious thought akin to one side of Johannine thought, without any substantial borrowing on the one part or the other. It is when we have done justice to this kinship that we are likely to recognize the full significance of those elements in Johannine thought which are in striking contrast to the *Hermetica* (all extra-Biblical literature - m.i.), and in which we must seek the distinctively Christian teaching of the Fourth Gospel.

This is only possible if we study the significance of John 10 in terms of its function within the Gospel of John as narrative.

#### 1.4 THE RELATIONSHIP BETWEEN TRADITION, HISTORY AND JOHN'S INTERPRETATION OF THE SHEPHERD DISCOURSE

In his attempt to understand the significance of the *ἀμῆν*-sayings, the *παροιμία*, the *ἐγώ εἰμι*-sayings and other complexities in the shepherd discourse, Painter (1991) relates John 10 to the larger context of conflict in John 5-10. Following Jeremias (1968:494f), he argues against the disruption theories of Bultmann. His main argument against the disruption theory (cf. Bultmann 1971:363-390) is that 10:26 presupposes at least the *παροιμία* of 10:1-5; also, that there is no 'textual evidence, no convincing explanatory hypothesis or textual reconstruction' of the purported disruptions or displacements, (Painter 1991:54). Moreover, it appears as if the linking of the discourse in John 10:1 to the preceding discourse is similar to the link of John 15:1 to the last verses of chapter 14. Here - just as in six other instances in John 10 - the double *Ἀμῆν*-saying does not necessarily introduce a new beginning. There is also no indication of the introductory quotation formula - *λέγει/εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς* - used in other parts of John, nor an indication of a new time, place or audience which could signal the beginning of a new section in the narrative. Since this type of break is typical of Johannine style it might be explained as the result of 'a process of composition' (Painter 1991:55). Brown (1966:388-

-392) argues that the style and function of the shepherd discourse within the context of the whole of the Fourth Gospel seems to be purposeful and is stylistically as well as thematically related to the larger whole. Information represented and revealed in John 10 links up with information, themes as well as the style (cf the narrator's reflection on the function of the *παροιμία* in 16:25ff) used earlier and later in the narrative. Some earlier themes are drawn together in John 10 and others are introduced which are dealt with later in the narrative - especially in terms of the relationship between Jesus and his works; the christology of John. Painter's alternative to the disruption theory - to interpret John 10 as a continuation of chapter 9 and to understand it in the context of conflict - is therefore better accounted for. This approach also enables him to use the conflicts in the great debates and disputes between Jesus and 'the Jews' in the five chapters preceding John 10 as key for the interpretation of John 10 (Painter 1991:54).

The incidence of conflict in John is introduced by the references to persecution in 5:16 and the attempt to kill Jesus in 5:18 (cf Painter 1991:53). This event takes place after the healing of the man at the pool of Bethesda. The narrator informs us that it is because Jesus healed the man on the sabbath (notice that the command to take up the bed and walk takes place on the sabbath - which indicates that the healing itself is related to a breaking of sabbath regulations) that the Jews persecuted him: *καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ*. Jesus' response to this comment of the narrator - and we may infer: to those who confront him in their persecution - is: *ὁ δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὼ ἐργάζομαι*. The narrator informs us that *διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ*. The three reasons that the narrator provides are related to Jesus' breaking of the sabbath and to Jesus calling God his own Father and making himself - *ἑαυτὸν ποιῶν* - equal to the Father.

This links up with other incidents where 'the Jews' attempt to kill Jesus: 7:19,20,25,32,44; 8:20,59; 10:31-33,39. For the purposes of providing a link with John 10, Painter (1991:53) extracts the point that Jesus

justified his action (*work*, ἔργον) by appeal to his relation to the Father (5:17-18), a theme taken up in 10:14-18, 29-39, where another attempt to kill (stone) Jesus is described'.

In the context of John 10, the main charge is blasphemy - a charge already implicit in 5:18. In order to refute this charge, Jesus appeals to both his relation to the Father and to his works. Whereas Jesus' appeal to his relation to the Father justifies his works in 5:17, Jesus justifies his relation to the Father with a claim to his works in 10:25,37f. This double interaction between claim and justification of the claim is typical of Johannine style. Whereas Jesus' healings constitute sabbath-breaking *works* and his discourses blasphemy for 'the Jews' (who remain blind), these represent healing, restitution and the demonstration of the presence of the spiritual which the Logos-Jesus represents in the material world for those who 'see' and comprehend his real character. This link of the division or schism (10:19-21) with the very prominent motifs of the identity of Jesus and people's reaction to him ties up very closely with the rest of the Gospel. The perceived break between 9:40f and 10:1 - which also includes a change in topic, from blindness to the shepherd discourse - is then accounted for. With this understanding, it becomes important for us to treat the shepherd discourse as intended by the author and to reject the ideas concerning displacement, rearrangement or disruption (cf also Jeremias 1968:494-495).

I provide an overview of Painter's views on the allegorical interpretation of the ecclesiastical conflict between 'the Jews' and the Johannine community as represented in John 9-10.

#### 1.4.1 The *παροιμία* of John 10:1-5

In his comparison of John 10:1-18 with 15:1-11, Bauckham (1987) has pointed out that John 15:1-11 comprises an allegorical exposition in the form of an extended *ἐγώ εἶμι*-saying of a presumably lost parable of Jesus. If this structure is compared to John 10, 10:1-5 represents the parable, 10:6 a transitory statement and 10:7-18 the allegorical explanation of the parable. In both these allegories, the relation between the Father, Jesus and the believers is elucidated. Together with Jesus' parabolic sayings in 5:19f and 12:24, the parable in 10:1-5 and the two

allegories in 10:7ff and 15:1ff are the only incidences of the parable-allegorical exposition complex so frequently encountered in the Synoptics (cf also Mk 4:8-20 & Mt 13:37-43). This seems a more plausible explanation than that of Barrett. For Barrett (1967:304) the discourse is neither a parable nor an allegory, because it lacks the form of the Synoptic parables. He regards the shepherd discourse as a symbolic utterance which is related somewhat to a parable and an allegory.

In John 10:1-18, we find that both the *παροιμία* proper and the allegorical explanation are introduced with the double 'Αμήν statement by Jesus. The main purpose of this duplication of the 'Αμήν-formula adds solemnity to the saying of Jesus which follows (Barrett 1967:155 & Painter 1991:55). I agree with Painter (1991:57) that to regard this as an indication of a quotation of the speech of the historical Jesus from the tradition (cf Lindars 1972:355) is negated by the fact that many other sayings introduced by the 'Αμήν-formula in John (25 incidences) clearly reflect the evangelist's own hand. If we accept this view, then the next question to be answered is the question about the historical probability that the *παροιμία* belongs to the tradition, i.e. is it a traditional parable of Jesus or was it constructed by John?

Painter's (1991:58) view is that '10:1-5 is a Johannine construction making use of traditional themes and motifs'. His argument is that even though there is no direct evidence that this parable belongs to the tradition, it does reflect characteristics of John's reworking of traditional material (Painter's 1991:56ff). His argument is three-fold: a) the strongest evidence is that 10:7ff does not continue the motifs of the *παροιμία* (10:1-5) adequately, thereby indicating that 10:1-5 is an earlier stratum, that John's allegorical explanations - where he addresses issues which were regarded as important for his community - are secondary and that it has to do with the judgment upon the Jewish authorities for their attitude towards Jesus; b) 10:1-5 represents themes and motifs present in traditional Synoptic material, e.g. Mark 6:34 (= Mt 9:36); the Q parable of the lost sheep (Mt 18:12-14 = Lk 15:3-7); Mark 14:27 (= Mt 26:31 = Zch 13:7 & cf also Jn 10:12 & 16:32 on the scattering of the sheep); c) the reworking of Old Testament motifs in gospel material is a procedure used by both John and the Synoptics, cf the depiction of God as Shepherd of Israel (cf Ps 23:1; 80:2; 74:1; 79:13; 95:7; 100:3; Is

40:11; Jr 31:9) and the leaders of the people as true or false shepherds in Ezekiel 34, Jeremiah 7:1, etc. (cf Nm 27:17; Ps 78:70-72; Jr 2:8; 10:20; 12:10; Ez 34; 37:24; Mi 5:3 PsSol 17:45 & also Dodd 1992:358ff; Barrett 1978:373-375). A primary point of contact between all these references is that a 'need' for a shepherd exists. This need has arisen because of many circumstantial realities in the situation in which the authors of these various texts find themselves. To various degrees; these circumstances are attributed to the neglect or exploitive and destructive practices of the leaders of Israel. The same is true of John. (This will be further researched in chapter 3ff of this dissertation.)

Painter (1991:57) puts forward this view against Robinson's (1955:233-240) who holds that 10:1-5 is a parable which was merged from two distinct parables in the tradition. He finds the theory of the two conflated parables unconvincing on the basis of his arguments as explicated above. To this may be added that the argument for the two conflated parables does not rest on the *παροιμία* itself, but on the allegorical exposition of verse 7ff. Moreover, Robinson's view that 10:1-3a represents Jesus' challenge of the 'watchmen' of Israel (represented by the *θυρωρὸς* in the first parable) makes Jesus' entering of the sheepfold dependent on their recognition of Jesus - of which there is no evidence either in the immediate context of John 10 or in John's narrative as a whole. Since Painter holds that 10:7ff represents a second substratum, Robinson's (as well as Kysar's [1986:159] who argued that John 10:1-18 comprise of four allegories) argument falls away.

Turning to the interpretation of the *παροιμία*, Painter (1991:57f) regards the allegorical identification of the *θυρωρὸς* as a special problem. Viewed from the perspective of the story's significance in its traditional form, the Baptizer might be regarded as the *θυρωρὸς* who opens the way or door for Jesus as Shepherd. Viewed from the perspective of the significance of the story for the Johannine community, Jesus might be regarded as the *θυρωρὸς* and the leaders in the community as the shepherd(s). Be it as it may. Painter (1991:58) accepts that the *παροιμία* refers to the Baptizer and the shepherd to Jesus.

#### 1.4.2 The *παροιμία* and the Johannine community

Departing from his earlier argument (Painter 1986:31-61) that John 9 comprises three strata (*miracle story*: 9:1-3,6-11; *the dialogues*: 9:13-38; *judgment pronounced by Jesus*: 9:39-41), Painter (1991:58) states that the third stratum, 9:39-41, is continued in John 10:1-5. Since he believes that the *παροιμία* is a Johannine construction in which traditional motifs were used, he argues that the *παροιμία* basically 'fits the context of the Johannine community rather than that of Jesus'. The judgment of Jesus in 9:39-41 is then primarily used to 'execrate the authorities who have cast out the Johannine believers' and together with 10:1-6 'express the perspective of the Johannine community in the face of excommunication from the synagogue' (Painter 1991:59). These words are addressed to some of the Pharisees, *ἐκ τῶν φαρισαίων τινές* who in 9:16 criticize Jesus for not keeping the sabbath. Others in 9:13-17 (*ἄλλοι*) do not take this into consideration but concentrate on the significance of the sign. Within these ranks, a *σχίσμα* is said to arise. If this is compared with 10:19-21, Painter (1991:59) believes that the majority (*πολλοὶ*) who accuse Jesus of being mad in theological terms, represent those who accused him earlier of breaking the sabbath. Those who believe (*ἄλλοι*), represent those who concentrated on the *σημεῖα* of Jesus. Since John uses 'the Jews' and 'the Pharisees' interchangeably, and the *σχίσμα* exists in both groups, the judgment of Jesus in 9:41 is a judgment of the unbelieving Pharisees and Jews (9:39,41; 10:1-5) - those who cast out the man who was healed from his blindness from the synagogue (9:22,34).

Applied to the situation in the Johannine community, 'the authority of the recognized shepherds of Israel is challenged' (Painter 1991:60) in John 10. The unbelieving Pharisees and Jews are the thieves and robbers who did not enter by the door. The sheep - the Johannine community - did not listen to them. Whereas action is taken against Jesus himself in John 5-8 and 10, John 9 reveals action taken against those who confess Jesus to be the Christ. The blind man in John 9 represents the Johannine community which is in conflict with the synagogue and which has been cast out by the unbelieving Jewish leaders.

#### 1.4.3 The allegorical interpretations of John 10:1-18

Painter (1991:60f) distinguishes three strata in John 10:1-21: the *παροιμία* of 10:1-5f, the first

allegorical interpretation of 10:7-10 and the second allegorical interpretation of 10:11-19. He holds that 10:19-21 links up with 10:11-18.

On the issue of the identification of the intra-narrative audience, Painter argues that Jesus addresses the same audience in John 10 as the one referred to in 9:41 and 10:6 in 10:7-10 - the unbelieving Pharisees. Even though 10:6 and the use of *πάλιν* may imply a change of audience - the believing readers (cf Schnackenburg 1980:288) - Painter argues that the allegorical links provide a unity between the different sections in John 10 and therefore also for the intra-narrative audience. Since the *παροιμία* and 10:7-10 'condemn the false shepherds whom Jesus addresses in 9:41', 10:7-10 is addressed on the intra-narrative level to the unbelieving Pharisees. The Jewish authorities are condemned for their failure to recognize and believe in the only true shepherd of the sheep, as well as for their unwillingness to submit to his authority and teaching in spite of both his teaching and works or signs. Since the broader audience referred to in 10:19-21 presupposes 10:11-18, these verses are addressed to them. On the extra-narrative level, the author was addressing the believing community, giving them 'assurance ... that they have found life, salvation' (Painter 1991:61). The *ἐγὼ εἶμι*-sayings then function on two levels - both as an address to the unbelieving Pharisees and as an address to the believing community. This two-level communication event is also in keeping with the christology of John. On the intra-narrative level, Jesus is rejected because of what he says to his opponents. On the extra-narrative level, Jesus has to be accepted in terms of what he reveals to the readers about his real nature. They recognize Jesus as the door which opens up to salvation. Consequently, they follow him as Shepherd.

It is against the background of this argument that Painter (1991:61ff) provides interpretations of both 10:7-10 and 10:11-18.

#### 1.4.3.1 The interpretation of 10:7-10

Although a new theme is introduced with the *ἐγὼ εἶμι*-sayings and we encounter a change from Jesus entering the sheepfold as Shepherd in 10:1-5 to Jesus as the door through whom the sheep enter and exit in 10:7-10, 10:7-10 can basically be regarded as an allegorical interpreta-

tion of the *παροιμία*. Painter (1991:61) states that the change was most probably influenced by

the evangelist's characteristic christocentric treatment of a theme from the gospel tradition (Q, Lk 13:24 = Mt 7:13-14) concerning entering the door to life/salvation, a development reflected in John 14:6, which may have influenced the interpretation of Jesus as the door in 10:7,9.

John 10:8,10 has links with the *παροιμία*. The main difference is that whereas the *παροιμία* contrasts Jesus as Shepherd (*ποιμὴν*) to the 'self-styled shepherds of Israel' who are the thieves and robbers (*κλέπτης καὶ ληστής*) this thread is modified to portray Jesus as the door of life and to lay the groundwork for identifying Jesus as Good Shepherd in the second interpretation. Painter (1991:62) then argues that even though 10:7-10 is addressed to the unbelieving Pharisees, it was primarily aimed at 'waverers in the synagogue, affirming that only by facing excommunication and entering the Johannine community could they have life'. It was obviously also addressed to the Johannine community to 'assure them that they had eternal life'.

#### 1.4.3.2 The interpretation of 10:11-18

In this section, the contrast between Jesus as Shepherd (*ποιμὴν*) and the Pharisees as the thieves and robbers (*κλέπτης καὶ ληστής*) is replaced by the new contrast between Jesus as Good Shepherd (*ὁ ποιμὴν ὁ καλός*) and the Jews as a hireling who allows the wolf to ravage the sheep (*μισθωτὸς; λύκος*). The contrast is between the sheep that 'belong' to the Shepherd together with the argument that he gives his life for the sheep on the one hand and the hireling to whom the sheep do not belong and who flees in a situation of danger. This motif most probably refers to experiences of the Johannine believers (cf Painter 1991:62).

On the question of the *identity of the hireling*, Painter (1991:63) argues that since there is no link with the thieves and robbers (*κλέπτης καὶ ληστής*) or the unbelieving Jews, the *μισθωτὸς* may refer to an individual in the Johannine group. This character has a legitimate position in

the group. In the shepherd discourse, however, his authority is relativized in favour of Jesus as the Good Shepherd. This contrast may then indicate a conflict inside the Johannine community. The shepherd discourse - and for that matter the whole narrative - emphasizes that no leader can replace Jesus - not even Peter. The tradition about Peter's denial and his reinstatement portrayed in Mark 14:27-31 (and par.) is also taken up by John (cf Jn 13:36-38; 21:15-19). In addition to the thematic links between John 10 and 21 - which I have already referred to - these facts provide a further link: no shepherd or leader (of the Johannine flock) and not even Peter can replace Jesus as Leader and Shepherd. This goes for the *μισθωτός* too. To qualify as Shepherd, one has to lay down one's life for the sheep in line with the divine will.

The general identity of the *μισθωτός* can be recovered from the response of forsaking the sheep and fleeing (*ἀφίησιν τὰ πρόβατα καὶ φεύγει*) before the *λύκος*. This response of the *μισθωτός* is based on the fact that *ὁ μισθωτός καὶ οὐκ ὦν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια*. The identity of the wolf (*ὁ λύκος*), likewise, can be retrieved from the context as well as from other incidences where the New Testament refers to the activities of 'wolves'. Painter (1991:63) argues that the references to the activity of scattering (*σκορπίζει*) of wolves in Zechariah 13:7, Acts 20:28, Matthew 7:15, 1 John 2:19 and 4:1 represent false teaching in the believing communities. It is these teachings which shatter the unity of the communities and cause schisms within the community. In contrast to Jesus, the hired servant flees and leaves the sheep to the wolf (heretic teaching) *ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων*. Painter (1991:64) states in this regard,

The wolf takes his opportunity in the neglect of the hireling. Once the situation of confusion has arisen, the hireling, claiming to be the shepherd, seeks to assert his authority. The evangelist, however, argues that the scattering of the flock is a result of the flight of the hireling and that confusion can not be remedied by an appeal to authority.

This argument can be accepted as far as it goes. However, to infer that the hireling's claim to authority is a claim to 'institutional authority' founded in Peter, takes it too far. The only evidence for this view is the interpreter's interpretive links between John 10 and 21.

In John 10:14-18, John expresses the relationship of Jesus to the sheep and to the Father. This relationship is a common theme in the whole gospel. However, the theme's expression in these terms in these verses, is unique in the whole gospel. In contrast to Bultmann's (1971:380f) view that a mystical (Gnostic) tradition - emphasizing the unity of a heavenly being with the intermediary and the Gnostic community - underlies John 10:14-18, Painter (1991:64) argues that *the mutuality formula* can also be explained as a portrayal of 'sectarian consciousness'. As such, 'the evangelist's image of the community (is) ... the mirror image of his christology'. The loose-standing reference to a similar unity in the Q-tradition (Mt 11:25-27 = Lk 10:21-22) may support this view.

Painter (1991:65) continues and states that the *content of the mutual knowledge* can be retrieved from the *παροιμία* - referring to the relation between Jesus and his own - and from 10:15 - referring to the relationship between Jesus and the Father. The Son's knowledge of his own is expressed in his calling them by name, which call is expressed in him giving his life for them and his taking it up again. This knowledge of him is expressed in the sheep who know his voice and who follow him, i.e. their obedience to his call. The mutual knowledge of Jesus and his Father, can be seen in him laying down his life and taking it up again (10:15b,17-18) and that he does this on the Father's command. The Father's knowledge of the Son can be seen in the Son being sent and commanded by the Father. The Son's knowledge of the Father is portrayed in Jesus' obedience to the will of his Father. Hence, it is this unique relationship that makes Father, Son and believing community one.

It is against the background of this argument that Painter (1991:65) argues that the metaphoric expression of Jesus as *ὁ ποιμὴν ὁ καλός* transcends that of Jesus as *ἡ θύρα τῶν προβάτων*. In both the *ἐγὼ εἰμι*-sayings in 10:11-13 and 10:14-18, the statement that the Shepherd gives his life for the sheep and takes it up again plays the most important role. Jesus as Shepherd, therefore, reveals more important information about who he is than his function as door. It is especially in this assertion - about Jesus' death and resurrection - that John's gospel transcends Gnostic views. Moreover, the other sheep which Jesus as Shepherd intends to bring into the community (Jn 10:16) may not refer to Gentile Christians but either to other Jewish Christians

or perhaps the scattered Johannine community (cf 1 Jn 4:1 and Mt 7:15).

#### 1.4.4 The response to the shepherd discourse

In the response of John 10:19-21, the discourse returns again to the surface level. The statement that the *σχίσμα* occurs again (*παλιν*) is an analeptic reference to John 7:43. Here, as in John 10, the *σχίσμα* occurs because of the words (*τῶν λόγων τούτων*) of Jesus. The majority rejects his words because they regard him as a demon and that he is raving. The minority accepts his teaching with an appeal to his works (the healing of the blind man). This appeal to Jesus' works provides the basis for the discourse in 10:31-39. What is significant, however, is that it is the appeal to Jesus' words about his identity - i.e. the christological appeal - that causes the *σχίσμα*. Whereas the break with the synagogue occurred in chapter 9 in terms of the Jews who cast out the healed man, 10:19-21 brings the conflict between Jesus and the Jews to the fore. The reader realizes that the final conflict is still in the future. On a second level of interpretation - the question about legitimate leadership in the believing community - the schism indicates the priority of Jesus over and above the Jewish leaders (cf Painter 1991:66f).

#### 1.4.5 The controversy between Jesus and the Jews

With regard to the controversy or disputation in 10:22-39, Painter (1991:67ff) addresses two basic issues: 1) the question about Jesus' identity and the attempts to kill him and 2) the appeal to the special relationship between Jesus (and his words and works) and the Father in the defense of Jesus' messianic status and role.

##### 1.4.5.1 The question about Jesus' identity and the attempts to kill him

The theme of conflict, controversy and rejection of Jesus' claims about his identity has been introduced in chapter five. This theme is developed through both the incidence of some disciples who were seeking to betray Jesus (6:60-71) and the attempts to arrest (*πιάσαι* - 7:30, 32,44; 8:20; 10:39; 11:57) and kill or stone (*ἀποκτείνειν*; *λίθους* ... - 7:19,20,25; 8:59; 10:31,33; 11:49-50) him. These are responses to Jesus' actual words and/or works or his claims about his words and/or works or about his identity. The question put to Jesus in John 10:24 prompts a defense of these issues as well as the response to attempt to kill Jesus in

10:39. Jesus' defense is a defense against

the Jewish charge of ditheism, but also against the charge laid by Christian Jews that this christology is not true to Jesus' messianic status and role' (Painter 1991:68).

The defense itself occupies most of John 10:22-39.

#### **1.4.5.2 The appeal to the special relationship between Jesus (and his words and works) and the Father in the defense of Jesus' messianic status and role.**

Painter (1991:68) distinguishes six distinct elements in the defense. These are: a) Jesus refers to his earlier revelations about who he is and that they did not accept his words then; b) his claim about his identity is supported by the works done in his Father's name; c) their unbelief is founded in the fact that they are not his own sheep; d) his own sheep hear his voice and follow him; e) since he gives his own sheep eternal life, they shall not perish and not be snatched from him (the greatness of the Father will also prevent them from being snatched); f) 'I and the Father are one' forms the climax of the defense.

John 10:37-38 takes up the theme of a and b and asserts the particular Johannine conception of Jesus as it finds expression in the title, 'Son of God' (cf also 20:31). The argument in c, d and e reveals the sectarian consciousness of the Johannine community: it draws a line between the mass of the people who do not believe and the Johannine community who do. The few are then assured of the correctness of their belief and the security which it brings with it. The defense culminates in the argument that the security is dependent on the believers' belief in the correct relationship between Jesus and the Father. Basic motifs in the *παροιμία* and its interpretation in 10:1-18 are used as background material throughout the argument, e.g. the motifs attached to the shepherd and sheep, the role of the wolf, the motif of security in the Father's hand, etc.

Central to the whole argument is 'the paradox that is central to Johannine christology' (Painter 1991:69). Jesus is both equal to the Father and subordinated to him. Painter (1991:69) argues

the closest we can get to the formulation of John's view is that he proposed an ontological equality and a functional subordination, because, if Jesus did not do the Father's will, he could not make the Father known.

The equality is then situated in the fact that Jesus does make the Father's will known - indicating an identity of action. As Son of God, Jesus functions as the Father's emissary. Painter (1991:70) points out that this 'emissary christology has its roots in the Synoptic tradition' (cf Q = Mt 10:40; Lk 10:16 and also Mk 9:37). This indicates the functional relationship between Jesus and the Father. However, the christology here is also more than a mere emissary christology. Painter (1991:71) points out that

the emissary is not only sent, he is the one "whom the *Father* sanctified and sent into the world" (ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, Jn 10:36). ... It implies that the emissary is not merely a human messenger but comes from the divine side of reality into the world. With the combination of functional and ontological sonship we find the distinctive Johannine christology, which is the result of a reinterpretation of the tradition.

The argument ends with an appeal to the works of Jesus (!) thereby indicating that

the provisional acceptance of the emissary status of Jesus is an acceptable beginning, though Jesus' own words call for the acceptance of an ontological sonship (Painter 1991:71).

The primacy of the works, coupled with the oneness (10:30), or the fact that Jesus is *in* the Father and the Father *in* him (10:38) and the Jewish Christians' rejection of Jesus provides an important thread with regard to the social significance of the Johannine christology.

The significance of the christology in the conflict with the synagogue is further enhanced by the reference to the time-indication in 10:22. It took place during the feast of Dedication - a

celebration of the purification of the temple after Antiochus Epiphanes' acts of profanation. The symbolic significance is that Jesus' unity with the Father and the believers in itself signifies a purification of Jewish cultic life.

#### 1.4.6 John 10:40-42

Redactionally critically speaking, these verses could have followed either 20:30f or the *παροιμία* - identifying the *θυρωρὸς* with John the Baptizer. Be it as it may. In the present position, it functions as the conclusion to the defense of Jesus' identity. As such, it reveals that the masses believe on the basis of signs (cf 2:23; 3:2; 6:2,14; 11:45,47f; 12:18,37,42) - and not on the basis of the words which one would expect in this context.

### 1.5 THE RELATIONSHIP BETWEEN THE SHEPHERD DISCOURSE AND THE SYNOPTICS

The presupposition that the author of the Fourth Gospel depended on the synoptic tradition for the composition of John 10 can be argued on the basis of the respective links of 10:1-18 and 10:22-38 with Synoptic material. The links of 10:22ff comprise a) the Synoptic trial narrative character of 10:22ff (linking up especially with Lk 22:66ff), b) the double disputes in 10:24-30 and 32-38 and c) the christological self-revelation in Jesus' confession of his sonship of God. The links of 10:1-18 with the Synoptics comprise a) the reference to Zechariah 13:7 (cf Mk 14:27; Mt 26:31; implicit reference in Jn 16:1,32), b) Jesus' willingness to lay down his life (cf Mk 10:45) and c) the fact that this precedes the anticipated passion narrative which in turn brings the whole shepherd discourse into the ambit of Jesus' death (cf Sabbe 1991:75-93).

In his argument, Sabbe (1991:76-85) first addresses the possible links of John 10:22-38 with the Synoptics and then proceeds to address possible links of 10:1-18.

#### 1.5.1 The trial nature of John 10:22-38

The Synoptic trial narrative character of 10:22ff is evident in its narrative framework (10:24a, 31,39), the question *Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν*

παρρησία, (10:24b-30) and Jesus' defense that he is the Son of God (10:32-38). The *narrative framework* reveals similarities in the portrayal of Jesus' opponents as hostile (10:24,31), the use of ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι indicating a hostile 'encircling' of Jesus (cf Jn 1:26; 20:19,26; Lk 2:46; 22:27; 24:36; Mk 14:60; Mt 18:2; Ac 1:15; 17:22; 27:21) and the reference to the Jews threatening to kill Jesus (8:59a; 10:31; 11:8 - even though the reference to stoning is not attested in the Synoptic passion tradition, the threats to kill Jesus are) (Sabbe 1991:76f).

The trial frame present in the narrative framework is further developed in *the double disputes* of 10:24-30 and 32-38. These disputes form part of the trial elements spread out over the whole gospel: the temple logion is placed at the beginning (2:19), Jesus reveals himself as Messiah and Son of God throughout the narrative (4:25f; 5:17f; 8:58; 10:30-38), the Jews attempt to arrest or kill him at various points in the narrative (5:18; 7:32; 8:59; 10:31) and an official condemnation to death already occurs in 11:47-53. Against this background, the trial scene of John (18:19-24) 'cannot really be considered a trial of Jesus' (Sabbe 1991:77). When the information in 10:24-30 is compared with the trial scenes in the Synoptic Gospels, John reveals the closest similarity with Luke 22:66ff (Sabbe 1991:78). The high priest's question in Mark 14:65 and Matthew 26:65 and Jesus' self-proclamation are split in two in Luke 22:66ff. The double λέγοντες εἰ σὺ εἶ ὁ Χριστὸς εἶπὸν ἡμῖν (Lk 22:67) and εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; (Lk 22:70) are here similar to ἔλεγον αὐτῷ (οἱ Ἰουδαῖοι) ... εἰ σὺ εἶ ὁ Χριστός, εἶπὲ ἡμῖν παρρησία (Jn 10:24), and Jesus' revelatory answer ... ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ (Lk 22:69). Likewise, his response to the question of whether he is the Son of God, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι is similar to ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι (Jn 10:36). Additional arguments for John's dependence on the Lukan account include the similarity of Jesus' adversaries in John and Luke, Jesus' answer in John 10:25 which seems like a paraphrase of Luke 22:67, the concept of unbelief (10:25 and 26) and the union between Jesus and his Father (cf Sabbe 1991:81).

Even though the *christological self-revelation* in Jesus' confession of his sonship does not easily match Luke's account, Jesus' overt expression of who he is in John 10:36 is precisely

similar to what Sabbe (1991:81) calls 'a synthesis' of *σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ*; and *Ἕμεῖς λέγετε ὅτι ἐγὼ εἰμι* (Lk 22:70). Since there is no other explicit reference by Jesus himself that he is Son of God in John (but cf 10:36 = a midrash of Ps 82:6), the most appropriate place to find a link is with the Synoptic tradition, especially Luke. Sabbe (1991:82) further argues that the charge of blasphemy (Jn 10:33,36) links more closely with Matthew 26:65a (= Mk 14:64) and that other similar charges in John (5:18; 10:33; 19:7) are elaborations of the Synoptic charges - especially as found in Luke. John 10:32-38 can then be regarded as an expanded midrash argument of the *Ἰὸς τοῦ θεοῦ εἰμι* (Jn 10:36) statement of Jesus. Sabbe (1991:84f) holds that despite the possibility that these similarities may indicate the existence of a particularly Johannine tradition or pre-Johannine documents which influenced both John and the Synoptics, there is enough evidence for direct influence of John by the Synoptic Gospels. Even though we cannot develop the argument here, his arguments are not convincing. Smalley's (1992:38-40) identification of a common tradition from which both the Synoptic Gospels and John drew seems more appropriate.

Following Robinson, Smalley's (1992) basic argument is that the dependence theory does not account for historical information in John which can be argued to be more correct than that found in the Synoptics. A more appropriate view is to place both John and the Synoptics on an equal footing, namely that both the Synoptics and John used the tradition for their own kerygmatic and historical purposes.

### 1.5.2 The discourse of the shepherd and the sheep (John 10:1-21)

Sabbe (1991:85ff) argues that the links between 10:1-18 and the Synoptics can be identified in terms of the motifs associated with the shepherd and the sheep (Zch 11:9,15-17; 12:10; 13:7 - Mk 14:27f,50; Mt 18:12-14; 26:31f,56; Jn 13:36-38; 16:31f; 19:37; Lk 15:4-7; 22:31-34; Ez 34:12-16 - Mt 10:6; 15:24), the willingness of the shepherd to die (Zch 13:7 - Mk 10:45 = Mt 20:28; Lk 22:27; Jn 13:34; 15:12-14), the motif of mutual knowledge between shepherd and sheep on the one hand and Jesus and the Father ὄν the other (Lk 10:22 = Mt 11:27), the door of salvation (Mt 7:13f; Lk 13:24; and echoes of sheep and wolf in relation to entering, salvation and knowledge - Lk 13:25,27 = Mt 7:23; 25:12), the relationship between John's

*παροιμία* and the Synoptics' *παραβολή* (Mk 4:10f = Mt 13:10f; Lk 8:9f; cf also Mk 4:33f; 7:17; and Is 6:9f - Mt 13:13-15 = Mk 4:12; Lk 8:10b) and the division of 'the Jews' after Jesus' shepherd discourse (Jn 10:19-21 = Mk 3:22 & par. and Mk 3:21). All these links and especially the use of Zechariah provides a common cluster of characteristics for both John and the Synoptic Gospels. The oracle of Zechariah 12-13 - which has to do with the siege of Jerusalem, the protection of its inhabitants and their mourning for the man who was wounded and killed - is transformed into a situation of conversion and blessing on the day of the Lord. Accordingly, the suffering figure (Zch 12:10; 13:7) is 'understood as a prophetic symbol coming to its fulfillment in the death of Jesus' (Sabbe 1991:86). The fact that John 10:22-38 precedes the passion narrative has the function of bringing the whole shepherd discourse into the sphere of Jesus' death. Jesus' death, then, is the ultimate sign confirming his legitimacy as Shepherd. It is also the sign which brings the dispersed and scattered flock (which may include those still in Judaism) together and restore it.

The evidence of shepherd imagery which proleptically refers to Jesus' death in the Synoptic Gospels leads Sabbe (1991:93) to conclude that John depended on the Synoptics for the constructing of his gospel. He states that the

striking inspiration from the Synoptic Gospels, which is valid for John in general, helps us to explain its compositional aspect and its theological significance (Sabbe 1991:93).

This view is, however mistaken as pointed out above with reference to Smalley's views. Applied to John 10, the argument may be that the similarities between John 10 and the Synoptics' use of shepherd imagery formed part of the tradition and that both John and the Synoptics used the tradition in their respective constructions of their texts.

## 1.6 THE STRUCTURE OF THE SHEPHERD DISCOURSE IN ITS SYNTACTIC AND NARRATIVE CONTEXT

### 1.6.1 Demarcation, co-text and narratorial interpretation

Du Rand (1991b) places his interpretation in the syntactical and narratorial interpretive or hermeneutical context. In the broader theoretical discussion of hermeneutics, he states,

the relationship between text and interpreter within a certain perspective of interpretation and context results as a whole in meaning. The *perspective* on the text determines therefore the outcome of the interpretation (Du Rand 1991b:95f).

The most appropriate perspectives are those which take the text's own internally used discipline into consideration as well as use a contemporary analogical discipline. This is important, because the interpretive meaning one arrives at will be determined by the rules and questions asked and answered particular to a discipline. He chooses the syntactical and narratorial approach because the nature of the text as a narrative or a 'linguistic literary phenomenon' is then accounted for. That means, the language of the text, the relationship of words in the text to each other, the understanding of certain concepts at the time of the encoding of the text and the understanding of these concepts by the people of the time are taken into consideration in the syntactic narratorial interpretation. This approach is important, because it allows us to arrive at the true meaning of the text - at least within the context of the narratorial reading of the text.

Du Rand (1991b:94f) argues that a narratorial interpretation of John should take John 5-10 as a unit. In this complex, the breaks between *καὶ παράγων* (9:1) and 8:57, the change of locality here as well as the break between the ending of the shepherd discourse complex in 10:42 and the start of a new narrative about Lazarus in 11:1, identifies John 9-10 as an even closer unit and should be interpreted as a whole. Viewed from the perspective of John 10, this chapter

has a variety of points of contact with chapter 9, e.g. the same audience, locality, references to time, the reference to the healed man in 10:21, and other concepts (*υἱὸς*: 10:36 - 9:35; *σχίσμα*: 10:19-21 - 9:16). As far as the time references in 10:22 and 7:10 is concerned, Du Rand (1991b:95) points out that if we read the gospel of John on two levels,

that of the Jesus events and that of the community situation, the order of events need not be synchronised chronologically according to the feasts. However, it should be noted that 10:1-21 serves as a hinge and points forward to the feast of Dedication, ... in 10:26-7.

This point of departure allows Du Rand to interpret the three motifs of the relationship between shepherd and sheep, the contrast between the shepherd and the thieves, robbers and hireling and the relationship between Jesus, the Father and the sheep in John 10 against the background of John 9. The importance of these motifs come to the fore in the rising unbelief and hostility towards Jesus in chapters 5-10, 'especially from the religious establishment in Jerusalem (spatial framework) around the time of the mentioned feasts (cultural framework)' (Du Rand 1991b:95). In order to provide an adequate interpretation of these features of the larger context, Du Rand (1991b:94) draws on 'the theoretical pluralism in the humanities, particularly from general linguistics and literary science'. In contrast to the sociological and psychological approaches, this approach draws on syntactics (to explicate the text-internal sign-relations), semantics (to explicate sign-relations with text-external meaning) and pragmatics (to explicate relations between text-internal signs and the recipient). He explains,

to bind the text together, its cohesion and coherence on the surface level should be analysed to respond methodologically to the syntactic dimension. The logical and temporal relations underlying the text form the conceptual patterns of the semantic organisation of the text, and the pragmatic dimension, then, makes use of the syntactic and semantic analyses and describes the meaning to be materialised in the relation between narrator and audience (Du Rand 1991b:96).

Du Rand (1991b:96) puts this approach in a narrative context of interpretation. He defines the basic approach in terms of the categorical distinctions employed by Greimas (1966 & 1971), Bremond (1977) and Genette (1980):

the story (*histoire*) forms the content of the narrative text (*recit*), while the act of narration (*narration*) points to the manner in which the narrated text is presented. The text cannot be a narrative unless it tells a story and it cannot be text unless somebody tells it or writes it down (Du Rand 1991b:96).

Applied to John 9-10, Du Rand follows two steps in his syntactical and structuralist narratorial exegesis: a) a syntactical reading of the story which starts with Jesus and his disciples who come across a blind man (9:1-3) develops and concludes with a statement about those across the Jordan who believe in Jesus (10:40-42); b) an analysis of plot utilising actantial analysis of the functions or roles on story level (Greimas), serie analysis (Bremond), a narrative interpretation of the relationship between text and time (Rimmon-Kenan) and the analysis of author-narrator ideology. In the concluding section, Du Rand (1991b:114f) interprets the relationship of the results of the analysis with the larger complex of John 5-10.

### 1.6.2 A syntactical reading of John 9-10

Du Rand's (1991b:97-108) syntactical reading aims at the illumination of the effective (pragmatic) communication of meaning (deep structure) which takes place through John 9-10 by founding it in the explication of syntactic coherence and cohesion in the text as narrative. There are especially three elements which have to be taken into consideration in such a reading approach to John 9-10: a) the *σημείον* (9:1-7) and *παροιμία* (10:1-6) - which belong to the semantic field of the *παραβόλαι* - interact and influence the other parts of the narrative; b) the temporal progression of the themes and logical progression - i.e. the propelling of the narrative through successive instances of dialogue, the revelation of the identity of both Jesus and the disciples and narratorial commentary - provides unity to the different parts of chapter 9-10.

Applied to John 9-10, Du Rand (1991b:98) states that if one looks at John 9-10 retrospectively,

the change from physical blindness to spiritual insight in the one line (the condition of the blind man - m.i.) and the pretense of sight but actual spiritual blindness of the Pharisees in the other line (the condition of the Pharisees - m.i.), with Jesus as the point where both lines meet, is the thematic focus. That is why the unfolding of the thematic unity on the syntactical and semantical levels is organised temporally and also logically.

A diagrammatic overview of the whole section can be depicted as follows:

Figure 1

9:	1-7	<i>Sēmeion</i>	A
	9-34	Explanation: Identity	B
	34-41	Reaction: Division	C
10:	1-6	<i>Imagery</i>	A
	7-18	Explanation: Identity	B
	19-21	Reaction: Schism	C
	22-39	Intensified explanation: Identity	B
	40-2	Reaction: Belief elsewhere	C

In this diagram, *A* denotes the work or word of Jesus, which in turn signifies his identity, *B* the deed or word signifying identity which results in conflict and *C* the reactions of intra-narrative characters developing from division to schisms in contrast to those who believe.

#### 1.6.2.1 The syntactic structure of John 9:1-7, 8-34, 35-38, 39-41

##### a John 9:1-7

The additive consequential function of the narrative progression and cohesion becomes evident when 9:1 - where Jesus saw (*εἶδεν*) and the mentioning of the man's blindness from birth (*ἐκ γενετῆς*) - is introduced and carried further by the question and answer (*ἠρώτησαν ...* and *ἀπεκρίθη*) which provide logical cohesion in 3-5. The linear performing of the sign and the outcome of the sign (2-7) lead to a temporal as well as a causal-logical development and climax. Syntactical markers are the two complexes, *εἶδεν* (1), *βλέπων* (7), *ἵνα φανερωθῆ* (3),

τυφλόν (1,2,6) and τοῦ πέμψαντος (4 - Jesus as 'the sent one'), ἀπεσταλμένος (7 - Siloam as 'one sent'). References to τὰ ἔργα (2X) and ἐργάζεσθαι (2X) in 9:3 introduces the notion of the 'work' of Jesus which is continued as theme in 10:32.

### b John 9:8-34

This complex is progressively and logically developed by the questions concerning Jesus' identity, four dialogues and the narratorial discussion of anticipated audience responses. Du Rand (1991b:101) depicts it as follows.

Figure 2

a	8-12	<i>Interrogation: the man's identity</i>
b	13-14	<i>Information through commentary</i>
c	15-17	<i>Interrogation: Jesus' identity (division)</i>
a <sup>1</sup>	18-21	<i>Interrogation: the man's identity</i>
b <sup>1</sup>	22-23	<i>Information through commentary</i>
c <sup>1</sup>	24-34	<i>Interrogation: Jesus' identity (division)</i>

This basic structure shows that each of a<sup>1</sup>, b<sup>1</sup> and c<sup>1</sup> is an intensification of the first cycle. Moreover, a<sup>1</sup> and c<sup>1</sup> emphasize the healing of the blind man and Jesus' identity even more - Jesus is not a sinner nor just a prophet; he is *παρὰ θεοῦ* (cf 9:24,17,33).

The *first dialogue* (8-14) emphasizes the identity of the healed man (8-12), introduces the question about the identity of Jesus (12), the logical progression to the Pharisees (13) and the narratorial commentary that the healing took place on a sabbath (14). Verses 8-12 are propelled by three successive questions or interrogations: οὐχ οὗτος (8), πῶς (10) and ποῦ (12).

The *second dialogue* (15-17) progresses through three questions by the Pharisees, a preliminary finding, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ and from the initial description of his healing by the healed man to his answer: Προφήτης ἐστίν (17). The division among the Pharisees - some respond by saying, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν - is a new development in the logical development on surface level.

The *third dialogue* (18-23) changes the Pharisees as audience to 'the Jews'. The reference to their unbelief - οὐκ ἐπίστευσαν - about the healing is treated in this section in two elaborate parallel stanzas: the Jews' question and the answer of the parents of the healed man. The semantic function of οὐκ ἐπίστευσαν is that it contrasts and proleptically refers to the confession by the healed man, Πιστεύω Κύριε (38). The references to the man (4X in the first and 3X in the second stanzas) retrospectively emphasizes the healing performed by Jesus. The narratorial comment about the decision of 'the Jews' ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται (23) proleptically refers to the excommunication of the healed man(34-35).

The *fourth dialogue* (24-34) propels the narrative through five question-answer series (24-25, 26-27, 28-33, 34a, 34b). In the first three, the Jews ask the questions and the healed man answers. The syntactic markers τὸν ἄνθρωπον ὃς ἦν τυφλός/ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω/ὀφθαλμούς/ὀφθαλμοὺς τυφλοῦ (24, 25, 26, 30, 32) and ἤνοιξέ/ἀνέωξέ (26, 30, 32) provide both progression and analeptic references to the healing. The seven references to οἶδα emphasize the certainty of the man. The certainty of the healed man is further foregrounded in the chiasmic built-up of 9:24f.

The reference to μαθηται (27) introduces the question of following after Jesus. This is answered by the Jews' contrasting statement καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. The Jews' statement ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν is ironic for the reader. If they believe that God has spoken to Moses, then they should know where Jesus comes from - the reader knows he comes from above - and have even more reason to believe in the one who is from above on the basis of his opening of the blind man's eyes (30). This is stated openly by the healed man in 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. As is evident from the contrasts in 1:17, 6:32a, 7:19, 22f, 8:5, 9:28 with 1:45, 3:14, 5:45f, 6:32b,

the question as to the nature of 'Moses', is a question of perspective. The main thrust of the narrative is that it uses the motif of misunderstanding to indicate that the one who does understand who Jesus is and therefore accepts him as such, is a disciple.

This brief overview of Du Rand's (1991b) research shows the role that the question-answer series play, that there is progression and cohesion, that Jesus' identity (which is linked to God in 15-17, 24-34) is central to the text and that who Jesus is, brings about a response of rejection or acceptance by individuals and a schism in groups.

### c John 9:35-41

This section functions as the climax of chapter 9. The dialogue between Jesus and the healed man and his dialogue with the Pharisees divide it into 9:35-38 and 9:39-41. The interchange between Jesus and the healed man is structured as a chiasm, *abba*, where a indicates the *act of believing* and b the *title* of Jesus (*υἶον του ανθρώπου* and *Κύριε*). Together with *Κύριε* - which functions ironically - the chiasm foregrounds the signified of the *σημεῖον* (9:1-7), i.e. to believe in Jesus. In the self-revelation of Jesus, *Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν, ἑώρακας* stands semotactically parallel to *πιστεύω* and indicates the message: believe in Jesus as Lord. The healed man has received back his sight physically and in accepting Jesus' self-revelation, also acquires spiritual insight.

The fate of the healed man - to be cast out (*ἐξέβαλον*) of the synagogue in 9:34c - and his reaction to the self-revelation of Jesus - *προσεκύνησεν* in 9:38b - contrasts the attitude of the Jews with that of the healed man. Du Rand (1991b:102) concludes: 'The healed man is cast out from worship in the synagogue but has found community with Jesus the Lord'.

In John 9:39-41, the antithetical parallelism in 9:39 foregrounds and contrasts *μη βλέποντες - βλέπωσι* and *βλέποντες - τυφλοι γενωνται*. (Since the two external as well as the two internal elements of the chiasm indicate different subjects, it seems more appropriate to view 9:39

as an antithetical parallelism and not as a chiasm as Du Rand [1991b:102] argues.) This contrast is further elaborated on in John 10. Analeptically speaking, John 9 can be structured as follows:

Figure 3

1-7	The <i>sēmeion</i> : Blind man healed
8-34	Dialogues on identity: Only he whose eyes are opened can witness about Jesus.
35-41	The meaning of the <i>sēmeion</i> : Division.

Du Rand (1991b:103) concludes that chapter 9 functions as a hinge which links John 10 with 5-8, and that ‘the meaning of the *sēmeion* will be the essential door to disclose the meaning of chapter 10’.

### 1.6.2.2 The syntactic structure of John 10:1-21, 22-39 and 40-42

#### a John 10:1-21

If we take the internal cohesion and progression in John 10:1-21 into consideration, this section may be divided into 1-5, 6, 7-10, 11-18 and 19-21. It can be depicted structurally as in figure three.

Figure 4

1-5	1-3a	Imagery
	3b-5	
6		Commentary: ‘Jews’ do not understand Explanation of the door
7-10		
11-18	11-13	Explanation of the shepherd
	14-16 17-18	
19-21		Commentary: ‘Jews’ divided

Du Rand (1991b:103) distinguishes 10:1-3a (as metaphor/parable of the gate) and 10:3b-5 (as metaphor of the shepherd) in the *παροιμία* of 10:1-5. In the *first metaphor/parable* (1-3a), the parallelism foregrounds the syntactical markers ὁ [μὴ] εἰσερχόμενος (1), θύρα and θυρωρός (1,2 and 3a). The coordinate and subordinate relationships highlight the pattern *abcacb*, where a reveals content: ‘he who enters’, b the contrastive: ‘but climbs in by another way’ or the result: ‘to him the doorkeeper opens’, and c the contrastive qualification ‘to be a thief and a

robber' or 'is a shepherd of the sheep'.

In the *second metaphor/parable* (3b-5) the syntactical markers *πρόβατα*, *φωνή*, *καλεῖ* and *ακούει* foreground the reaction of the sheep. This reaction is portrayed through what Du Rand (1991b:103) calls 'effect by contrast' - the contrasting of shepherd and stranger produces an effect on the reader. Du Rand describes the relations in the build-up of verses 1-5 as a 'logical reason-results' relationship contrasting the relationship between the sheep and the shepherd and the sheep and the stranger.

*John 10:6* refers back to the parables in 1-5, emphasizes the expression *οὐκ ἔγνωσαν* and constitutes 'contrastive and comparative dyadic coordinate relationships' (Du Rand 1991b:104) which functions as the basis in terms of which 7-10 and 11-18 are further interpreted. *John 10:7-10* and 11-18 elaborate on the distinctions in the parables in terms of the contrasting of the relationship of the shepherd-sheep and thief/robber-sheep and the Son-sheep relationship which is compared to the dyadic relationship between the Father and the Son.

In *John 10:7-10*, verse 7 is parallel to 9 - Jesus is the door - and verse 8 is parallel to 10a. These parallels are also contrasted with one another: Jesus as door is contrasted to 'thieves and robbers'. *John 10:10* contrasts the robbers' and thieves' activities of stealing, killing and destroying with Jesus' coming which means abundant life.

*John 10:11-18* contrasts the good shepherd's relationship with the sheep with that of the hireling and emphasizes the relationship between Jesus and the Father. Whereas the hireling flees in the presence of danger, the good shepherd gives his life (10:11-13); the self-revelatory 'I am'-saying receives further emphasis in the grounding of the conduct of the good shepherd in Jesus' relationship with the Father which is founded on a mutual 'knowing'. The prepositions *ὑπερ* (11,15) and *περί* (13) emphasize the contrasting relations which Jesus and the hireling respectively has with the sheep.

*John 10:17-18* is an extended chiasm in which the reference to the love/commandment of the Father form the inclusio. *John 10:17b-18d* - the chiasm proper which is organized in an *abbaab* relationship - emphasizes Jesus' *ἐξουσία* in the laying down of his life and his taking it up again.

The depiction of the response of the intra-narrative characters in *10:19-21* foregrounds the division which results because of Jesus' identity as portrayed in *John 10:1-18*. The causality in the whole section comes to the fore when the response of 'not knowing' (6) culminates in *σχίσμα* (19) - many who say that he has a demon and is insane (*δαιμόνιον ἔχει καὶ μαίνεται*, 19) and others who argue that it cannot be because a demon cannot open the eyes of the blind (21).

#### **b John 10:22-39**

This section may be divided into two dialogues: 24-30 and 31-39. After the reference to the feast of Dedication - which functions as 'demarcative marker' of the setting - the *first dialogue* is introduced by the Jews' question, *εἰ σὺ εἶ ὁ Χριστός* which sets the agenda. The syntactical markers *ὁ Χριστός* (24c), *εἶπον, ποιῶ, οὐ πιστεύετε* (25a, 28a), *τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι* (27) link up with *10:1-18*, draw the lines concerning those who believe and those who do not more clearly in terms of the relationship between the Father, the Son and the sheep and intensifies the nature of the identity of Jesus. The self-revelatory *ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν* (30) forms the climax of this section. The syntactical parallelisms in 28c-29a and 29b-30 foregrounds the relationship of Jesus-sheep and Father-sheep (28c and 29b) and the greatness of the Father and Jesus (29a and 30) in an *abab* pattern.

In the *second dialogue* (31-39), verses 31 and 39 depict the responses of 'the Jews' and 'in between is filled out by the invitation to believe in Jesus and his works (verses 32-38)' (Du Rand 1991b:107). This starts out with a reference to 'the Jews' who attempt to stone Jesus

because of his blasphemy (31, 33) and Jesus' argument (34ff) that climaxes in verse 38. Du Rand (1991b:107) identifies the markers which depict the relationship between Jesus and the Father (32a, 33b, 36b, 37, 38b) and the use of *πιστεύειν* as the prominent markers in this section.

### c John 10:40-42

*John 10:40-42* again contrasts belief with those who do not believe (25, 26, 37-38). The contrast between John who said (*εἶπεν*) certain things about Jesus but did not do a miracle himself (*Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν*), refers back to 9:1-7 as the basis of the whole discussion of the identity of Jesus in 9:8-10:41.

### 1.6.3 A narratorial reading of John 9:1-10:42

In this section we concentrate on Du Rand's (1991b:108-115) application of a few narrative theories to John 9-10.

#### 1.6.3.1 An actantial analysis of John 9-10

For the actantial analysis of John 9:1-10:42, Du Rand (1991b:108ff) utilises Greimas' (1966) actantial model. This narrative model does not describe or interpret characters but abstract the roles characters play in events in the narrative and place these roles in logical 'actantial' relationships. Placed in the framework of a communication model, the intra-narrative donor provides an object for a beneficiary. The object comprises of a subject which is either opposed by opponents or assisted by helpers. Depending on the outcome, the object is successfully transferred to the beneficiary or not (cf Du Rand 1991b:108).

Du Rand (1991b:108f) applies this theory to four objects: 1) physical sight, 2) spiritual sight, 3) spiritual sight for Pharisees and 'Jews' and 4) belief. In the *first*, Jesus' identity (donor) provides physical sight (object) to the blind man (beneficiary) with the opponent, blindness, which is successfully overcome by Jesus the subject. In the *second*, the *σημεῖον* and dialogues

(donor) provide spiritual sight (object) to the blind man (beneficiary) while Jesus (subject) is assisted by the blind man's personal contact with him (helper) and opposed by the Pharisees, 'Jews' and parents (opponent). This takes place successfully. In the *third*, the dialogues after the *σημείον* (donor) is not successful in providing spiritual sight (object) to the Pharisees/'Jews' (beneficiary). The healed man's witness as helper of Jesus the subject is not successful in overcoming the Pharisees/'Jews' (opponents) spiritual blindness and unbelief. In the *fourth*, the personal contact with Jesus (donor) provides belief (object) to the people across the Jordan successfully. John's witness and personal contact with Jesus function as helper for Jesus as subject.

From this brief analysis, Du Rand (1991b:109) concludes that the main issue concerns the fact that spiritual sight provides the appropriate perception of Jesus' identity. This is especially revealed in the dialogues. As far as the Pharisees/'Jews' are concerned, the shepherd discourse (following on 9:42) should have been addressed directly to them, it should have assisted them to acquire spiritual sight and convinced them to believe. However, this is primarily addressed to followers of Jesus and it is for their benefit that the identity of Jesus is spelled out more clearly. Even though Du Rand does not say it, this strategy - to address the shepherd discourse to the followers and not to the Pharisees/'Jews' - brings the response of rejection even more to the fore.

### 1.6.3.2 A serie analysis of John 9-10

Du Rand (1991b:109ff) utilizes Bremond's (1977) narratorial model for a serie analysis of John 9-10. In this model, the initial objective to be achieved by a character is defined (OD = objective defined) as potentiality. This is followed by steps taken (ST) or not taken (SNT) to actualize the objective. This then leads to success (objective reached [OR]) or failure (objective missed [OM]). Depending on the outcome, each series-end sets the stage for the beginning of a new series. Following this model, John 9-10, is divided into 9:8-10:21 comprising of four successive series (9:8-18, 19-34, 35-37, 9:40-10:21) and 10:22-42 comprising

of five successive series (10:22-30, 31-33, 34-38, 39, 40-42).

#### **a John 9:8-10:21**

The potentiality (OD) of the healed man's witness about the *σημείον* to state Jesus' identity is actualized (ST) in his witness to neighbours/Pharisees, 'Jews'. The witness fails in that Jesus' identity is not acknowledged (OM). This leads to the *second* series. The potentiality of action against the healed man (OD) is actualized in the casting out from the synagogue (ST) which then leads to the *third* series. The potentiality of spiritual sight for the healed man (OD) is actualized (ST) through Jesus' dialogue with the blind man and it comes about through Jesus' revelation of his identity (9:37). The healed man believes and the objective is reached (OR). The *fourth* addresses the potentiality of spiritual sight for the Pharisees (OD) and is actualized (ST) through Jesus' dialogues on his identity (10:1-18). They do not believe and failure results (OM).

#### **b John 10:22-42**

The potentiality of acknowledging Jesus' Messiahship (OD - 10:22-24) is actualized in dialogue with the 'Jews' (ST - 10:24-30) and results in failure when 'the Jews' do not accept Jesus (OM). The *second* series addresses the potentiality of action against Jesus (OD), is actualized in 'the Jews' who took up stones (ST - 10:31) and fails when Jesus asks questions (OM). The *third* series introduces the potentiality of insight that Jesus does not blaspheme God (OD), is actualized through dialogue (ST - 10:34f) and fails (OM). The *fourth* series introduces the potentiality of action against Jesus (OD), is actualized in the 'Jews' who attempt to arrest Jesus (ST - 10:39) and fails when Jesus escapes (OM). The *fifth* series addresses the potentiality of belief of those from across the Jordan (OD) and success when many believe (OR).

Du Rand (1991b:112) concludes that,

it is clear that every series ends with a positive or negative reaction to the protagonist Jesus. And the biggest success is belief in Jesus (9:38 and 10:42). ... The function of the dialogues is to bring the beneficiaries to acknowledgment of Jesus' identity.

### 1.6.3.3 A narratorial analysis of text and time in John 9-10

Referring to the narrative theory of Rimmon-Kenan (1983), Du Rand (1991b:112f) addresses the function of *prolepses* and *analepses*, the relationship between *story time* and *narrative time*, the question of *character development* and the function of *spatial indications*. *Prolepses* (9:3; 10:11, 16, 18) function to increase the tension in John 9-10 and the *analepses* (9:2, 11, 15, 25, 35; 10:6, 15, 17, 25, 29, 34, 36, 41) to portray the identity of Jesus. The relationship between *story time* and *narrative time* is described in terms of 'scenes, summaries and pauses' comprising one or two days (9:1-41), a day (10:1-18) and a day during Jesus' second year (10:22-39). An ellipse follows John 10:21.

As in the other gospels, there is no *character development* in John 9-10. The character portrayal is typological and static. Jesus characterizes himself by his deeds and words: he calls himself τὸν υἱὸν τοῦ ἀνθρώπου/θεοῦ (9:35), φῶς εἰμι τοῦ κόσμου (9:5), Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός (10:11, 14), ὁ Χριστός (10:24f - indirectly) and ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν (10:30). The healed man refers to Jesus as προφήτης (9:17) and the Pharisees as one who opposes Moses (9:28f). The healed man is characterized through what is done to him - he is healed by Jesus and is cast out by the Pharisees - and what he does - he witnesses about the σημεῖον and his identity. The Jews and Pharisees are characterized by their deeds - trying to kill and arrest Jesus, casting out the healed man - and by their words - they describe themselves as ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί (9:28). Du Rand (1991b:113) concludes that

the blind man, his parents and the disciples are only catalytic agents to emphasize the contrastive views of the protagonist and the antagonist on the issue of the identity of Jesus.

The significance of the *spatial indications* emphasizes the nature of the sign - Siloam which means 'sent' is the place where the sign is performed and therefore links up with Jesus' identity (9:4) as well as with the divine nature of the sign. It contrasts belief and unbelief in the contrasting of the temple and the region across the Jordan.

#### 1.6.3.4 The ideological point of view

In John 9-10, the author-narrator and the protagonist have the same ideological point of view concerning Jesus' identity as Messiah and Son of God and the sheep who show spiritual insight. This point of view is the perception which the implied reader is to hold too. This effect on the implied reader is achieved through the particular plan of events (plot) of John, the sympathy or antipathy aroused by actions taken by characters and the narrator's commentary (9:35-41; 10:6, 19-21, 22f, 40-42). Du Rand (1991b:114) concludes that,

the narrator is not impartial but influences his readers with a running challenge to an orientation that effects their faith. It is decisive to accept the 'from above' perspective of Jesus' origin and destiny as Son of God.

The *σημείον*, the dialogues with the Pharisees and the Jews, and the contrasting of their words and deeds with that of Jesus, serve to define the 'above' and 'below' perspective ever more clearly. In this process, the healed man and those from across the Jordan - intra-narrative characters - accept this perspective.

#### 1.6.3.5 The unfolding of the plot in John 9-10

Referring to Culpepper (1983), Du Rand (1991b:114 & 163, n19) identifies the introduction of the motif of unbelief in John 5 and the escalation of unbelief in John 6-10 as a primary motif. This escalation is brought about through

a) the contrasting of Jesus' walking on the water - which functions as an epiphany of the new

exodus - and his giving of the bread of life with the murmuring of the Pharisees against this new Moses (6:60f);

b) the antagonists who seek to kill Jesus (7:1, 19, 25), Jesus' brothers who do not believe in him (7:4-5), the crowds who charge Jesus with demon possession (7:70 - cf also 10:20f) and the continuous ignorance and misunderstandings (7:27, 42, 52);

c) 'the Jews'' argument 'from below' in John 8;

d) the contrasting of the reality of the physical and spiritual restoration of sight of the blind man and the spiritual blindness of the Pharisees and 'Jews' in John 9;

e) the contrasting of the unity among Father, shepherd and sheep with the thief, robber and hireling in John 10.

The contrasting has the effect of identifying those characters who believe and on a second level, the purpose of moving the reader into an acceptance of the author-narrator's ideological viewpoint. Even the crowds' fear of 'the Jews' (7:13; 9:22; 12:42; 16:2) is used for this goal.

The author-narrator then uses contrasts to confront the reader. The reader does not want to be lead by thieves and robbers and hirelings but by someone who says that he lays down his life for his own (10:17-18). And the guarantee for this is that Jesus and his Father are one. The unfolding of the plot concerning Jesus' identity that can only be grasped 'from above' leads to division. ... The new community which has come into existence by 'sight' is tied to Jesus, just as he is one with his Father. Acknowledgement of the true identity of Jesus, or the rejection of it, determines the reader's own position ... (Du Rand 1991b:115).

## 1.7 THE LITERARY CONTEXT OF THE SHEPHERD DISCOURSE WITHIN THE FOURTH GOSPEL

Thyen (1991:116ff) departs from the hermeneutical presupposition that no interpretation allows

the text to 'be itself' or to 'speak for itself'. On the contrary, all our reconstructions of the Biblical texts use the 'Geschichte des historischen Jesus' or the 'frühen Christenheit' or the 'Intentionen' of or the 'ursprünglichen Autoren' themselves as sources for our research. This said, he then provides his own perspectives on a variety of issues related to the history of research of John 10, discusses the unity and relationships of John 10 with the rest of the gospel and concludes with a section on the internal organization and interpretation of John 10.

### 1.7.1 Thyens' views on issues in the history of research of John 10

1.7.1.1 Whereas some critical approaches to John 10 depart from the assumption that the *experiences and circumstances of the Early Christians in their own time and context provide the avenue into an adequate interpretation of John 10*, Thyen (1991:116) takes the literary unity of the text as his point of departure. This approach allows him to interpret even constituents smaller than the sentence in terms of the inspired world of the gospel text as whole. His main argument is that such an approach is in line with John's purpose, e.g. to make the readers inhabit this 'world' and to let them participate in eternal life in this world (cf Thyen 1991:117). Moreover, a comparison of this approach with all the 'Literarkritik', 'Quellensuche' and 'Redaktionsgeschichte' makes it evident that none of these can account adequately for the unity of John - whether through the postulating of a 'Prologvorlage', a *Sēmeia* and Passion-source, redactional critical analyses of texts or the identification of any pre- or post-history of textual parts. The traditional break between the prologue and the body of the gospel, the break between John 20 and the epilogue, the problems related to the identity of the 'young man whom Jesus loved', the identity of the author and the Peter-text problem are the best accounted for when the unity or coherence of the gospel is taken as point of departure. All these problems find their unity in the postulating of an implied author and their climactic synthesis in John 21 (cf Thyen 1991:117). This view then gives preference to the finding of meaning in the actual use of and structural identity and/or difference between texts on the synchronic level of the whole text. As such, this approach is also radically different from the literary approaches that attempt to read the meaning of the text back into the author's purposes

and intentions or the reader's empathy with the original author. The so-called objective approaches - e.g. that of Hirsch (1967) - which legitimate their findings in theory, are also rejected by Thyen (1991:117f & 163 n2). Against the 'deutschen neutestamentlichen Beiträge grassierende *rabies theologorum*', Thyen (1991:118) recommends immunization. He states that this vaccination is found in our acknowledgement that

alle unsere Lektüren zusammen mit denen unserer Väter nur Beiträge zu dem Gespräch sind, worin sich unter der Führung des 'Parakleten' hinein in die 'ganze Wahrheit' über die Jahrhunderte bis zum Eschaton der Sinn des Johannesevangeliums vollendet ....

1.7.1.2 In contrast to the approaches that attempt to find *the ultimate truth in the intention of the Author - or any other final truth for that matter - Thyen (1991:118) proposes that all possible interpretations be taken into consideration.* Interpretations which transgress the grammar of the text, however can be excluded as impossible interpretations. Quoting Eco, Thyen (1991:118) follows the literary approach that finds the identity of the meaning of texts in the text-internal relationships - i.e. the text produces its own meaning through the correlation and correspondence of form and content. This view is even more true when we acknowledge that the text as production process or *ποίησις* (in time or history) became independent of its original authorial intention and its ostensive reference to the world of its original readers. The possible multiple interpretations of the text must therefore be used to account for the unity between form and content *in the text* - otherwise it will not be an interpretation of the text being studied.

With regard to the time- and culture-relative nature of John, Thyen (1991:119) uses Bultmann's concept of 'demythologising' as example. He argues that even though it is true that the *Aufklärung* brought with it the project of demythologisation, the rediscovery of the original myth is an indispensable first step - even though just a first step - in any study of the gospel of John. He states: 'ohne die *Form* des Mythos lässt sich der *Inhalt* des Evangeliums überhaupt

nicht sagen' (Thyen 1991:119). On this level of the argument, Thyen (1991:119) also refers to Frye (1971:201ff) who bemoans the fact that Christianity lost its home or accommodation ('one of the gravest calamities in the intellectual history of Christianity') when it lost the culture- and time-relative mythos of the Bible. Frye's argument is that this 'home' can only be found and inhabited again in literary theoretical studies.

**1.7.1.3** Addressing the question of *John's relationship with the Synoptic Gospels*, Thyen (1991:119f) accepts the view that John at least knew the Synoptic Gospels and that he used their themes and perspectives for his own kerygmatic purposes. He quotes Hoskyns (1947), Neiryneck (1977), Dauer (1972) and Bultmann (1971) in support. Their arguments are that both the author and the readers were at least familiar with both the form and content of the synoptic material (Hoskyns 1947:82); that even though John wrote his passion history independently of the Synoptics, his account is enriched ('gespeisst') by their accounts (Dauer 1972); that John knew the synoptics in their traditioned 'Gestalt' (Neiryneck 1977:73ff) and that the 'kirchlichen Redaktor' of John presupposed knowledge of the synoptics (Bultmann 1971). Against Windisch who holds that John regards the Synoptics as the thieves and robbers of John 10, Thyen (1991:120) argues that John,

will die Synoptiker weder verdrängen noch ersetzen. Als ihr Interpret setzt er sie vielmehr voraus und damit in gewisser Weise sogar in Kraft.

Thyen also uses the canonic argument in support of his perspective. In contrast to contemporary research that transcends the traditional distinction between canonic and heretic literature, Thyen (1991:164, n10) states,

der geistliche Grundkonsensus der Kirche über die Kanonizität der Bibel ist durch keine sachgemäss-theologische Wissenschaft je überholbar. Die historische Kritik am Kanon ist nichts anderes als die neuzeitliche Gestalt des alten Widerspruchs gegen das 'Ärgernis

des Kreuzes', wiederholt sich doch am ausgegrenzten und singulären Bibelkanon als dem mittelbaren Zeugnis dieses Skandalons nur der Einspruch der Vernunft gegen das Partikulare, Zufällige und Negative der Wahrheit Gottes, die jenseits der Relativität solcher Vermittlungen zur nominalistischen Ideologie wird. Zudem ist der Kanon ja nicht nur Dekret der Kirche und damit der Triumph der Sieger, sondern ... schon der Grund der Kirche ....

**1.7.1.4** The *nature of the Johannine group* is another topic in the study of John with which Thyen (1991:120f) takes issue. His perspective is that all views which manipulate John's use of his own sources or tradition, his High Christology, radical dualism or statements about predestination as evidence for the description of the Johannine group as a sect which is estranged from the world, totally concentrated on in-group love and only a marginalized community existing on the boundary of mainline Judaism, are seriously mistaken. John does not mirror the situation in this sense, nor does it function as a mission document. If John is used as mirror, then in two senses: *First*, John - just as the Synoptic Gospels - may be viewed as a mirror of the controversies with the synagogue. The primary point of the controversy is then the messianic confession and John's argument against the presumed docetic haeresis is an argument against the 'Apostaten von dem lebensgefährlich gewordenen Christusbekenntnis' (Thyen 1991:165, n11). *Second*, (and more importantly) is to view John as a mirror for the reader. The *reader* must get to know him or herself in the reading of John and in this process, move out of the darkness into the light. It is a text for Christians who experience opposition to their faith. John's emphasis on the witness to Christ and the importance of 'brotherly' love is not only there for 'insiders' of the particular Johannine group; it is universal and for all believers of all times. Thyen (1991:121) grounds this view on his presupposition about the nature of the text (i.e. the unity of form and content on the *literary* level of the text) and on the idea that all readers - both the original readers and all subsequent readers - become insiders while reading the text. The insider group comprises any or all believers and is not a

durch eine homogene Ideologie geprägte In-group. Auch die primäre Leser befinden sich dem objektiven Text gegenüber in keiner grundsätzlich anderen Lage als alle späteren' (Thyen 1991:121).

Quoting Eco, he continues,

in Wirklichkeit kann keine Theorie der hermeneutischen Legitimation legitim sein, ausser durch den Prozess des hermeneutischen Lesens. Am Ursprung der hermeneutischen Praxis steht ein Zirkel, und es ist ganz unerheblich, wie heilig oder vitiös er ist (cf Thyen 1991:121).

**1.7.1.5** Turning to the question of the historical situation of John, Thyen (1991:122) perceives it to be a situation in which John's group was excommunicated from the synagogue. Their excommunication simultaneously meant a loss of a social home, economic subsistence and the relative protection which the synagogue provided against the 'gotteslästerlichen Forderungen der Teilnahme am imperialen Kult' (Thyen 1991:122). This situation made them an open target for persecution. Moreover, the Thomas-confession, 'My lord and my God' (Jn 20:28 - which also links up with the prologue's revelation of the God that became human) is the direct opposite of the confession of Caesar Domitian as god: 'Dominus ac Deus'. Likewise, John's emphasis of Jesus' kingship contrasts with the apostatising statement by 'the Jews', 'We have no king except Caesar' (Jn 19:15). Against the background that this is a portrayal of the general decor of both John and the letters of John, Thyen (1991:122) regards the warning against the *ειδώλων* in the last verse of 1 John, *Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων* (1 Jn 1:1) as applicable to both the Gospel and 1 John. It is then as the only (!) revealer and the only one who gives the real bread of life that Jesus is different from idols - *ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς*: Jesus dies for his own and changes them from being slaves to being friends (Jn 13:1ff; 15:9ff). This

confession of Jesus as revealer is not to be reduced to Bultmann's reduction of the Johannine christology of Jesus as the mere *dass* of revelation. John reaches back to the historical Jesus (!) and uses these facts in his Gospel. Thyen (1991:122) states, 'insofern ist der Rückgriff des Johannes auf die Form der Historia Jesu, ist sein Spiel mit den Texten der Synoptiker theologisch notwendig'.

Concluding his overview of some of the issues in the history of Johannine research, Thyen (1991:123) concedes that John's emphasis on the hating of the world and the experience of alienation, persecution and martyrdom in the Johannine community did indeed lead to the particular evangelical portrayal of Jesus as 'alien' (cf also Meeks 1972:44ff). It is precisely because of this that cause and 'Wirkung' (i.e. the effective history of the text) not be confused in our research. If one does confuse these two, one will move back behind the coherence in the text and elevate the tensions behind the text, the 'aporia' in the text, the authorial intention or a demarcation of the Johannine sect to meaning. However, Thyen's argument is that if one does this, then the effects ('Wirkung') of the text go missing. Without laying words in his mouth, it seems to me that his argument is that each reader and researcher - while giving attention to the coherence in the text - must take up his and her place and role in becoming a participant in the 'Wirkung' of the text.

### 1.7.2 The unity and relationships of John 10 with the rest of the gospel

Based on the grammatical link between 9:40f and 10:1ff (Jesus is subject, the pronoun *ὑμῶν* refers to *οἱ ἐκ τῶν Φαρισαίων* in 9:40) and the reference to the blindness of the Pharisees (9:41 - who function here as the representatives of the *Ἰουδαῖοι* responsible for the excommunication of the healed man) Thyen (1991:123) finds ample evidence for the unity between John 9 and 10. The end of John 10 (10:24, 31, 39) forms the climax of the progressive development of the opposition to Jesus introduced in John 7 and also refers back to the prologue (in response to the Jewish opposition, Jesus returns to the area where he was baptized, the truth of his message is confirmed and many people believe in him - 10:40-42). John 10:40-42 forms an

envelope structure with the prologue. In this context, Thyen (1991:124) accepts the hypothesis that John 10 comprises an apologetic polemic against Pharisaic Judaism. However, due to a lack of evidence, he rejects the view that it also includes an argument against a Baptizer sect. Referring to Josephus' (Ant 18:116ff) positive appreciation of the Baptizer and his apparent silence about Jesus, Thyen (1991:124) supports Wrede's (1903:64f) view that the Jews played the Baptizer off against Jesus. The argument would have been that John the Baptizer baptized Jesus and is therefore greater than Jesus. John's polemic is against this view and aims to show that Jesus is indeed the Son of God and greater than the Baptizer.

Thyen (1991:124f) does not accept Rissi's (1983) division of the different sections of John 1-10. Following a logical-chronological model of Jesus' travels, Rissi divides John 1-10 in three parts: the *first* starts in Perea, proceeds through Cana in Galilee and ends in Jerusalem where Jesus meets with opposition (1:19-3:36); the *second* starts in Samaria (an area discriminated against by Jews), proceeds through Galilee where Jesus meets with acceptance and faith of people and ends again in Jerusalem where the plans to kill Jesus are introduced (4:1-5:47); the *third* starts from the eastern side of the Sea of Tiberias, proceeds to Galilee where Peter confesses Jesus as Messiah (6:66f), and then moves through a progressive build-up of the opposition and plans to kill Jesus, to a climax in Jerusalem (6:1-10:42). Thyen does not accept this division because a) the first journey only starts in 1:43ff and not 1:19ff; b) the ending of the first cycle is indicated by an analeptic reference to the death of the Baptizer and not by Jesus' presence in Jerusalem (3:36); c) the reference to Moses links chapters five and six (cf 5:46 and 6:1ff); d) the caesura break between chapter six and seven is conspicuous - which allow a division of 4:1-6:71. These details provide a unity of John 7-10 and not John 6-10.

As far as the relationship between John 10 and 11 is concerned, Thyen (1991:125) argues that the caesura between John 10:42 and 11:1, the analeptic reference to the Baptizer in 10:4ff and his return to Perea in 10:40ff all indicate a break between chapter 10 and 11. Following Sabbe (1991), Thyen (1991:126) endorses the view that John 10 also represents John's account of the

trial of Jesus. The narrative about Lazarus's resurrection in John 11 points forward to the resurrection narratives of John 20-21 and forms an envelope structure indicating the unity of John 11-21. If this section is interpreted from the perspective of John 10, then Jesus shows both his authority as *ὁ ποιμὴν ὁ καλός* and his fearlessness of the 'wolves' (Thyen 1991:126).

With these narrative arguments (following Staley 1986), Thyen (1991:126f) rejects both Rissi's division and Bultmann's (1971) 'Textumstellungen und -ausscheidungen' distinction between 'Die Offenbarung der Doxa Jesu vor dem Kosmos' (Jn 1-12) and 'Die Offenbarung der Doxa Jesu vor der Gemeinde' (Jn 13-20). True to his narrative approach, Thyen (1991:127) emphasizes the unity of the text as canonical text. He states,

Wie die Stellung der 'Tempelreinigung' schon im zweiten Kapitel und zumal der Passarahmen des gesamten Werkes zeigen, ist bei Johannes vielmehr Jesu *Passion* als seine göttliche *Aktion* zum durchgehenden Darstellungsprinzip geworden (Thyen 1991:127).

Against this background, Thyen (1991:127f) argues that the markers, 'revelation', and 'kosmos' are better accounted for in terms of the *κατάβασις* and *ἀνάβασις* of Jesus and not the other way round. This view allows the division of John in terms of the activities of the Baptizer as the one who inaugurates Jesus' *ἀνάβασις* (Jn 1-10) and the emphasis on the resurrection (Jn 11-21) as the goal of both *κατάβασις* and *ἀνάβασις*. Referring to the highly symbolic representation in John, Thyen (1991:128) argues that the demarcation of John 1:19-2:1ff in six days (with the revelation of Jesus' glory on the sixth day at the wedding in Cana), the possible division of John 11:1-12:1 in six days and the division of 12:1-20:30 in six days (starting with the meal in Lazarus' house in 12:1, six days before Passover and ending with the death of Jesus on the sixth day when the Passover lambs were slaughtered) we have sufficient evidence for founding the unity of John in narrative theory. Thyen (1991:128) states,

Wegen des nachdrücklichen Hinweises auf die 'Stunde Jesu' in 2:4 muss die Weinspende bei der Kanahochzeit im Zusammenhang mit der lebensstiftenden Spende von Blut und Wasser aus der durchbohrten Seite Jesu bei seiner Kreuzigung gesehen werden.

This evidence then leads us to perceive John's gospel as the oldest 'harmony of the Synoptic Gospels' (cf Thyen 1991:127) and not as Gnostic text. Although John portrays marked differences with the Synoptic Gospels, the basic kerygmatic content about Jesus remains the same.

### 1.7.3 The internal organization and interpretation of John 10

Against the background of his argument as accounted for above, Kiefer's (1967) argument for the unity of John 9:41-10:42, Busse's (1991) account of the unity of John 9-10 and the argument that John 10:21 indicates a typical Johannine plot-device (and not a redactional break), Thyen (1991:128) rejects interpretive theories based on the idea of a post-Johannine redaction. He also rejects the choice of the minority reading in John 10:7 as well as the ecclesiological interpretations - e.g. Haenchen's (1980) subordination christology - based on this reading. He states, 'Nicht einen besseren Text zu konstruieren, sondern den überlieferten zu interpretieren, ist die Aufgabe des Exegeten' and that the minority readings 'verwechselt den hier vorliegenden *symbolischen* mit einem *allegorischen Modus* des Diskursus' (Thyen 1991:128, 129).

His interpretation of the question about how Jesus as 'door' relates to the thief, robber, wolf, alien and hireling is that Jesus is simultaneously good 'shepherd' and 'door' and that he is both the entrance to the sheep and the door through whom the sheep can go in and out. Quoting Odeberg (1974:313) with approval, and rejecting Simonis's (1967) reconstruction of the shepherd discourse as an echo of a Zealot uprising, Thyen (1991:129) interprets the subject of the whole discourse as,

the spiritual reality, ...: the Divine-spiritual world and Jesus as the all-inclusive center of that world by virtue of his unity with His Father (Odeberg 1974:313).

Such an interpretation, based on the coherence of the text itself, takes precedence over any conclusion drawn on the basis of textual interpretations founded on text-external phenomena. Even though the world in the text is constructed in terms of ostensive reference to text-external events and phenomena, these are all of secondary importance if compared with the world which the text itself creates (cf Thyen 1991:130). When the world in the text is compared to the available text-external information that we have available, then such can be found in the Old Testament criticism of Israel's leaders. Thyen (1991:130) states,

Das alles bestimmende Thema der Hirtenrede ist Jesus als der 'gute Hirte'. Die Reaktion seiner jüdischen Zuhörer zeigt sehr genau, dass sie begreifen, was hier geschieht: Nämlich nichts weniger als eine neue Vertextung der alten *Gottesrede* 'Wider die Hirten Israels' (Ez 34; Jer 23; Sach 11). Darum ist allen Versuchen gegenüber, 'Dieb', 'Räuber', 'Wolf', oder 'Mietling' mit irgendwelchen Figuren der Zeitgeschichte und die 'Herde' mit einer 'johanneischen Gemeinde' identifizieren zu wollen, äusserste Skepsis geboren.

In addition to the relationship between John 10:1-18 and the Old Testament, Thyen (1991:130f) - following Bornhauser (1928) and Fiebig (1925) - also identifies a relationship with Mishna Shebuot 8 and Baba Mezia 7. This is based on the thematic unity between the actantial relationships of good shepherd, sheep, wolf, thief and hireling present in both John 10 and the Mishna texts. The motif of the 'good shepherd' is a traditional rabbinical motif which is used by John not to emphasize that Jesus is a good shepherd (with a generic understanding of the articles), but that Jesus is *ὁ ποιμὴν ὁ καλός* in an *exclusive* sense - 'Der bestimmte Artikel vertritt also eine *particula exclusiva*' (Thyen 1991:131). In this sense Jesus as *ὁ ποιμὴν ὁ καλός* is contrasted not with David (who was regarded as good shepherd in the Jewish tradi-

tions) but with 'Moses' (who was also described as 'good shepherd' - Odeberg 1974:313f). That this is the case is evident from the repeated contrasting of Jesus with Moses in John (cf 1:17; 3:14; 5:45f; 6:32; 7:22f; 9:28f - cf Meeks 1967). Following Odeberg (1974:138f), Thyen (1991:131) also endorses the view that the establishing of a relationship between 'door', shepherd and God is found in Mekhilta 13b. 14a.

In the final section of his essay, Thyen (1991:131) turns to the question of the unity and division of John 9-10. He takes the time and spatial reference in John 10:22 as an indication of caesura and divides John 9-10 in 9:1-10:21 and 10:22-42. He interprets the reference to *ἐγκαίνια* (the feast of Dedication) in 10:22 as a symbolic representation of Jesus as the true temple, God's dwelling with his people. This view regards Jesus' glorification as the definitive *ἐγκαίνια* and the temple of the old aeon only as a proleptic sign of its coming.

#### 1.7.3.1 John 9:39-10:21

Thyen (1991:131) divides John 9:39-10:21 into a) the *παροιμία* of the door and the shepherd (9:39-10:6); b) the Meaning of the *παροιμία* in terms of Jesus' self-identification with the key metaphors 'door' (10:7-10) and 'shepherd' (10:11-18); c) the renewed schism (cf 7:43 and 9:16) among the Jews as reaction (10:19-21). Thyen (1991:132) then continues to interpret this section with reference to Mark 4:1ff and Matthew 13:3ff (standing behind 9:39-10:18). He argues that John 9:39-10:18 follows both the *Deutung* of these synoptic texts and their use of Isaiah 6:9f. Those who do not 'see', nor 'hear' remain in their sins - this is emphasized in the narrator's commentary that they *did not understand* (10:6) what Jesus said in the parable. The main point here - just as in Mark - is that Jesus himself is the *μυστήριον τῆς Βασιλείας* (cf Mk 8:14-21 and Jn 6). Thyen (1991:132) continues, 'Darum muss er - wie in Kapitel 6 das Brot - hier den 'Logos' der markinischen Parabeldeutung mit dem *ἐγώ* Jesu identifizieren' (Thyen 1991:132). The reference to the schism (Jn 10:19-21) refers to a symbolic use of the healing of the sight of the blind man in John 9, the spiritual blindness of the Pharisees in 9:39-41 (cf also 7:43; 9:19) and their spiritual blindness in the Synoptic tradition (cf Mk 3:21f).

### 1.7.3.2 John 10:22-42

Following Sabbe (1991), Thyen (1991:132) regards 10:22-42 as John's reworking of the Synoptic trial tradition. Jesus' statement in John 18:20 is an analeptic reference to earlier reworkings of the motifs in this verse: *Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ (cf 6:26ff) καὶ ἐν τῷ ἱερῷ (cf 2:14ff; 5:14; 7:14ff; 8:12ff & 10:22ff), ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν (cf also Lk 21:37f).*

Thyen (1991:132) divides John 10:22-42 also in three sections: a) the 'trial of Jesus' (10:22-29); b) the attempts to stone Jesus (31) and 'to take' him (39) form an envelope structure around Jesus' apology (10:31-39); c) Jesus and his followers return to the place of his baptism where many believe in him (10:40-42). The most significant element in this section is Jesus' statement, *ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν* (10:30). Thyen (1991:133) identifies the *αὐτά* (referring to the sheep of 10:27) as the object of this statement. The reason why the opposition questioned Jesus (24) and attempted to stone him (31) is not because they misunderstand the unity of Jesus' activities and that of his ontological relationship with the Father, but because they regard him as just an ordinary human being (*ἄνθρωπος ὢν* - 10:33) who is making these claims - and therefore blasphemes (Thyen 1991:133). Following the rabbinic interpretation of Psalm 82 which regarded the judges of Israel as the object of *Θεοί* (cf Thyen 1991:167f, n49 & Ackerman 1966:186ff), Jesus' use of Psalm 82:6 in his answer (10:34ff) is also not to be understood as if he claims to be just one judge amongst others. Nor is John 10:34ff to be understood as an a minori-ad-majus argument where *Θεοί* is to be applied to Jesus as Son of God. The key to the answer lies in the parallelismus membrorum in Psalm 82:6f and the symbolic interpretation of John 10:35: *ἐκείνους εἶπεν θεοὺς* and *πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο*. In the text-internal world of John, these expressions refer to Israel that is still subject to 'death' and the *λόγος* that came to give them life. Thyen (1991:133f) concludes,

Dies Todesgeschick, das über die einst 'Götter' Geheissenen gekommen ist, hat offenbar mit ihrem Verhalten des Logos gegenüber zu tun, der an sie erging, damit, dass sie ihn nicht aufnahmen, als er in sein Eigentum kam (1:11), so dass sie nun 'in ihren Sünden sterben müssen' (8:21). Doch: die ihn aufnahmen, denen gab er die Vollmacht, Gottes Kinder zu werden, denen, die seine Stimme hören, gibt der gute Hirte das 'ewige Leben'.

One may add to this view of Thyen what John says in 10:35, *καὶ οὐ δύναται λυθῆναι ἡ γραφή*.

## 1.8 CONCLUSION

An important aspect which came to the fore in this overview of the history of research of John 10 is that each question related to the particular approach, identified its own evidence in John 10 with which it worked. The identification of evidence, the use of the evidence as well as the interpretation of the evidence are then all determined by the particular question underlying the approach and the theory used to interpret the evidence. The most important conclusions which can be drawn on the basis of the overview of the history of research of John 10 is presented here.

**1.8.1** With regard to the 'problems of the shepherd discourse', I argued that I basically accept Busse's views on the literary and the theological problems in John 10 which he discusses - i.e. except for his text critical choice with regard to John 10:7. As far as the *literary problems* are concerned, I work with the unity of the narrative and the function of John 10 in the narrative as a whole. With regard to the question of the genre of 10:1-18 or 10:1-5, I regard it loosely speaking as a parable similar to the *משל*, i.e. I use John 10:1-5 as conventional story which has moral significance with regard to shepherding when it is abstracted from the text and studied on its own. In the Gospel narrative, however, some of the basic elements in the

parable are abstracted and metaphorized as part of the narrational ideology of the narrative as a whole. As far as the *theological problems* are concerned, I basically accept Busse's views with regard to the question about the appropriate context for the interpretation of the relationship between the legitimate and illegitimate shepherd, the salvation-historical framework of the gospel and Jesus' consciousness of his mission and his one-ness with the Father.

**1.8.2** The overview of 'the Old Testament and Jewish background of the shepherd discourse' has revealed very strong links between the Old Testament and the John, especially as far as the use of the shepherd metaphor is concerned. This metaphor is virtually exclusively used as a reference to יהוה or to the promised Davidic branch in the prophets. This fact will be worked out further, later in this dissertation.

**1.8.3** The most important fact that came to the fore in the overview of 'the history of religions origin of the shepherd discourse' is that John 10 shares some of uses that the shepherd imagery have been used for in other religions. The use of revelatory language, the use of the relationship of care and compassion between shepherd and sheep in the metaphorical description of important leaders and Gods, the positive use of the idea of the liminality of the shepherd's existence in ancient Judaism as well as the functional relationship between 'Voice', 'Wisdom' and 'Logos' in the Gnostic writings show links with the shepherd discourse. Even so, I have argued that the shepherd imagery can not be read back into these sources, because the shepherd discourse has unique function in John 10 and should be interpreted in terms of the narrative as a whole. Moreover, the strongest links exist between John and the Old Testament and not between John and the hermetica. As far as the Gnostic links are concerned, research over the last four decades have shown that the Gnostic writings depended on the New Testament (especially John) and not the other way round. Where elements in the Gnostic writings are older than the new Testament, these can be accounted for in terms of the Jewish wisdom traditions.

**1.8.4** In the discussion of 'the relationship between tradition, history and John's interpretation

of the shepherd discourse', it has become clear that Painter's allegorical approach is plausible as far as the ecclesiastical interpretation of John 10 is concerned. I accept his view (against Bultmann) that John 10 forms a unit and that it was related to John 9. No transpositions or cut-and-change strategies are necessary if we want to interpret the text adequately. However, I do not accept his allegorical approach to the *παροιμία*. I provide a more adequate approach later in the dissertation.

**1.8.5** 'The relationship between the shepherd discourse and the Synoptics' addressed the question of the interrelationship between John 10 and the Synoptics as indicated by the occurrence of a similar use of shepherd imagery in both complexes. Since the hypothesis that Sabbe works with holds that there is very little or virtually no historical information to be found in John, his basic approach was rejected. It seems as if he is not conscious of this basic presupposition underlying his approach. Based on Smalley's argument (which basically encompasses his whole book) that John is just as historically reliable as the Synoptics, we may state that the shepherd imagery in John 10 and all other allusions in the Gospel are drawn from the common tradition underlying both the Synoptics and John. John and the Synoptics independently drew on this common tradition for their use of the shepherd imagery. The consequence of this view is that much more of the imagery may go back to the historical Jesus than dependence theorists would allow.

**1.8.6** The overview in 'the structure of the shepherd discourse in its syntactic and narrative context' reveals very lucid perspectival explications by Du Rand. He makes an important contribution to the syntactic and narratological analysis of John 9-10 as well as to the use of narrative theory in the interpretation of Gospel texts. I basically follow his suggestions with regard to the demarcation of the structure of John 10 in my own exegetical labours later in the dissertation and take his introduction of the ideological point of view further.

**1.8.7** The discussion of 'the literary context of the shepherd discourse within the Fourth

Gospel' revealed Thyen's very productive arguments concerning the literary unity of John, the multiple interpretation theory, the nature of the Johannine group, the historical situation of John, the unity and relationships of John 10 with the rest of the gospel and the internal organization and interpretation of John 10. His main flaw, however, is his endorsing of the Synoptic dependence theory. As Smalley showed, this is unacceptable. This liberal view does not take the historical accuracy of John into account.

In the next chapter, I provide an overview of the theory used in this dissertation. In a few instances, the theory is more elaborate than used. This, however, is important in so far as it provides the theoretical context of the theoretical concepts used. Some concepts are not used because the evidence does not call for it to be used.

## CHAPTER TWO

## THEORETICALLY-FOUNDED EXEGESIS EXPLAINED FROM JOHN 10:1-18

## 2.0 INTRODUCTION

Scholars have used exegetical and interpretational methods and procedures of exegesis since the beginning of Christianity. Since many of the initial approaches are either obsolete or incapable of providing an adequate reading and interpretation of an ancient text in our own modern society, the exegete has the task to develop contemporary exegetical procedures that will enable us to hear and understand Scripture in our own situation. Since society and the theories used in research change, the developing of exegetical procedures is therefore an unending process.

This dissertation participates in such a use and development of new and more adequate procedures for exegesis and interpretation. The basic guideline for the development and use of adequate exegetical theories and methods in our own context is that it must serve as a vehicle which provides results based on *exactness concerning the Word of God*. This means that Scripture must be interpreted as it is recorded, i.e. in its *unity, totality* and without positing a hypothetical and/or different text alongside the canonic text. On the one hand, this presupposition then eliminates all Source-Critical, Form-Critical and Redaction-Critical procedures which aim it is to postulate or reconstruct hypothetical texts alongside the canonical texts and to use these as the main texts to be interpreted. On the other hand, to account for the unity and totality of the Fourth Gospel, we must treat John as *a literary work of art*. John can be interpreted as a literary work of art, and we can draw on Linguistics and Literary Theory to illuminate the significance of the text. Hence, if we are to understand and interpret the Fourth Gospel, we must take cognisance of its language, its form and its poetic elements. Theoretically-founded Exegesis forms the framework within which these elements of the shepherd discourse are interpreted. This approach will enable us to hear the Word of God clearly - even today.

## 2.1 THEORETICALLY-FOUNDED EXEGESIS AND THE NEW TESTAMENT

### 2.1.1 The aims of Theoretically-founded exegesis

As a method, Theoretically-founded Exegesis enhances the *understanding* of the exegete within the boundaries of the rules used in its method. The term 'exegesis' is here used as a technical term for 'interpretation' and provides the procedures which enhance the understanding of a particular text. Theoretically-founded Exegesis can be defined as,

an explication of the language structure of a given text against its socio-cultural and historical background in order to give the reader a better understanding of the text (Maartens, 1989:3).

### 2.1.2 Theory and exegesis

The term 'Theoretically-founded Exegesis' is given to the particular *theoretical framework* within which the process of interpretation is controlled. By using the rules of this theoretical framework, the exegete can interpret the text while adhering to *the rules and the controlling procedures* of the theory. Hence, exegesis done according to the rules and the controlling procedures of the theoretical framework will subsequently result in an interpretation supported by *evidence* present in the text. The *results* of Theoretically-founded Exegesis are therefore testable within its own framework as well as in terms of the evidence in the text which it accounts for.

### 2.1.3 Exegesis and method

When a reader reads, understands or explains a text, the reader follows certain exegetical procedures. Since the New Testament text is an ancient text and since the tradition of understanding in which a reader functions does not always provide adequate understanding of a text, the reader will encounter difficulties or *problems* in the understanding process, e.g. problems caused by the *peculiarities* of the text like how to understand the text's language, imagery, eschatological themes, parallelism, metaphors, etc. When the reader encounters difficulties in the understanding process, the reader will direct special attention to these problems and diffi-

culties. In this case, the reader will seek more scientific help in order to understand the text. As theoretical approach, exegesis is aimed at a theoretically-founded understanding of precisely these peculiarities and difficult passages in the text. The peculiarities and problems that the reader encounters in the process of understanding the text is the very reason for the developing and using of a Theoretically-founded Exegesis. Theoretically-founded Exegesis may then account for the *causes* of these peculiarities and problems.

Since the New Testament is determined by its linguistic and literary character, the exegete must account for the causes of the difficulties in terms of acknowledged Linguistic and Literary theory. The analysis of both language and structure is important. Such an analysis will enable the exegete to account for linguistic elements, structuring devices and structuring principles, which in turn will explain the causes of the different difficulties the exegete encounters in the text. The ultimate aim of the exegetical process is the explanation of the causes of the many difficulties which the reader encounters, based on the peculiarities in the text of the New Testament. Theoretically-founded Exegesis then correlates the results of Linguistic as well as a Literary analyses. As such, it is able to provide an objective understanding of the text - i.e. objective in terms of the theoretical procedures used.

Since Theoretically-founded Exegesis is a viable method for an accurate interpretation of a given text in terms of the text's linguistic and literary peculiarities, it must now be further expanded to show how it can also account for the text's socio-political and cultural background.

#### **2.1.4 Text and context**

Since all textual understandings include the interplay and merging of both micro-textual context with macro-textual context and that of text and extra-textual context, Theoretically-founded Exegesis must also account for this fact. Since the New Testament is an ancient text, many of the difficulties in interpretation are linked to how and what the relationship is between the text and its extra-textual meaning. Theoretically-founded Exegesis accounts for these causes of the problem in a *historical* and *contemporary* sense. It seeks to understand both the

historical framework of the acquired knowledge of the people to whom the text was initially addressed as well as the contemporary framework of the acquired knowledge of the exegete him or herself or that of the people to whom the exegete seeks to explain the text to. These two historical frameworks comprise cultural, social, political and other background knowledge in terms of which the text must be interpreted. I now address the understanding of an ancient text in the contemporary context.

### 2.1.5 Text and hermeneutics

Hermeneutics comprises that process which aims at the understanding of the communication of the meaning of a text in a contemporary society. To account for the process of the communication of an ancient text in contemporary society, at least three fundamental points are important. *First*, the exegete must recognize that the New Testament text belongs to a radically different 'horizon' than the contemporary horizon. Following Thiselton (1980), one can then speak of two horizons which come into play when the text is interpreted. Thiselton (1980:xix) describes this notion as follows:

'horizon' is used metaphorically to denote the limits of thought dictated by a given viewpoint or perspective. The goal of biblical hermeneutics is to bring about an active and meaningful engagement between the interpreter and the text, in such a way that the interpreter's own horizon is reshaped and enlarged. In one sense it is possible to speak, with Gadamer, of the goal of hermeneutics as a 'fusion' of horizons. In practice, because the interpreter cannot leap out of the historical tradition to which he belongs, the two horizons can never become totally identical; at best they remain separate but close.

*Second*, the exegete must recognize that his or her understanding of the text is already determined by the tradition that he or she belongs to and that there is a tension between these two horizons. Also, that it is not easy - and ultimately not totally possible - to jump out of one's own tradition to the first century and to understand the text as if one is part of the first century community. *Third*, interpretation of the text depends on what Gadamer calls a 'fusion of horizons'. The fusion of horizons or the hermeneutic task 'consists in not covering up this

tension ... but (in - m.i.) consciously bringing it out' (Gadamer 1975:273).

If the meaning of a Jewish-Christian text is to be propagated in a meaningful way in the contemporary context, the exegete must examine the background of the text, i.e. one must understand how the text came into being and why it was written. Further, the exegete must understand the historical, social and cultural background in which the text was originally explained and propagated. Without changing the author's intentions for recording a text, the exegete has to apply its message to another environment, where culture, history and social structures differ from that of the author. For the text to be communicated to a different society, the exegete must have a good knowledge of the language and structure of a given text. Theoretically-founded Exegesis as a tool serves to enhance the communication of the message of a text, taking into consideration the author's background and the background in which the text is to be understood. Hence, hermeneutics uses Theoretically-founded Exegesis as method - both for the understanding of the text in the first century and contemporary context. In this way, the theory provides the framework in terms of which language, text structure as well as the background of the author and the background of the people or society for which the text is interpreted, are accounted for.

As far as the methodological procedure is concerned, the use of Theoretically-founded Exegesis as method follows three steps. *First*, it is required that one first interprets the text in terms of the socio-political and historical background of the place and people where the text was understood originally. Without this initial step, there cannot be any hermeneutics in the true sense of the word.

*Second*, for hermeneutics to take place, a fusion of horizons must take place, i.e. the author's background must be fused with that of the reader. This step safeguards the exegete from a one-dimensional or subjective approach in the reading or understanding of the text and provides a more objective approach. *Third*, one must explain the meaning of a text for one's own or the contemporary society. Since language and culture are always changing, this means that the text's meaning will also always change. However, it also entails that the main reason

or meaning of the text not be distorted. The meaning will always be contextualised and re-contextualised, depending on the nature of the historical and socio-cultural climate in which the text is understood. A hermeneutics using Theoretically-founded Exegesis can, however account for these changes in meaning with a certain degree of objectivity. Even though ultimate objectivity is not possible, and all interpretive endeavours include an element of objectivity, the results of the theory and method can be tested in terms of the procedures used and the evidence identified as being relevant.

In the history of research into hermeneutics, conceptual distinctions between *hermeneutics*, *interpretation*, and other theoretical concepts have been made. Ebeling (1971:33) argues that since both 'interpretation' and 'hermeneutics' refer to the explanation of texts, no distinction should be made. Achtemeier (1969:13f) again, - very much like Schleiermacher - limits a) *exegesis* to an explication of the original understanding of the text in terms of the original author's intentions and the meaning of the original message in the original context; b) *interpretation* (or *appropriation*) to the meaning of a text for the present, and c) *hermeneutics* (or *understanding*) to the rules to close the gap between the original author and text on the one hand and the reader reading the text in the present on the other.

However we may agree or disagree about the conceptual distinctions and definition of hermeneutics, we cannot escape the fact that hermeneutics does include steps of explanation, interpretation (or appropriation) and hermeneutics proper (or understanding). These steps, however, do not comprise a mere number of rules for the interpretation of a text which must be applied in a purely simplistic and mechanical fashion. Even Theoretically-founded Exegesis concedes that understanding includes the subjectivity and intuition of the exegete as well as more subtle questions about the nature of language, meaning, understanding and the influence of the exegete's own subjectivity, language, tradition and environment. These can only be addressed in the context of the Philosophy of language, theories of meaning, Literary Theory, Semiotics, and other theoretical research into the nature and procedures of the theories which we use. Furthermore, the use of Theoretically-founded Exegesis in Hermeneutics provides a domain of research where one can both account for the degree of objectivity in terms of which

the text is interpreted as well as explicate in what sense the text is distorted when it is co-opted for political policies and philosophies which violate the meaning inherent in the text. Closely related to these facts is the concession that all texts are open to multiple interpretations. Theoretically-founded Exegesis, however, attempts to uncover both the micro- and macro-structures of a text and in doing so, participates in a critical dialogue with other approaches. Theoretically-founded Exegesis, then is open to test the validity and accuracy of its results not only in terms of its own theoretical framework, but also against the micro- and macro-structures in the text and the results of other interpretations. This critical dialogue guards against a grossly subjective approach.

## 2.2 EXPLICATING THEORETICALLY-FOUNDED EXEGESIS

Theoretically-founded exegesis accounts theoretically for the linguistic or syntactic, semantic and literary features of a text. The results of the exegesis can then be interpreted in terms of the social, cultural or political context in which the text functions. Following Maartens (1989 & Smit [1995]), this section provides an overview of the procedures or method of Theoretically-founded Exegesis.

### 2.2.1 The linguistic analysis of sentences

#### 2.2.1.1 The syntactic specification of the sentence

A *linguistic analysis* of a text is used to identify syntactic constituents of sentences, their semantic representations and the transformations of syntactic features in the surface structure of a text. The point of departure is the *syntactic specification* of a sentence as consisting of a noun phrase (NP) and a verb phrase (VP). The specification of all other sentence constituents relate to either the NP or the VP. The sentence as well as its components have both a linear structure and a hierarchical structure. The linear structure comprises the linear sequence of constituents and the hierarchical or paradigmatic the relations of the sentence constituents to the classes they belong to (cf Maartens 1989:4).

### 2.2.1.2 The semantic representation of a sentence

The *semantic representation* of sentences in a text requires the identification of the presuppositions and the focus of sentences. The *presupposition* of a sentence comprises the information which the reader can deduce from the content of each sentence and which the reader therefore shares with the author. The content of a sentence is the statement or question in a sentence. The *focus* of a sentence comprises the new information in contrast to the given information which is known to the reader (Maartens 1989:5f).

In John 10, the identification of the Pharisees of John 9:40 with ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν ἀύλην τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτῃς ἐστὶν καὶ ληστῆς (10:1) and ἀλλοτρίῳ (10:5f) and of Jesus with ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων, the fact that the gatekeeper opens the gate for him and the activities of the shepherd comprise the *new information* or the focus of the sentences (10:2ff). The reader is here introduced to new information or new ideas which have not been revealed earlier in the narrative. The *presuppositions* of these sentences comprise the knowledge which both author and reader share with regard to the use of the shepherd metaphor for the leaders of Israel as found in the Old Testament.

### 2.2.1.3 The transformations of the syntactic features of a sentence

The *transformations* of the syntactic features of a sentence have stylistic functions with literary import. The movements of sentence constituents in a sentence comprise syntactic peculiarities such as topicalization, NP shift, Adjective shift and deletion. *Topicalization* is a transformation which moves a sentence constituent to sentence initial position. A good example can be found in John 10:5 where the indirect objects, τούτῳ and ἀλλοτρίῳ, are found in sentence initial positions. The stranger is the topic of the sentence here. The *NP shift* and *Adjective shift* are transformations which move the noun phrase or adjective in a sentence to the sentence final position. Examples can be found in John 10:8, where τὰ πρόβατα is moved to sentence final position (NP shift) and in 10:11 where the adjective, ὁ καλός is found in sentence final position. *Deletion* is a transformation which deletes a sentence constituent present in the deep structure of a sentence from the surface structure. In John 10:1, εἰς τὴν ἀύλην τῶν προβάτων

in the first line of the parallelism is deleted after ἀλλὰ ἀναβαίνων ἀλλαχόθεν. All these transformations have stylistic functions.

The explication of the linguistic analysis of sentences forms a crucial phase in the use of Theoretically-founded Exegesis. This phase is crucial because it allows for a scientific explication of the problems encountered in sentences in terms of the method as it relates to syntactic, semantic and transformation problems in the sentence. The problems are accounted for in terms of recognized procedures of linguistic and literary analysis. This procedure eliminates bias and the subjectivity of the exegete and allows the exegete to first treat the text in its own right and then to interact with the text through a process of critical dialogue. It is not only the exegete who interacts with the text in a critical and theoretical manner. The exegete must also allow the text to critically analyse and address him/her. It is only in this two-way interaction between text and exegete that the interpreter can ultimately come to an adequate understanding of the text. Since Theoretically-founded Exegesis is theoretically grounded, the results of an exegete's interpretation can also be confirmed or falsified by other researchers following the same theoretical and methodological procedures. Since Theoretically-founded Exegesis may be enriched with other theoretical procedures or changed to accommodate different linguistic and literary analytic procedures, each theoretically-founded interpretation will only provide a particular truth perspective of the text. Truth is then determined by the perspective or theoretical operations used by the exegete (cf Smit [1995]).

### 2.2.2 The literary analysis of texts

In order to account for the literary character of a text, the exegete must theoretically account for the cohesion of the text. This is done by accounting for the stylistic features of a text and the unity these features create between text sequences. Leech (1970:120) provides one of the standard definitions of the cohesion of texts. He defines cohesion as,

the way in which independent choices in different points of a text correspond with or presuppose one another, forming a network of sequential relations.... In studying cohesion, we pick out patterns of meaning running through the text.... We also notice

how tightly organised the relationships are ... cohesion is the dimension whereby the foregrounded features identified in isolation are related to one another and to the text in its entirety.

In John 10, the 'network of sequential relations' is primarily created through the use of metaphors and through foregrounding as extra patterning. I now provide a brief overview of these two stylistic figures.

### 2.2.2.1 The metaphor

The development of *metaphor theory* has a rich history (cf Maartens 1989). For my purposes, I only provide a brief overview and concentrate on five uses and analytic approaches to metaphor.

#### a The nature of metaphor

A word is metaphorized when it is used in a sentence in such a way that 'we have two thoughts of different things active together' (Richards 1936:93). One part of the sentence is used in its literal sense and the metaphorized term figuratively. Weinrich (1967:6) regards the metaphorized word as a word in counter-determining context (cf Smit 1991a & 1991b). Black (1962:28) calls the literal part of the sentence the 'frame', Abraham (1975:22) the 'remainder' and Richards (1936:93) the 'tenor'. The metaphorized part of a sentence is called the 'focus' by Black (1962:28), 'part' by Abraham (1975:22) and the 'vehicle' by Richards (1936:93). Where both the tenor and vehicle or the frame and focus are present in a sentence, such metaphors can be called 'surface metaphors' (cf Miller 1971:128). The surface metaphors in John 10 are metaphors such as *ἐγώ εἰμι ἡ θύρα* (10:9) and *ἐγώ εἰμι ὁ ποιμὴν ὁ καλός* (10:11, 14).

#### b The interaction view of metaphor

As far as the interaction of the metaphorized word with the literal parts of a sentence is concerned, Black (1962:39,42,44) regards the metaphor as a filter. He states that the metaphor as filter,

selects, emphasizes, suppresses, and organizes features of the principal subject by implying statements about it that normally apply to the subsidiary subject.

In a semantic theory, this interaction implies that semantic features of the vehicle in its literal sense are suppressed and characteristics of the vehicle which are compatible with the new context of metaphoric application in the sentence transferred to the frame or the principal part(s) in a sentence. The features which are transferred to the frame or the principle subject in a sentence form the *tertium comparationis* between the word in its natural extension of meaning and the tenor's influence on the vehicle. Abraham (1975:27) explains this transference as a re-topicalization of features. He states,

Applied to the interpretation of a metaphor this is a process which must depart from the normal ordering of (complex) features of a lexical meaning: features with low priority in the normal meaning of a lexeme (which contribute only marginally to the meaning of a lexeme or which do not contribute to the 'normal' meaning at all) have to be given higher priority (have to be 're-topicalized') in a semantic analysis that remains unchanged otherwise.

In the context of this dissertation we have to determine the semantic features of 'thief' and 'robber' which are then transferred to the Pharisees. Likewise, the features of 'shepherd' and 'good shepherd' which can be applied to Jesus have to be identified too. The semantic features of these metaphors are not only to be recovered from 'common knowledge' or the encyclopedic information of a lexeme but also from the stereotypical use of these metaphors both in the Old Testament and the contemporary context of the text. In the process of interaction, some features will be suppressed. These will not acquire any significance in the text (cf Smit [1995]).

### c The suspended metaphor

A suspended metaphor's tenor is mentioned in the macro-context of a text but not in its micro-context. The tenor is only temporarily suspended from the context (cf Miller 1971:128-134).

Suspended metaphors can have either a resumptive or a proleptic function. Metaphors with a *resumptive function* 'resume temporarily suspended metaphors of which the proper term, the tenor, is mentioned elsewhere in the macro-context' of the text (Maartens 1989:16). Metaphors with a *proleptic function* 'exhibits a proleptic character determined by the eschatological frame of reference in the counter-determining context of the Gospel' (Maartens 1989:17).

#### **d The submerged metaphor**

The submerged metaphor is a metaphor of which the tenor is never mentioned in either the micro or the macro context of the text. This does not mean that the tenor is not present in the text. Maartens (1989:17) points out that Ingendahl states that the submerged metaphor's vehicle has become self-reliant in the text.

#### **e The Genitive-link metaphor**

The genitive-link metaphor is a metaphor which is linked through a genitive construction to the vehicle (cf Brooke-Rose 1958:24, 149-152). An example can be found in John 10 in Jesus' saying, *ἐγώ εἰμι ἡ θύρα τῶν προβάτων* (10:7).

#### **2.2.2.2 Foregrounding as extra-patterning**

Prague Structuralism worked with the assumption that 'the striking unconventional use of language' is a basic feature of metaphoric language. The scholars contributing to research on this level aimed at the formulating of a descriptive literary theory which analyses such language usage that highlights sentence constituents. Havránek (1964:10) called this device of highlighting sentence constituents 'foregrounding'. Havránek recognized foregrounding by a "deautomatized" (i.e. unconventional) use of language. He defines foregrounding as follows:

By foregrounding, ... we mean the use of the devices of the language in such a way that this use itself attracts attention and is perceived as uncommon, as deprived of automatization, as deautomatized, such as a live poetic metaphor (as opposed to a lexicalized one, which is automatized) (Havránek 1964:10).

Mukařovský (1964:18), another Prague Structuralist qualified the phenomenon of foregrounding as an

esthetically intentional distortion of the linguistic components of the work, in other words, the intentional violation of the norm of the standard.

Mukařovský's 'aesthetically intentional distortion' is further characterized by Leech (1966:141) as a 'unique deviation' from the norm of standard language usage. Deviant language - especially as it relates to metaphor - comprises paradigmatic foregrounding. However, foregrounding also functions on the syntagmatic level. This can be explained in terms of parallelism, chiasm and coupling. All three these devices are grounded in Jakobson's (1960:358) basic definition of the poetic function which states that 'the poetic function projects the principle of equivalence from the axis of selection into the axis of combination'. This implies that the creation of parallelism comprises two processes, namely an activity of selection on the paradigmatic level and an activity of combination on the syntagmatic level.

#### **a Parallelism as syntagmatic foregrounding**

Parallelism can be explained as either synonymous or antithetical parallelism. In synonymous parallelism, the paradigmatic relations between two parallel lines in a stanza are synonymous and therefore semantically equivalent. In antithetical parallelism, the paradigmatic relations between two parallel lines in a stanza are antithetical and therefore semantically contrastive or exclusive (cf Smit [1995]).

#### **b Coupling as syntagmatic foregrounding**

Levin (1969:33) identified coupling as the grouping of semantically equivalent forms in syntagmatically equivalent positions. Coupling 'requires a stricter correspondence in syntagmatic position of the semantically equivalent forms' (Maartens 1989:22), e.g. AB/AB.

#### **c Chiastic parallelism as syntagmatic foregrounding**

Chiastic parallelism represents an inverse relationship between the parallel or antithetical con-

stituents in a parallelism, e.g. ABBA.

The use of all these stylistic figures of extra-patterning are present in John 10. They will be used as part of the interpretation process below.

### 2.2.3 Narrative analysis

In order to account adequately for the discourse nature of John 10 it has to be situated and interpreted in terms of its function in the Johannine narrative as a whole. This point introduces us to the next stage in the theory and methodology, namely to account for the narrative nature of John.

Rimmon-Kenan (1983:3) uses Genette's (1972) distinction between *histoire*, *récit* and *narration* to account for the analytic categories used in narrative theory. She translates these as *story*, *text* and *narration*. *Story* comprises the logical chronological fictional events which provides the narrative with the 'raw material' in terms of which the narrative is told. The *text* comprises the narrative text which we read. *Narration* is the category that accounts for the process of the narrative production, i.e. the existence of narrative implies that someone has written the narrative and has intended it to be read as message by a reader or readers. Rimmon-Kenan (1983:3f) states that,

within the text, communication involves a fictional narrator transmitting a narrative to a fictional narratee. Of the three aspects of narrative fiction, the text is the only one directly available to the reader. It is through the text that he or she acquires knowledge of the story (its object) and of the narration (the process of its production). On the other hand, however, the narrative text is itself defined by these two other aspects: unless it told a story it would not be a narrative, and without being narrated or written it would not be a text.

In the next section, I provide a brief overview of the concepts, *story*, *text* and *narration*.

### 2.2.3.1 Narrative theory: story

Following Bremond (1977; - cf Rimmon-Kenan [1983:22ff] and the review of Du Rand [1991] above), an account of the story of John has to take the nature of the *events* and the *characters* into consideration.

a In the macro-narrative of John, the *function of events* can be explicated through the potentiality of the narrative (objective defined) and its progression through either 'steps taken' with the result of 'objective reached' or 'missed' or the 'steps not taken'. The function of John 10 within the logical chronological development can be accounted for in terms of its relations with earlier (analeptic) and later (proleptic) events in the story.

b For the *definition of character* on story level, Rimmon-Kenan (1983:40ff) makes a distinction between 'flat' and 'round' characters. Flat characters only have one trait, quality or idea attached to them. Round characters are more complex and 'involve having more than one quality and developing in the course of the action' (Rimmon-Kenan 1983:40). In John, the blind man who has his sight restored by Jesus is a flat character who only exhibits one dominant trait. The Pharisees are round with a few qualities attached to them. Jesus is complex to a greater degree in so far as he has many characteristics, labels and qualities attached to him during the course of the action in the story running from John 1-21. Jesus' complexity, however, does not involve his internal development. He is a static character in so far as his nature is defined from the very first verse in John 1. Who he is is only defined in greater detail in the logical progression of the story.

### 2.2.3.2 Narrative theory: text

Whereas the story only has a relation with the text, the text stands in a relation to both story and narration. In order to account for the narrative text, Rimmon-Kenan (1983:43) distinguishes between the categories of *time*, *characterization* and *focalization*. *Time* and *characterization* stand in a relation to the story and *focalization* to the narration.

a The study of *time* concerns 'the textual arrangement of the event component of the story' in the text (Rimmon-Kenan 1983:43). In the text, the narrative does not correspond to the logical chronological succession of events in the story. On the contrary, it deviates from it. Rimmon-Kenan (1983:45) remarks that even though time in the narrative text as we read through it is 'inescapably linear', a comparison between text-time and *conventional* story-time reveals that 'a hypothetical "norm" of complete correspondence between the two is only rarely realized'. The 'discordances' that these deviations in the text create can be studied through comparing the *order*, *duration* and *frequency* of the recounting of events in the text (cf Genette 1972:33ff). *Order* specifies the analeptic (or 'flashback') and proleptic (or 'foreshadowing') relations between the story and text-time. Examples in John 10 can be found in the analeptic references by Jesus to his works (10:25, 37f) and in the foreshadowing of his trial and death in the accusations and violent response of 'the Jews' (10:24, 31, 33). *Duration* specifies the difference between the length of time an event takes in the story and textual levels, e.g. the reading of Jesus' discourse in 10:1-5, 7-18 basically takes the same time as what it has on the story level. The brief summary of the response by the Jews in John 10:19-21 could have taken much longer than the time it takes the reader to read about it. *Frequency* specifies the number of times that an event in the story is recounted in the text. A single event can be repeated once (*singulative*) or more than once (*repetitive*) or an event that occurred often can be recounted once (*iterative*) (cf Rimmon-Kenan 1983:57f). Most of the events in John are singulative. Even though there are similarities in the signs of Jesus, his sayings, the responses of the crowds and his opposition, all these have a singulative character.

b *Characterization* concerns 'the representation in the text of the character component of the story' (Rimmon-Kenan 1983:43). Rimmon-Kenan (1983:59) states that characterization in the text

can be described in terms of a network of character-traits.... By assembling various character indicators distributed along the text-continuum and, when necessary, inferring the traits from them.

Following Ewen, she further distinguishes between two basic character types. The one which is presented in the text through 'direct definition' and the other through 'indirect presentation'. The first type 'names the trait by an adjective, an abstract noun or possibly some other type of noun or part of speech'. The second type, 'displays and exemplifies' the character in various ways and leaves the task of inferring the quality of the character from the representations to the reader (Rimmon-Kenan 1983:59f). Indirect presentation takes place through the character's action, speech, external appearance and habitual environment in which the character finds itself. An important addition to the process of characterization in narrative is the use of analogy in the names (or labels) of characters, analogy in landscapes and the analogy between characters (cf Rimmon-Kenan 1983:61-70). In John 10, the characterization of Jesus takes place primarily through his action, speech and the analogy in the names or labels applied to him (cf Smit's [1995] treatment of the Jesus character and his opposition in Mark).

c *Focalization* 'is the angle of vision (or 'prism' or 'perspective' - Rimmon-Kenan 1983:3 - m.i.) through which the story is filtered in the text, and it is verbally formulated by the narrator' (Rimmon-Kenan 1983:43). Focalization is here distinguished from the narrator and narration. The reason being that even though a first or third person narrator narrates a story, both may use different characters in the represented world of the story as a 'centre of consciousness (or "reflector")' as focalizer or focalizer character (cf Rimmon-Kenan 1983:71-73). Moreover, 'narratives ... are not only focalized *by* someone but also *on* someone or something', i.e. focalization has both subject and object (Rimmon-Kenan 1983:74). Rimmon-Kenan (1983:74) further explains,

The subject (the 'focalizer') is the agent whose perception orients the presentation, whereas the object (the 'focalized') is what the focalizer perceives.

The explication of the three *facets of focalization* that Rimmon-Kenan (1983:77-82) - following Uspensky (1973) - identifies are important for my purposes. These are the *perceptual facet*, the *psychological facet* and the *ideological facet*.

ca The *perceptual facet* (sight and hearing) is determined by *time* and *space*. In terms of time and space, the focalizers in John 10 are all internal and not external to the action and interaction. Except for the narrator's commentary (which is panchronic and which provides a bird's eye-view of the responses of the characters to Jesus), the focalizers do not provide a bird's eye-view of the action but participate in the action and are 'limited to the 'present' of the characters' (Rimmon-Kenan 1983:78).

cb The *psychological facet* of perception has a *cognitive* and *emotive* component. The *cognitive component* (knowledge, conjecture, belief, memory) of the external narrator-focalizer is such that he knows everything about the represented world and about the Jesus character. The characters in the narrative do not. They all function as internal focalizers with limited knowledge (Rimmon-Kenan 1983:79f). This discrepancy creates a powerful effect on the reader who shares the knowledge of the narrator in Biblical narrative and therefore also in John (cf Smit [1995]). The *emotive component* comprises the emotions of the internal focalizers (Rimmon-Kenan 1983:80f). John 10:19-21 is an example. Here, the external focalizer focalizes the emotions of 'the Jews'.

cc The *ideological facet* of focalization comprises 'the norms of the text' which consist of 'a general system of viewing the world conceptually' (Rimmon-Kenan 1983:81). In the narrative text, the narrator-focalizer's norms or ideology provide the 'single dominant perspective' which 'is usually taken as authoritative, and all other ideologies in the text are evaluated from this 'higher' position' (Rimmon-Kenan 1983:81). In John, the norms and the ideology are all implicit in the orientation the narrator provides throughout the narrative through implicit and explicit commentary as well as through the speech and action of Jesus, the main character. The ideology of Jesus is positively evaluated by the narrator-focalizer and is the same as his own. This ideology is communicated to the narratee as the ideology which the narratee must hold too. The focalization through the opposition focalizers - 'the Pharisees' or 'the Jews' - provide a conflicting ideological perspective of who Jesus is. Since this ideological perspective is evaluated negatively by the narrator-focalizer, this ideology is to be rejected by the narratee. Moreover, if the focalizer is a character who opposes the main character - Jesus - then the cog-

nitive, emotive and ideological components of this character's perceptions are part of the story (cf Smit [1995]).

### 2.2.3.3 Narrative theory: narration

*Narration* is that analytic category in narrative theory which accounts for the act of narrating or the telling of a story. Following Rimmon-Kenan's (1983:86) semiotic assessment of Booth's (1961) and Chatman's (1978) development of the notions of the implied author and reader on the one hand and the narrator and narratee on the other, I accept her formulation of the notions of the *narrator* and *narratee* as relevant for my purposes. The narrator is the implicit addresser of the text and the narratee the implicit addressee. Minimally, the narrator can be defined as 'the agent which at the very least narrates or engages in some activity serving the needs of the narration' (Rimmon-Kenan 1983:88f). The needs of the narration - as they pertain to John 10 -, in turn are primarily determined by the narrator's perceptions of *time and space* and/or the *time-space* ('chronotope'), the *level of narration*, the *narrator's commentary*, the *narrator's cognition of objects and characters* and the *narrator's ideological norms and values*. In addition to these elements, the narration can be studied in terms of the nature of the *speech representation* in the narrative text too.

a In John, narrative *time* is determined by 'ulterior narration', i.e. the narrative events are narrated 'after they happened' (cf Rimmon-Kenan 1983:89). Two important distinctions have to be made with regard to the narrating of what the Spirit will do and be for the disciples and what the nature and the function is of the time-space that Jesus embodies. *First*, even though the narration about the Spirit's activities is ulterior from the perspective of the narrator, from the perspective of the narrative present, these are anterior. *Second*, the time-space that Jesus occupies is divine and timeless in scope (cf Smit [1995]).

b The *level of narration* in John 10 is both 'extra-diegetic' and 'diegetic'. The whole narrated story of Jesus in John is extra-diegetic. The parable (Jn 10:1-5), however, is diegetic. It is Jesus as intra-diegetic character who tells the parable. Just as in the discourses of Jesus in John, this distinction is important if the performative function of the text is to be addressed.

c The *narrator's commentary* provides narrational explanations and commentary on the speech and action in the narrative. As such, it provides lines of direction and indirection to the reader or listener (cf Smit [1995]).

d The *narrator's cognition of objects and characters* comprise the cognitive elements which the narrator holds. The narrator's knowledge about Jesus and his opponents is conveyed through the narrative to the narratee. The narrative structure and impact on the narratee is such that it wants to persuade the narratee to accept this knowledge too (cf Smit [1995]).

e The *narrator's ideological norms and values* are also to be shared by the narratee. This is closely related to the previous point. Smit ([1995]) points out that even though these elements of narration can be studied in terms of narrative focalization as they are revealed in the text, they must also be objectified and analysed as part of the discourse of the narrator, i.e. as elements which form part of the interpretive community that the narrator represents. Such an objectification provides the interpreter with the contents of the symbolic world and the practices used by the narrator and members of this symbolic world. For the purposes of this dissertation, I refer to this phenomenon as the 'narrational ideology'.

f The *speech representation* in John is both diegetic and mimetic. In *mimesis* (scene), the narrator creates the illusion that it is not he who speaks. He is only 'showing' the action. Therefore, all dialogue and direct speech in general in John (and in the other gospels) are mimetic. Since the narrator does not create the illusion that it is not he who is speaking in his direct 'telling' of the story or in indirect speech, his narration here is *diegetic*. In diegetic representation, the narrator does not hide the fact that he is the one who tells the story and that the views presented are his views (cf Rimmon-Kenan 1983:106ff).

Smit ([1995]) points out that the distinction between diegetic and mimetic speech is important on two accounts. *First*, the critic has to recognize that mimetic speech is not that of the historical persons, i.e. Jesus or his opponents. Everything found in the narrative is ultimately created by the narrator and represent his views, ideologies, etc. On this level, we cannot dis-

tinguish 'between telling and showing, but between different degrees and kinds of telling' (Rimmon-Kenan 1983:108). This critical approach provides an avenue to the critic to objectify the symbolic world of the interpretive (i.e. ecclesiastical) community of the narrator. *Second*, in the context of the study of the Biblical text in terms of its performance, the effect or impact of mimetic speech is such that it does not only address the real reader as it was/is read in the congregation. It also functions in such a way that it does not only come with the guarantee of the reliability and truthfulness of the authority and integrity of the narrator, but with that of Jesus as the 'real' extra-diegetic divine Being (!). It is then Jesus as the 'real' extra-diegetic divine Being who addresses the congregation directly as if in the present (cf Smit [1995]).

#### **2.2.4 Intertextuality**

*Intertextuality* is a concept which was developed from the notion of *dialogism* as used by Bakhtin (cf Smit 1994:46ff; 1994b:55ff & [1995]). As the word, 'dialogism' indicates, this concept denotes a particular aspect of the communicative or dialogical interaction between two people or more. It can be linked to the communicative interaction between narrator and narratee in Narrative Theory. Applied to the interaction between narrator and narratee in Biblical narrative, intertextuality occurs when a word, phrase, sentence or utterance in the narrative has two possible meanings of which the denotative one is picked up by the character in the narrative - revealing his/her misunderstanding of the narrational ideology - and the significant meaning - which is revealed to the narratee is picked up by the reader or listener (cf Smit [1995] for a full elucidation).

#### **2.2.5 The performance of a text**

Reader-response criticism has introduced the notion that a reader, while reading the Biblical text, participates in the production of meaning in the text. Views range from critics who place more emphasis on the text itself (Iser) and critics who hold that all meaning is produced by the reader or listener - who is ultimately determined by the interpretive community to which s/he belongs (Fish). The dialogical and dialectical interaction between text and reader/listener may take either the textual features or the narrator's tradition as a point of departure (cf Smit

[1995]). As stated in the introduction of this chapter, both these facets of interaction have to be taken into account. In order to eliminate the biases of the interpreter or the critic, the approach itself must remain as objective as possible. In the following section, I provide a brief overview of some of the basic notions which have to be taken into consideration in the description of the performance of the text of John 10.

### **2.2.5.1 The significance of the performance of linguistic, literary and narrative elements**

Smit ([1995]) points out that texts like Mark and John were written to be 'performed' in the early Christian congregation(s). If John 10 is interpreted in terms of its performance, - i.e. as it was being read in a congregational setting - then the linguistic and literary features of the text explicated above, achieves added significance. Smit ([1995]) points out that the syntactic specification, semantic representation, transformations, metaphor theory, foregrounding as extra-patterning and categories of narrative analysis acquire a performative character in the text's performance in the congregational setting.

### **2.2.5.2 Speech-act theory**

Speech-act theory aims at the description of why people understand one another and why they respond meaningfully to one another in ordinary daily conversation. Applied to a description of the performance of speech between characters in a text, the same procedure can be used to account for why the characters represented as interlocutors in a text, understand or do not understand one another. The basic theory and its application to textual communication comprise three basic elements, namely the notions of mutual contextual beliefs, the three assumptions of speech interaction and the cooperation principle or the five maxims regulating conversation (cf Smit [1995]).

a The basic presupposition of the theory is that communication between two people is only possible because they share '*mutual contextual beliefs*' (MCB's). These beliefs are related to the mutual knowledge they share about themselves, their traditions, their culture, their society, etc. (cf Smit [1995]).

b In order to communicate effectively, the interlocuters must adhere to *three assumptions of speech interaction* - which basically is 'a communicative contract or a universal convention' (cf Smit [1995]) -, namely the linguistic assumption, the communicative assumption and the presumption of literalness. The *linguistic assumption* assumes that both the one making an utterance and the one receiving it are competent language users of the language used in the speech interaction. The *communicative assumption* assumes that the intention of the one making an utterance will be understood. The *presumption of literalness* assumes that if the one making an utterance intends it literally, then it must be taken literally (cf Smit [1995]).

c The cooperation principle or the five maxims which regulate ordinary conversation are the maxims of quantity, quality, relation, manner and sequence. The *maxim of quantity* requires that an utterance be as terse as necessary, the *maxim of quality*, that the utterance be sincere and not intentionally false, the *maxim of relation*, that the utterance be relevant to the communicative interaction, the *maxim of manner*, that the utterance be perspicuous and the *maxim of sequence* that the utterance be 'appropriate to the talk-exchange' (cf Smit [1995]). This last maxim is especially important where we have to treat the aporia in John 10.

This then brings us to the end of our explication of Theoretically-founded Exegesis. In the next chapters, the theory is used to analyse John 10, Jeremiah 23:1-8 and Ezekiel 34:1-6. These two Old Testament texts provide the traditional background for an adequate understanding of the shepherd discourse in John 10.

## CHAPTER THREE

## THEORETICALLY-FOUNDED EXEGESIS OF JOHN 10:1-18

## 3.0 INTRODUCTION

John 10:1-18 occupies a special place in the Gospel of John. The parable in 10:1-5, the theme of the relationship between the shepherd and sheep and its contrasting with the exploitive relationship between the thief/robber and the sheep, the self-revelatory language of Jesus - especially as it manifests in the *ἐγώ εἰμι* - sayings - as well as Jesus' comments on his authority and the purpose of his work all contribute to make John 10:1-18 one of the most significant sections in the Gospel. If we add to these facts the polemical or conflicting interaction between who and what Jesus represents and what 'the Jews' and the Pharisees represent, then one can safely assume that John 10:1-18 fulfills a very important function in the Gospel narrative as a whole. In this chapter, some of the main points of this interaction are researched. I first attend to the structure of John as a whole and then situate and explicate the significance of John 10:1-18 in terms of this structure.

### 3.1 THE STRUCTURE OF JOHN AND THE INTERACTION OF JOHN 10:1-18 WITH THE GOSPEL AS A WHOLE

#### 3.1.1 The prologue as programmatic structure for the whole Gospel

Deeks (1968:107ff) divides John's prologue into four sections, 1:1-5, 6-8, 9-13 and 14-18. He regards these four sections as summaries of the content of the four main sections of the Gospel of John as whole.

1:1-5	= 1:1-18	.....	The cosmological section
1:6-8	= 1:19-4:54	.....	The witness of John
1:9-13	= 5:1-12:50	.....	The coming of the Light
1:14-18	= 13:1-20:31	.....	The economy of salvation

The main drawback of this structure is that it is too general and that it does not account for the literary complexities of either the prologue or the Gospel as a whole. It is precisely on these two accounts, that Staley's proposal is more comprehensive.

Staley (1986:241ff) departs from the carefully constructed double chiasmic structure of John 1:1f. Following Culpepper (1980/81:9f), Staley (1986:244) takes the 'repetition of *Leitwörter* ... coupled with concentric form' as the basic indication of the delimitation of both the structure of the prologue as well as the narrative structure of John as a whole. This symmetrical structure of the prologue in turn, is regarded as the main point of influence on John's theology. Hofius (1987:1-25) too researched the structure of the prologue and likewise concludes that both form and content or 'Gestalt und Gehalt' (cf Hofius 1987:25) are closely related and informs the nature and theology of John.

Staley (1986:245ff) delimits the structure of the prologue as follows.

- A.....1:1-5 The relationship of the *λόγος* to God, creation, humankind
- B.....1:6-8 The witness of John (negative)
- C.....1:9-11 The journey of the light/*λόγος* (negative)
- D.....1:12-13 The gift of empowerment (positive)
- C<sup>1</sup>.....1:14 The journey of the *λόγος* (positive)
- B<sup>1</sup>.....1:15 The witness of John (positive)
- A<sup>1</sup>.....1:16-18 The relationship of the *λόγος* to humankind, re-creation, God.

The implications of this structure of the prologue is that 1:12-13 forms the centre of the extended chiasm, that C<sup>1</sup>, B<sup>1</sup> and A<sup>1</sup> are in inverted order and are related to A, B and C, that A<sup>1</sup> follows an inverted order of A and finally, that *λόγος* forms the central key word in the prologue. Staley (1986:249ff) then divides John's narrative structure into a prologue (1:1-18), and four missionary tours (1:19-3:36; 4:1-6:71; 7:1-10:42; 11:1-21:35). He explains that the whole Gospel 'exhibits a symmetrical, concentric structure which is built upon that of the prologue' (Staley 1986:262). He further explains that each of the five sections into which the

book can be divided are progressively larger than the one previous to it, 'and each one ending by climactically resolving some minor discordant story problem which opened the section' (Staley 1986:262). Even though Staley (1986:256ff) does not treat John 10:1-18 and its interaction with the prologue, his two most significant comments for our purposes are that the key word, *οἰδα* appears in John 7:1-10:42 33% of the times in John and that John 10 forms part of the reaction to the extreme antagonism to Jesus' teaching. The function of *οἰδα* will be further researched in the intertextual engagement of John 10:1-18 with the rest of the Gospel below. With regard to the reaction to the antagonism, Staley (1986:258) states,

References to excommunication and blasphemy, madness and demon possession, illegitimate birth and Samaritan ancestry, lying, deception, moral blindness and sinfulness, arresting, stoning and killing show that antagonism to Jesus' teaching has reached its zenith. Even Jesus' "parable" of the good shepherd is interspersed with the violent motifs of thieves and robbers. Yet in the midst of this strife, the contrapuntal voice of the narrator reiterates the theme of belief (7:12,40,46; 8:30-31; 9:38; 10:21).

Except for the last comment and his competent explication of the prologue itself, Staley's attempt to describe the structure of the Gospel on the basis of the prologue is not satisfactory. His basic problem is his inadequate access of theory. I do not belabour this point further here. It will have to be researched and theoretically explicated in another context. Departing from the perspective of John 10:1-18 itself, I make an initial contribution to this problematic below.

### 3.1.2 The sources of John and the structure of the Gospel

Another important approach which has proved fruitful for the explication of the structure of John is the *Formgeschichtliche* identification of the sources underlying the Gospel of John. Even though Bultmann's *Formgeschichtliche* use of the sources identified is not useful to explicate the structure of the Gospel - especially because he uses transposition methods to 'restore' the original sources for form critical purposes - his identification of the possibility of the existence of the sources was extremely important for Johannine scholarship. I just provide a brief overview of the nature of these sources. This is important, because in what follows below, I

follow Smalley's (1992) use of the source critical distinction between the signs, the discourses and the ἐγώ εἰμι - sayings in John.

Following Smith's (1965) explication of Bultmann's theory, Smalley (1992:103ff), explains Bultmann's distinction between the signs source, the discourse source and the passion source as follows.

*The signs source:* Smalley (1992:104) points out that Bultmann holds that the six signs found in John 2-12 could have belonged to a signs source (SQ or *Semeia-Quelle*). The reference to 'first' and 'second' in John 2:11 and 4:54 as well as the ἄλλα σημεῖα in 20:30 may indicate that there might have been more signs recounted in this signs source. An additional proposal is that the signs source was written in Greek but influenced by Semitic languages - especially Aramaic.

*The discourse source:* The second source, the discourse source (RQ or *Reden-Quelle*), is described by Bultmann as consisting of *Offenbarungsreden*, or 'revelation speeches'. Apart from the prose sections, this source comprises poetic speeches written originally in Aramaic. In this context, Jesus is portrayed as the definitive Revealer of true knowledge. John's own contributions can then be identified in the evident changes from poetry to prose in the discourses.

*The passion source:* This source originally comprised of a narrative source dealing with the death and resurrection of Jesus. According to Bultmann, this source was also written in Greek influenced by Semitic languages with contacts with the Synoptic passion tradition. The evidence of the source's influence is present in the material which does not reflect the evangelist's own style in the passion section, e.g. the factual details of the trial of Jesus before Pilate in the first few verses of John 19.

Against this background, I now turn to Smalley's literary use of the signs and discourse sources for the explication of the literary structure of John.

### 3.1.3 The prologue, signs, discourses, *ἐγὼ εἶμι* - sayings and epilogue

Following Bultmann, Smalley (1992:87) takes John 1:14, the saying on the notion of the incarnation, as the basic principle determining the significance of the signs. In the incarnation, Smalley (1992:87) says,

God took a fact of material existence (flesh) and expressed himself by it. From then on, the historical and supra-historical merge in a particular manner. Jesus, who comes to do and continue the Father's work (5:17), performs signs which express as well as symbolise their basic meaning: that there is new life in Jesus who is the Christ.

Against this background, the central theme of John can then be formulated as: the interrelation of spirit and matter which manifests itself in and through the signs, discourses and *ἐγὼ εἶμι* - sayings of the word incarnate, gives life.

This theme is especially foregrounded in the way that the seven signs are bound together with the seven discourses. The seven themes of the related signs and discourses link up with the seven *ἐγὼ εἶμι* - sayings in John. The discourses may be regarded as elaborations of the signs, elaborating on the spiritual significance of the signs and finding their own main point in the use of the *ἐγὼ εἶμι* - formula (cf Smalley 1992:86). This can be portrayed as follows (cf Smalley 1992:91f).

<u>Sign</u>	<u>Discourse</u>	<u><i>ἐγὼ εἶμι</i>-saying</u>
Water into wine (2)	- New life (3)	- the true vine (15:1)
Official's Son (4)	- Water of life (4)	- the way, the truth and the life (14:6)
Sick man (5)	- Son is life-giver (5)	- <u>the door of the sheep (10:7)</u>
Feeding 5 000 (6)	- Bread of life (6) and Spirit of life (7)	- the bread of life (6:35)
Blind man (9)	- Light of life (8)	- the light of the world (8:12)
Raising Lazarus (11)	- <u>Shepherd, life-giver (10)</u>	- the resurrection and the life (11:25)
Catch of fish (21)	- Disciple life (14-16)	- <u>the good shepherd (10:11)</u>

Apart from the bread of life (6:35), the light of the world (8:12) and the resurrection and the life (11:25) *ἐγὼ εἰμι* - sayings which appear in close textual proximity to the discourses and signs, four sayings have to be linked to the signs and discourses on the basis of thematic correspondence. Even though it is possible to relate these four sayings as well as some of the discourses in a different sequence, this scheme provide some insight into the literary structure of John and the theological significance of the theme of 'life' in the structure of John (cf Du Rand 1991a:94).

As far as John 10 is concerned, it is important to note that Smalley relates the John 10 discourse to the resurrection of Lazarus. On this point, he sees a link between chapter 10 and 11 where many scholars - including Bultmann - saw a decisive break. Even more important is that the John 10 discourse as well as the two *ἐγὼ εἰμι* - sayings in John 10 can not be related to the discourses and signs with confidence. This fact provides an important argument for the view that John 10 basically impacts on the Gospel as a whole.

Of all the approaches reviewed above, this approach is the closest related to the explication of John 10:1-18 below. Even so, there is much more in the interaction between the structure of John 10 and the Gospel as a whole. When the listener arrives at the conventional parable in John 10, s/he has already acquired a whole body of knowledge and information about the narrational level of the narrative. While the listener listens to the reading of the parable, the listener processes the different elements of the parable through this body of narrational knowledge. In the following section, I first analyse the story- or conventional level of the understanding of the parable (John 10:1-6), then continue to develop the idea of its intertextual interaction or engagement with the preceding and following sections in the Gospel narrative as a whole, and then analyse the themes present in the parable as they are developed in John 10:7-18.

### 3.2 A THEORETICALLY-FOUNDED EXPLICATION OF THE SHEPHERD PARABLE

#### 3.2.1 John 10:1-2

Ἄμην ἄμην λέγω ὑμῖν,

A	B	
ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν ἀύλην τῶν προβάτων		-----
C	D	A
ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·		-----
A <sup>1</sup>	B <sup>1</sup>	
ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας .....		-----
C <sup>1</sup>	D <sup>1</sup>	B
.....ποιμὴν ἐστὶν τῶν προβάτων.		-----

John 10:1-2 form two incomplete antithetical parallelisms, ABCD/A<sup>1</sup>[B<sup>1</sup>C<sup>1</sup>]D<sup>1</sup>. The antithetical nature of the two parallel statements is foregrounded in the syntagmatic equivalent positions that the contrastive elements occupy in the two statements. This foregrounding emphasizes the semantic contrasting of the behaviour of the thief and robber with that of the shepherd. The contrasting behaviour is present in *ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν ἀύλην τῶν προβάτων* and *ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας*. The further specification of the negative behaviour by *ἀλλὰ ἀναβαίνων ἀλλαχόθεν* heightens the negative behaviour. The double negative, *ὁ μὴ εἰσερχόμενος ...* and *ἀλλὰ ...* is stated as a negative against the norm of contemporary Mediterranean convention, namely that such behaviour does not conform to normal behaviour concerning sheep in a sheepfold. Further, *ἀλλὰ ...* introduces an added explanation to the deviant behaviour, strengthening the negative value of such behaviour. The entering by another way reveals a deviance from the norm. This deviance is then contrasted with appropriate behaviour, namely to enter by the door. The door, here, signifies both the place of entry and the transparency of the one entering here in contrast to the deviant behaviour of entering by another way.

The occurrence of κλέπτῃς ἐστὶν καὶ ληστῆς and ποιμὴν ἐστὶν τῶν προβάτων in syntagmatic equivalent positions in the two antithetical parallelisms has two functions: *First*, the providing of two objects to whom the deviant and normal behaviour can be ascribed within each statement respectively, reveal the objects as subjects of behaviour concerning the sheep. According to Mediterranean convention, a person acting as a thief and a robber does not have a personal relationship of care with sheep. The double synonymous description of the singular ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας ... with κλέπτῃς ἐστὶν καὶ ληστῆς emphasizes the negative behaviour of such a person concerning the sheep. The sheep is an object to be exploited for such a character. The hendyadis - a thief and a robber - is a foregrounded substitution for the more appropriate noun plus qualifier that one would expect. The foregrounded κλέπτῃς ἐστὶν καὶ ληστῆς bring into play the normal qualities and activities of thieves and robbers concerning sheep: (breaking of unity of the flock/scattering) (non-care) (slaughter sheep without tending them or providing for their well-being). These inferred qualities can be narrowed down to (exploitive behaviour concerning the sheep and the flock). There is then a certain distance between such a character and the sheep. This deviant and exploitive behaviour concerning the sheep is contrasted with the object, ποιμὴν ἐστὶν τῶν προβάτων. The close, normal and transparent relationship between the shepherd and the sheep is such that the shepherd enters the sheepfold by the door as normally expected. The closeness is further emphasized by the genitive of possession, ποιμὴν ... τῶν προβάτων. This genitive also signifies ownership.

*Second*, the paradigmatic contrasting of κλέπτῃς ἐστὶν καὶ ληστῆς and ποιμὴν ἐστὶν τῶν προβάτων foregrounds the opposing semantic features revealed in the analysis above. The thief and robber's features of (exploitation) (distance) (non-ownership) (deviancy) (breaking of unity of the flock/scattering) (non-care) (slaughter sheep without tending them or providing for their well-being) (exploitive behaviour concerning the sheep and the flock) are contrasted with that of the shepherd, (care) (closeness) (ownership) (transparency) (normal relationship) (conserving unity of the flock/bringing together) (feeding sheep and tending them or providing for their well-being) (preserving/protecting/defending behaviour concerning the sheep and the flock).

## 3.2.2 John 10:3

τούτῳ ὁ θυρωρὸς ἀνοίγει,

καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει ----- B

καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα ----- A

καὶ ἐξάγει αὐτά. ----- C

The indirect object, *τούτῳ*, is here topicalized in sentence initial position. *τούτῳ* represents the shepherd who has been described in terms of the semantic features related to his care for, closeness to and ownership of the sheep as well as his transparent behaviour and normal, conventional relationship with the sheep. It is because of these qualities that the door-keeper opens the door for him. Three complete sentences with indicative verbs follow then. These three sentences provide information about the normal interaction between shepherd and sheep.

The activities which follow when a shepherd enters his sheepfold, namely 1) to call his sheep by name, 2) the sheep hearing his call and 3) he leading them out of the sheepfold, are here logically inverted - BAC. The fact that *καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει* is placed first, emphasizes the personal relationship between shepherd and sheep. The placing of the indicative verb, *ἀκούει* in sentence final position is a verb transformation emphasizing the sheep's activity of hearing or positive activity of response to the shepherd's voice. The inverted stacking and the syntagmatic deviation have the stylistic function of emphasis while simultaneously providing content to the relationship between shepherd and sheep. The relationship is now further developed in A and C.

The punning in the paronomasia of *τῆς φωνῆς αὐτοῦ ἀκούει* and ... *φωνεῖ* foregrounds the interaction between the sheep and the shepherd: they hear his voice and he calls. The adding of the adjective, *ἴδια* in the sentence, *καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα*, adds the additional element of a personal relationship of the shepherd towards the sheep - i.e. from his side. His calling them by name, develops this personal relationship to the relationship of the shepherd with the individual sheep. If we add the knowledge that, to know a person's name is to have intimate knowledge of the person according to Mediterranean custom, then this rela-

tionship acquires the greatest intimacy possible. *καὶ ἐξάγει αὐτά* signifies the shepherd's leading out of his own sheep as in normal conventional behaviour. Moreover, since the shepherd calls his own sheep, it is implied that there are other sheep in the sheepfold which do not belong to him as was customary. The shepherd then calls his sheep out amongst the whole flock belonging to different shepherds.

### 3.2.3 John 10:4

*ὅταν τὰ ἴδια πάντα ἐκβάλῃ,*

*ἔμπροσθεν αὐτῶν πορεύεται,*

*καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ----- A*

*ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ----- B*

The *ὅταν τὰ ἴδια πάντα ἐκβάλῃ* expression is an adverbial time indication, indicating the activity which follows the previous activities of hearing, calling and leading out. Whereas the narratee takes a step backward with the narrator or character when the *γὰρ*-clause is used in Biblical narrative, the narratee takes a small step forward with the narrator/character - Jesus as intra-diegetic narrator in this instance - when *ὅτε* is used. It is then further followed by the shepherd going before them and the sheep following. The reference to *ἴδια* emphasizes the personal relationship (which include the elements of (trust) and (ownership)) between shepherd and sheep. The use of *αὐτῷ* reflects back to the topicalized shepherd in verse 3 and 2 who is contrasted with the thief and robber in verse 1. *ἀκολουθεῖ* is another addition to the activity of the sheep hearing the shepherd's voice in verse 3, with a third addition following: they know the shepherd's voice.

The phrase, *ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ*, is an explanation of cause or reason explaining why the sheep follow him. It points back to the reference to the sheep's hearing of the shepherd's voice and his call. As such, it reveals elements like, (knowing the shepherd) (commitment to the shepherd) (trust). The Jesus-character now returns to the relationship between the sheep and the personified opposing one who is nothing more than a thief and robber.

### 3.2.4 John 10:5

ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ----- A<sup>1</sup>  
 ἀλλὰ φεύξονται ἀπ' αὐτοῦ,  
 ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. ----- B<sup>1</sup>

The indirect object, ἀλλοτρίῳ, is here topicalized in sentence initial position and contrasted with αὐτῷ in verse 4 and τούτῳ in verse 3. These features reveal a loose chiasmic structure: XYY<sup>1</sup>Y<sup>2</sup>X where X = verse 1a, Y verse 1b, Y<sup>1</sup> = verse 3, Y<sup>2</sup> = verse 4 and X<sup>1</sup> = verse 5. The sheep's reaction of not following together with the further specified reason why they do not follow, is contrasted with πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ in verse 4. It foregrounds antithetical coupling between verse 5 and 4. The further elaboration on why the sheep do not follow, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, is an additional element emphasizing the negative behaviour of the sheep concerning the stranger. Then follows an explanation of cause or reason explaining why the sheep do not follow a stranger. It contrasts their not-knowing of the stranger with their knowing of the shepherd and also the object of the not knowing - the stranger's voice - is contrasted to the shepherd's voice. As such, it reveals elements like, (not knowing the stranger) (no commitment to the stranger) (no trust of the stranger).

### 3.2.5 John 10:6

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

The narrator's commentary here, informs the narratee directly about what Jesus has done: he has told them a parable. As with all parables, the parable can be explained theoretically as I have done. On this level, the parable only acquires moral significance in so far as it merely explains the good relationship which must exist between a shepherd and his sheep. This relationship is then contrasted with the adverse, antagonistic and hostile relationship which exists between a stranger and one acting as a thief/robber and the sheep. However, such an explanation will leave the interpreter and listener only on the story level of the parable and the larger narrative. Within the whole narrative, different elements in the parable itself is metaphorized.

For the narratee, such a metaphorization happens retrospectively and prospectively.

*Retrospectively*, the statement introduced by δὲ in ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς, brings the listener to play out interactions between the parable and the earlier narrative, and in this process, to uncover meaning on the level of the metaphorization of elements in the parable. It is on this level that theological content is provided to elements in the parable. The listener here has to supply information which has not been revealed to the characters earlier in the narrative but only to the listener through the narrator's commentary. The reference to the fact that Jesus' audience did not know what it was that he spoke, brings the disparity between the characters' knowledge and the listener's knowledge to the fore. This device is a device which is frequently used by Biblical narrators in narratives and has a *retrospective* (analeptic) and/or a *prospective* (proleptic) function (cf Smit [1995]). Its retrospective function is to draw the narratee or listener into the narrative by opening a space for the narratee to provide information which has already been revealed earlier in the narrative and by doing this, to participate in the process of the production of meaning. *Prospectively*, this device creates expectations of more incidents of misunderstanding by the intra-diegetic characters in which the narrator provides more or the final revelation to those characters or the narratee/listener.

The elements in the parable which resonate with the narration earlier in the narrative are first and foremost the syntactically topicalized and foregrounded elements. These include τῆς φωνῆς αὐτοῦ, ἀκούει, ἴδια, φωνεῖ κατ' ὄνομα, ἀκολουθεῖ and οἶδασιν τὴν φωνὴν αὐτοῦ. If the intertextuality of these elements are taken into consideration, the narratee can retrospectively infer that the shepherd is Jesus and that the one acting as a thief and robber is 'the Jews'. In the next section I identify the elements with which the text is intertextually engaged.

### 3.3 THE SHEPHERD PARABLE AND ITS INTERTEXTUAL ENGAGEMENT WITH THE GOSPEL AS A WHOLE

#### 3.3.1 The voice of the shepherd and its co-text

3.3.1.1 *Retrospectively*, the voice of the shepherd resonates on narrational level with earlier

references to the significance or theological meaning of 'voice'. In John 1:23, it resonates with the promise-fulfilment scheme and the activities of John the Baptizer, 'Εγὼ φωνῆ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. In John 5:25, Jesus states, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν. This links the well-known narrational signifiers of 'hour', 'to hear', 'Son of God' and 'to live' with the call of the shepherd. The same motif is continued in John 5:28, μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ .... Between these two statements, we also find the very important christological expression, ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ (John 5:26) which equates the life in the Father with that of the life which he gave the Son and which is in the Son. This is then followed by the statement, καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν (John 5:27). Here, the explanatory ὅτι-clause gives a reason based on information revealed to the narrator earlier in the narrative - especially in John 1:51 about the Son of man. The link to the motif of judgment also resonates with Daniel 7:14.

Jesus as Son of God and Son of man represents the divine chronology and has the life of God in him. The hour which will arrive is also the hour in which he dies his glorious death on the cross in John (Jn 17:1). The fact that he gives life is the divine life that he gives. This is the life which is with God. All these elements are drawn into the narration via the voice of Jesus. When the narratee arrives at the parable in John 10, these narrational elements are already presupposed. The voice of the shepherd is then the voice of Jesus as Son of God and Son of man who is also the life-giver.

**3.3.1.2** *Prospectively*, the listener will later encounter how the shepherd's voice resonates with John 10:16, καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμῆν. This motif is continued in John 10:27, τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν; κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι, in John 11:13, καὶ ταῦτα εἰπὼν φωνῆ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἔξω, in John 12:28, πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνῆ ἐκ τοῦ

οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω, in John 12:30, ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς and in John 18:37, εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. These texts all relate the listener directly to the narrational level of the narrative and therefore also to the christology of John.

### 3.3.2 The hearing of the sheep and its intertextual engagement

3.3.2.1 *Retrospectively*, ἀκούει, interacts with John 8:47, ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. The contrasting of being able to hear the words of God or not is grounded in the ὅτι-clause and its antithetical parallel. The argument is that if one is ἐκ τοῦ θεοῦ, then one hears the words of God. If this statement is drawn into the context of the shepherd parable, then the shepherd's own sheep are the ones who are ἐκ τοῦ θεοῦ and who τὰ ῥήματα τοῦ θεοῦ ἀκούει. The placement of the indicative verb in the sentence final position foregrounds the activity of hearing, accepting and obeying the word of God. In the context, it also interacts with the element of truth in verse 46. The argument is that since Jesus speaks the truth, people should believe him.

Another statement in the immediate co-text of the parable is John 9:31. The healed man says: οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. This statement is from the perspective of God as the hearing agent. The presupposition is that if one stays in one's sins, God does not hear that one. This presupposition has the ring of a convention in Jewish thought. This is emphasized by the introduction of the statement with οἶδαμεν.... The new information is present in the ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. Even though to be 'God-fearing' and 'to do his will', also has the ring of conventional Jewish thought, it functions here as new information. The context here is pastoral - God listens to those who suffer and who are also God-fearing and doing his will. The foregrounded sentence final position of ἀκούει emphasizes this.

**3.3.2.2** *Prospectively*, the narratee will find that ἀκούει interacts with John 18:37 later in the narrative: εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Jesus' kingship is here thematized. It is especially the final statement, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς, by Jesus that achieves significance in terms of the narrational level in the dialogue. To hear Jesus' voice, is to be ἐκ τῆς ἀληθείας. To be ἐκ τῆς ἀληθείας is here paradigmatically the same as ἐκ τοῦ θεοῦ in John 8:47 and also contains the elements of being God-fearing and doing God's will. To hear his voice in this sense is not only to hear the voice of Jesus as shepherd, but to hear his voice as King. As such, he is as King also in John 18 contrasted with Pilate and the regime that he represents.

### **3.3.3 The relationship of ownership between the shepherd and the sheep and its intertextual engagement**

**3.3.3.1** In the parable, the two statements by Jesus, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα (10:3) and ὅταν τὰ ἴδια πάντα ἐκβάλλῃ (10:4) refer to the shepherd's personal relationship with the sheep. Since the shepherd is intertextually and *retrospectively* equated with Jesus as the incarnated Logos, Son of man and Son of God, the personal relationship between the shepherd and the sheep, together with the use of the adjective, ἴδια, provide the sheep with the narrational meaning of 'Israel'. Intertextually, this is especially evident in John 1:11, where the narrator states, εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. If the use of ἴδια is contrasted with the universal statement, ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ in John 1:11, then ἴδια most probably refers to Israel. On story level, it may just refer to the ethnic nation, Israel. On narrational level, it refers to the spiritual or real Israel, i.e. the Israel which is ἐκ τῆς ἀληθείας and ἐκ τοῦ θεοῦ and which is equated with the shepherd's own sheep in the parable in John 10. The intertextual use of Israel in John which can be compared are: καὶ ἐγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων (1:31), ἀπεκρίθη αὐτῷ Ναθαναήλ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ (1:49), ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; (3:10),

αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει (4:44) and ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκράυγαζον, Ὁσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραὴλ (12:13).

In John, the Baptizer's baptism introduces the revealing of Jesus to Israel - the historical, story-level nation. Nathaniel's confession is a confession of Jesus as King of the spiritual Israel. Jesus' statement to Nicodemus reveals Nicodemus to be an ethnic Israelite but not to belong to the spiritual Israel. The relationship between Jesus and Israel on story level is continued in John 4:44 where the narrator states, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. This statement remains on story level and is contrasted with Jesus' relationship to the real, spiritual Israel. The cry of the crowds in 12:13 is ambiguous. Some of the characters, obviously, must have expected a political king. The narratee - who has been party to what has been revealed on the narrational level throughout the narrative, knows that Jesus is the King of the spiritual Israel. In the context of the shepherd parable, the relationship of ownership between the shepherd and the sheep, is then the relationship between Jesus as the King of the spiritual Israel and the members of the spiritual Israel.

**3.3.3.2** *Prospectively*, the relationship between Jesus and his own sheep is continued and contrasted with that of the relationship between the sheep and the stranger in John 10:12, ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει - καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει - and also in John 16:32, ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μὴ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. Whereas the stranger is one who does not have a relationship with the spiritual Israel, as Shepherd-king, Jesus has such a relationship.

### **3.3.4 The sheep's following of the shepherd and its intertextual engagement**

In the parable, ἀκολουθεῖ refers to the conventional following of the shepherd by the sheep. *Prospectively*, ἀκολουθεῖ acquires significance on the narrational level. This is especially evident in John 21:19 and 22. In John 21:19, τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν

θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι, the narrator's commentary draws Peter's death into the divine chronology by linking his suffering and death - which refer to the extra-textual legend of Peter's death on a Roman cross - to that of Jesus. Jesus' command, Ἀκολουθεῖ μοι, then indicates a following of the shepherd. In Peter's case, it included his own death through suffering. The same idea is repeated in John 21:22, λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θελω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ. This time, however, it is contrasted with (presumably) John himself who did not die a death of suffering or who has not died as yet at the time of the writing of this section in John. Returning to the shepherd parable, Peter's following is then a special case in the spiritual following of Jesus. In his case, it includes a death similar to that of Jesus, the Good Shepherd.

### 3.3.5 The sheep's knowing of the voice of the shepherd and its intertextual engagement

3.3.5.1 In the parable, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ in 10:4 links up with the knowing of the spiritual narrational domain revealed earlier in the narrative, as well as Jesus' voice as it is directed to both the intra-diegetic characters and the extra-diegetic listeners. *Retrospectively*, this explanation engages the motifs of understanding (knowing) and non-understanding (not knowing), the ironic disjunction between the knowledge revealed to the narratee and the limited knowledge of the characters in the narrative, the knowledge that Jesus himself has of his mission, who he is and from where he is as well as his foreknowledge in the narrative about his fate and how it links up with the divine will.

The motif of non-understanding is present in 1:24, where we read that ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων (1:24) do not perceive who he is. This reveals an element of conflict in the understanding of who Jesus is. This is continued in the Baptizer's statements in 1:26, Ἐγὼ βαπτίζω ἐν ὕδατι μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, in 1:31, κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων and in 1:33 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. All these have a preparatory function in the narrative in so far as it creates expectations about both who Jesus is and about the conflict in understanding about who he is later in the narrative. It

therefore prepares the narratee for the progressive revelation of who Jesus is and for the incidents of non-understanding and conflict. The ironic playing out between understanding and non-understanding reaches its first climax in the discussion with Nicodemus.

The irony becomes evident in that even though Nicodemus says the right thing in 3:2, the subsequent discussion with Jesus reveals that he does not have the right knowledge about Jesus. This is evident in his statement in 3:2, 'Ραββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ, Jesus' statement in 3:10 Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; John 3:11 - which is placed in the mouth of Jesus - sounds more like the narrator's polemical commentary. He says, ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. John 4:22 has a similar function: ὑμεῖς προσκυνεῖτε ὁ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν ὁ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. The statement in 4:42 by the crowds from Samaria is the ultimate synthetic and correct statement, Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου. The themes of 'hearing', 'knowing' and 'being saviour of the world' are all present in this statement. All these are equivalent to the hearing (on the narrational level) of the shepherd's voice in 10:4. The universal statement is also further continued in John 10:16.

The irony is taken further in 6:42 and 7:27, where characters in the narrative do not have the correct narrational knowledge about Jesus while the narratee is already in possession of such knowledge, e.g. 4:10, Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ᾗτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν, in 6:42, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; and 7:27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. This clash of information requires of the narratee to provide the knowledge s/he already has. By doing so, the narratee finds confirmation of his/her knowledge and is moved into the sphere of the understanding of who Jesus is. This sphere is ultimately determined by the Spirit. This is evident in 3:8 where Jesus says, τὸ πνεῦμα ὅπου θέλει πνεῖ

καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. The narratee knows where Jesus, the Spirit as well as the reborn person is from - from above, or from God.

In 4:25, the narratee is conscious that the proleptic statement by the woman at the well, Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα, is already fulfilled and present tense. The reader knows that Jesus is the Messiah. The irony here has the function of strengthening the relationship between the narrator's and the narratee's knowledge. In this context, we can say that the pragmatic function of the text is such that every time that Jesus speaks, the narratee is the receiver who has to appropriate and accept what he says. Returning to the parable, one can then say that if the narratee hears and accepts what Jesus says, if the narratee believes, then the narratee becomes 'a sheep' who knows the voice of the Shepherd and who follows the Shepherd.

The act of knowing also plays an important role as far as Jesus himself is concerned. In 5:32, he says, ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. This statement does not only have the function of confirming the witness of the Baptizer. It also confirms the self-conscious knowledge that Jesus has about his own mission and the fact that his opposition does not know the Father - from whom he is. This is stated more clearly in 7:28: Κἀμὲ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. This is further strengthened by both Jesus' statement that he knows the Father as well as the double perspectival reason which he provides in 7:29 (after the explanatory ὅτι): ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κακεῖνός με ἀπέστειλεν. This same theme, together with the contrasting of the people knowing him and knowing the Father, is taken further in the contrasting sayings in 8:14 when he says, Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ, ἀληθῆς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω, in 8:19, ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδευτε, καὶ τὸν πατέρα μου ἂν ἤδευτε, in 8:37, οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν and in 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ

δὲ οἶδα αὐτόν. κἂν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. The statement by the healed man in 9:30, 'Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς, brings the theme of the conflict to the fore - 'the Jews' do not know from where (!) Jesus is. The moments of non-understanding which follow Jesus' signs, also continue the theme or rather the 'from where' or 'who' - question, e.g. 2:9, ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλιος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλιος, in 5:13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ and in the reactions of the Pharisees after the healing of the blind man in 9:24, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστιν, in 9:29, ἡμεῖς οἴδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν, and in 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. At first, the Pharisees state that they know that Jesus is a sinner (9:24), then they confess that they do not know from where he is (9:29) and finally, their statement that if one is God-fearing and does his will, God hears him, are - in view of the knowledge that the narratee has of Jesus - the requirements (and much more - because he is the ultimate saviour) that Jesus adheres to.

Likewise, the narrative commentary about Jesus' foreknowledge, creates suspense and expectations in the narratee, e.g. in 6:6 when the narrator states, τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν and in 6:64, when he states, ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστίν ὁ παραδώσων αὐτόν. This last statement about those who do not believe is equated with disciples murmuring against Jesus' explanation about him being the bread of life and a statement that 'the flesh does not profit anything'. This is then contrasted with a statement that Jesus as Son of man 'goes up to where he was before', the 'Spirit who gives life' and the words of Jesus which are spirit and life in 6:61-63: εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζῳοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν.

Throughout the Gospel narrative, all the sayings and statements of Jesus are equivalent to the voice of the Shepherd. The explanatory comment in the parable in 10:4, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ, provides the reason why sheep or people in the narrative follow after Jesus. All the incidents where the correct knowledge about Jesus is explained have the pragmatic function of providing the listener with the correct knowledge about who Jesus is as well as to move the listener into a narrational level ‘knowing’ of who Jesus is and from where he is. The characters who respond positively in the narrative, provide examples of how one is to respond to Jesus. The most important example is present in the response of the crowds of Samaria. Since this was continuously contrasted with those who do not understand and those who understand incorrectly, the parable in John 10 has the function of concentrating this distinction not only in terms of the relationship between the listener and the real Shepherd in distinction to the relationship with those who are thieves, robbers or strangers, but also in terms of the distinction between Jesus and the Pharisees or ‘the Jews’.

**3.3.5.2** *Prospectively*, the same threads are continued. The motif of understanding (knowing) and non-understanding (not knowing) is continued. The contrasting of ὁ περιπατῶν ἐν τῇ σκοτίᾳ and υἱοὶ φωτὸς in 12:35f is equivalent to the contrasting of those who know the shepherd’s voice and those who do not know his voice. We read, εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐπι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

The thread of the ironic disjunction between the knowledge revealed to the narratee and the limited knowledge of the characters in the narrative is also continued in Martha’s statement in 11:22, καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός which is correct according to the knowledge which the narratee has of Jesus, but which is subsequently revealed to be ironically insufficient. This becomes evident in the second step in the revelation of the content of what she knows in 11:24. Jesus’ communicative interaction with her in 11:23-26 places this in context: Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ

ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἄν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; As in the previous instances, the narrator subtly moves from the interaction between Jesus and Martha, to a statement by Jesus which has significance both in terms of their communicative interaction and which is also directly addressed to the extra-diegetic narratee.

In the logical progression of the story, the disciples' not knowing, proleptically creates expectations that a moment of greater revelation and clarification lies in the future. This is evident in the saying by Jesus to Peter in 13:7,10 Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.... and Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Then follows the narrator's commentary, clarifying the ἀλλ' οὐχὶ πάντες: ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε. This contrasting is then further developed. It is introduced by the question in 13:12f, Γινώσκετε τί πεποίηκα ὑμῖν; ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. The references to the disciples' acknowledgement of Jesus as teacher and Lord, together with his εἰμὶ γάρ- confirmation, draw this into the narrational domain. Then follows the reference to Jesus' feet washing as ὑπόδειγμα and his saying in 13:16f ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. In 15:15, this is closer specified with οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν and also in 15:21, ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. This also refers to the idea of following after the shepherd in the parable in John 10. It is strengthened by εἰ ταῦτα οἶδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. In 13:18, οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· refers to those who know and do (and follow) and is contrasted with ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ, which is a reference to the intra-diegetic character, Judas. John 13:19 then proleptically refers to Judas' handing over of Jesus, ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. The proleptic reference is also an indication that its fulfillment in story

time will confirm the narrational *ἐγὼ εἰμι*-nature of Jesus.

The interaction between Jesus and Thomas in 14:4ff again provides information about what is known and not known as well as about Jesus' destiny. In 14:4, Jesus says, *καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν*, and Thomas answers, *Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναί;* Jesus then responds with one of the seven I am-sayings, *Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ*. This is one of the crucial moments of revelation of the knowledge which the disciples as well as the narratee have to appropriate about Jesus as ultimate Shepherd, i.e. the Shepherd who is also the door. Jesus' statement in 14:7, again contrasts the correct knowledge with those who do not have this knowledge, *εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν*. The same thread is continued in terms of Jesus' destiny in 16:16ff, *Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω πρὸς τὸν πατέρα; ἔλεγον οὖν, Τί ἐστὶν τοῦτο [ὃ λέγει] τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ. ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;* The disciples' response that they do not know, provides the occasion for the revelation of more knowledge to both intra-diegetic characters (the disciples) and extra-diegetic narratee. The disciples' response after Jesus' explanation about his allegorical sayings in 16:29f provides an important moment of revelation: *Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες*. This is also the response that the narrator expects from the narratee.

Pilate's non-understanding of who Jesus is in 19:10, *Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρῶσαι σε;* becomes evident if his statement is compared with the knowledge that the narratee has of who Jesus is. It is Pilate (!) - the intra-diegetic character - and not Jesus who does not understand.

Despite these elements of revelation, the narrator's commentary in 20:9, *οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι*, links up with both the activity of finding fulfilment from the Old Testament in the life and activities of Jesus - which was fairly widespread in the first churches - as well as with the idea that Jesus as Shepherd can take up his life again in John 10:17f. Mary Magdalene's statement in 20:2, *Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν*, the narrator's commentary in 20:14, *ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν*, and his statement in 21:4 that the disciples did not know that it was the resurrected Jesus that they encountered on the morning of his resurrection, *πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν*, all function to create ironic twists in the narrative. The story-level characters do not know where Jesus is. The narratee may infer, that they do not know this, because they have not taken up the revelations about Jesus' resurrection in the narrative. The narratee knows that it is not the question of 'where', but 'who' Jesus is. If one accepts that he is the one who would have been and was resurrected, then one can accept the narrational information that he is indeed the Shepherd who has power to both lay down his life and take it up again. The narratee, do however find that the disciples do perceive who Jesus is when he appears to them at the sea, *οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν* (21:12). The narratee may infer that the disciples do perceive who Jesus is, i.e. after his previous appearances.

The narrational knowledge in John is given legitimacy on the basis of the content that the one witnessing knows in 19:35, *καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε* and 21:24, *Οὗτος ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.*

The knowledge that Jesus himself has of his mission, who he is and from where he is also continued in 11:42, *ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας* and in 12:49f, *ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπω καὶ τί λαλήσω. καὶ*

οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

Jesus' foreknowledge about his own fate and how it links up with the divine will, is continued in the narrator's commentary in 13:1, Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς, in 13:3, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, in 18:4, Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν and in Jesus' saying in 13:18, οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνος ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. When Jesus is on the cross, the narrator's commentary gives a similar indication in 19:28, Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, Διψῶ.

In this discussion, I addressed the intertextual interaction between themes in the shepherd parable and the larger co-text of the narrative. These are, the voice of the shepherd, the hearing of the sheep, the relationship of ownership between the shepherd and the sheep, the sheep's following of the shepherd and the sheep's knowing of the voice of the shepherd. Both retrospectively and prospectively, these themes acquire content in the parable. In the immediate context of John 10, John 10:7ff continue some of the themes addressed in the parable. As Smit ([1995]) points out with regard to the interpretation of parables, it is not necessary to identify allegorical signifieds for each and every element in a parable. Furthermore, the author-narrator may choose to abstract only some elements which are then further elaborated on. The abstractions themselves do not have to cohere with one another. This is the case in John 10:7ff, where Jesus is equated both with being the door and being the shepherd. What follows on the parable in 10:1-5 may be regarded as metaphoric abstractions from the parable. These abstractions are then provided with more content - especially on the narrational level.

### 3.4 ABSTRACTIONS FROM AND FURTHER ELABORATIONS OF THE SHEPHERD PARABLE IN JOHN 10:7-18

#### 3.4.1 The structure of John 10:7-18

This section may be divided into four sections, 10:7-10, 10:11-13, 10:14-16 and 10:17-18. John 10:7-10 forms a unit because Jesus the Shepherd as door of the sheep is here contrasted with thieves and robbers. John 10:11-13 forms a unit because Jesus as Good Shepherd who lays down his life for the sheep is here contrasted with the hired servant. John 10:14-16 forms a unit because Jesus' relationship as Good Shepherd is explicated to those who belong to him - whether they are from historical Israel or not and John 10:17-18 forms a unit because Jesus' main act as Good Shepherd - to lay down his life for the sheep - is provided with narrational content and grounded in the commandment of the Father.

#### 3.4.2 John 10:7-10

Εἶπεν οὖν πάλιν ὁ Ἰησοῦς,

Ἄμην ἄμην λέγω ὑμῖν ὅτι

ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

[.....]

πάντες ὅσοι ἤλθον [πρὸ ἐμοῦ]

κλέπται εἰσὶν καὶ λησταί,

ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

ἐγὼ εἰμι ἡ θύρα..... [τῶν προβάτων]

δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται

καὶ εἰσελεύσεται

καὶ ἐξελεύσεται

καὶ νομὴν εὐρήσει.

ὁ κλέπτης οὐκ ἔρχεται

εἰ μὴ ἵνα κλέψῃ

καὶ θύσῃ

καὶ ἀπολέσῃ·

ἐγὼ ἦλθον

ἵνα ζῶν ἔχωσιν

καὶ περισσὸν ἔχωσιν.

John 10:7-10 forms a unit because Jesus the Shepherd as door of the sheep is here contrasted with thieves and robbers. John 10:7 and 8 form an incomplete introductory contrasting parallelism. Jesus the Shepherd is here as door of the sheep contrasted with πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ λησταί. In a fashion similar to the parable, the negative, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα can also be read back into the first statement about Jesus as door of the sheep. It is as door of the sheep, that the sheep listen to him but not to the thieves and robbers.

As indicated in the discussion of the retrospective intertextual engagement of the shepherd parable with the preceding co-text, the narratee has enough information to infer that the shepherd in the parable, is Jesus. When Jesus now says, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων in 10:7, the narratee infers that it is Jesus as Shepherd (!) who is the door of the sheep. The metaphoric equation, here, is then, 'Jesus as the shepherd is the door of the sheep', with 'the shepherd' the tenor and 'door of the sheep' the vehicle. The interaction between 'shepherd' and 'door' provides a transfer of semantic features from 'door' to shepherd. These can be specified as (transparency) (passage) (entrance) (access) (exit) (going out) (trustworthiness) (protection) (safety) (defense) (shelter). These are some of the semantic features which can be applied to 'shepherd' and therefore in terms of the narrational level of the narrative, to Jesus as Shepherd who is the door. The genitive-link metaphor τῶν προβάτων reveals that these semantic features belong to or is the possession of the sheep - who the narratee knows from the intertextual engagement of the parable, signifies those who belong to Jesus the Shepherd.

It is as door, that further content is provided with regard to the activities of the shepherd in 10:9 and 10b where it is stated that Jesus as Shepherd who is the door of the sheep, provides entrance to salvation - *τις εἰσελθὴ σωθήσεται...* Intertextually, salvation acquires theological content on the narrational level - cf 3:17. The explanations, *καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν ἐνρήσει*, indicate parable content. On the narrational level, it indicates total (trust) and (dependence) on the shepherd as door. This is then provided with more explicit theological content in 10:10b when Jesus says, *ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν*. The pasture which the shepherd as door provides for the sheep is here theologically explained as the giving of abundant life. By stating it in terms of the purpose why Jesus came, this content forms part of the narrational ideology, namely that Jesus came to bring abundant (i.e. in terms of quality and quantity) life.

In John 10:7-10, Jesus as Shepherd who functions as or is also door of the sheep, is then further contrasted with thieves and robbers. The contrast between shepherd and thief/robber in the parable is here abstracted and provided with more information. Moreover, the contrasting semantic features in the parable are explicated in greater and more concrete detail. The activities of those who came before Jesus (10:8), are closer specified in 10:10a and contrasted with what he as door does for the sheep in 10:9 and 10b. The statement, *κλέπται εἰσὶν καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα* links up with the parable, and draws the semantic features of *κλέπται καὶ λησταί* identified in the parable into this section in the text. These are (exploitation) (distance) (non-ownership) (deviancy) concerning the sheep. To this is added the activities which are the manifestation of the purpose of one acting as thief in 10:10a, *ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ*, i.e. (steal) (kill) (destroy). The sheep's relationship to the one who acts as thief and robber is such that they do not 'hear' him.

### 3.4.3 John 10:11-13

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν,

οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια,

θεωρεῖ τὸν λύκον ἐρχόμενον

καὶ ἀφίησιν τὰ πρόβατα

καὶ φεύγει -

καὶ ὁ λύκος ἀρπάζει αὐτὰ

καὶ σκορπίζει -

ὅτι μισθωτός ἐστιν

καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

John 10:11-13 forms a unit because Jesus as Good Shepherd who lays down his life for the sheep is here contrasted with the hired servant. At this stage in the narrative, the narrator finds it sufficient to reduce the parabolic statement about the Good Shepherd to the laying down of the life of the shepherd. The Ἐγὼ εἶμι - introduction draws the whole statement about the shepherd laying down his life into the narrational domain. As such, it contrasts it with the activities of the hired servant. These activities are parabolically explicated in terms of a conventional event, i.e. when a wolf stalks the sheep. In such an event, the narratee knows from conventional wisdom, that if the owner of the sheep is also the shepherd, the owner will guard and defend the sheep - even if it costs his life. The hired servant, however, is not the shepherd, which is the same as to say that he does not own the sheep. Since there is no personal attachment between hired servant and sheep, the hired servant leaves the sheep and flees in the face of danger. The result is that the wolf captures the sheep and scatters them.

The reason why the hired servant flees is explained with *καὶ οὐκ ὦν ποιμὴν, οὐδ' οὐκ ἔστιν τὰ πρόβατα ἴδια*, which indicates conventional wisdom: there is no personal attachment between a hired servant and sheep that belongs to someone else. The hired servant also does not care for the sheep. All this results in the capturing and scattering of the sheep. In terms of the narrational ideology, any person acting in a manner which results in the capturing and scattering of the flock of God relegates him or herself to the domain of the hired servant outside the narrational ideology. Returning to the idea of the Good Shepherd, these activities of the hired servant are now contrasted with Jesus as the Good Shepherd.

## 3.4.4 John 10:14-16

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς  
     καὶ γινώσκω τὰ ἐμὰ           A  
     καὶ γινώσκουσί με τὰ ἐμά,   B  
 καθὼς γινώσκει με ὁ πατήρ       B  
 κἀγὼ γινώσκω τὸν πατέρα,  
     καὶ τὴν ψυχὴν μου τίθημι  
     ὑπὲρ τῶν προβάτων.  
 καὶ ἄλλα πρόβατα ἔχω  
 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·  
 κακεῖνα δεῖ με ἀγαγεῖν  
 καὶ τῆς φωνῆς μου ἀκούσουσιν,  
 καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.

After Jesus' *ἐγώ εἰμι*-sayings in 1:7,9 which reflect on him being the door of the sheep in contradiction to the thieves and robbers (10:1,8,10) and strangers (10:5) who kill and destroy and whom the sheep do not follow, trust or listen to, the *ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς*-saying in 10:11 states that the Good Shepherd lays down his life for the sheep and can provide true pasture. The giving of his life is the ultimate sign of his care and compassion (10:11). The contrasting of his attitude and conduct towards the sheep with that of his opponents is then taken further in the contrasting of them being hired servants (*ὁ μισθωτὸς*) who do not own (*οὐ οὐκ ἔισι τὰ πρόβατα ἴδια*) and do not care (*μελεῖν*) about the sheep but flee. Then follows 10:14ff.

The *ἐγώ εἰμι*-saying that Jesus uses in John is the formula of self-revelation commonly used by Greek-speaking gods and goddesses in the Mediterranean world, including the God of Israel in the Septuagint. This saying introduces information which is revealed to the reader in the parallelisms that follow. It is this revealed information which defines the goodness of Jesus' shepherding.

In John 10:14-15, we find two parallelisms which foreground the mutual knowing of good shepherd/Jesus-sheep/disciples and the Father-Jesus in an ABBA inverted parallelism or chiasm. In the parallelisms, the mutual knowing can be explicated when we take the alternating foregrounded 1st person - 3rd person and 3rd person - 1st person verbs into account.

I/Jesus -----> mine/my own (A)	I/Jesus <----- mine/my own (B)
I/Jesus <----- the Father (B)	I/Jesus -----> the Father (A)

This argument specifies a chiasm where Jesus' knowing of the sheep/disciples is equivalent to that of his knowing of the Father, and the sheep/disciples' knowing of him is equivalent to that of the Father's knowing of him. The similarity of the quality of the mutual knowledge of the Father and Jesus and that of Jesus and the disciples is foregrounded in the similitude, introduced by καθὼς. This adverb introduces commentary or an interpretive key that draws the relationship between Jesus and the sheep/disciples into the narrational ideology of the whole gospel narrative. The similitude together with the reference to Jesus both as subject and object in the initial positions in each of the stanzas focus the attention on him and that the knowledge or the content of the knowing which is mutual is related to him.

καὶ γινώσκω τὰ ἐμέ  
καὶ γινώσκουσί με τὰ ἐμέ,  
καθὼς γινώσκει με ὁ πατήρ  
ἐγὼ γινώσκω τὸν πατέρα,

The content of the knowing or knowledge is provided in the final *καὶ*-clause which offers strategically withheld information: *καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων*. In 10:11, the reference to the Good Shepherd laying down his life is stated in the third person and that Jesus will lay down his life is only revealed through inference. The first person statement of Jesus in 10:15, is the climax of the built-up in Jesus' speech, running from 10:11-15.

Together with the revelatory ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς-saying and the similitude introduced by καθὼς, all the information revealed - 1) that he is the good shepherd, 2) that he knows (γινώσκω) the sheep and 3) regards them as his own (τὰ ἐμά) - is drawn into the narrational ideology of the whole gospel narrative. In contrast to 'the Jews' who should have acted as the leaders and shepherds of the flock, but ended up as hirelings who do not care, do not know and do not have a personal relationship with the flock, Jesus as the incarnated λόγος has a personal relationship of care with the sheep. The statements which emphasize mutual belonging and knowing and the fact that he lays down his life for the sheep draws God, Jesus/shepherd and flock/disciples together in a closely knit unity within the spiritual realm. That this is a total transparent realm, comes to the fore in the use of γινώσκειν which may be linked to the Hebrew יָדַעַ which emphasizes the mutual total, permeating and transparent knowing which exists between God and his people and has its analogy in the total unique, open, trustworthy and naked relationship between husband and wife. It is the sheep's existence in this spiritual realm which has been advocated throughout the gospel and which finds ultimate expression in the metaphor of Jesus as Good shepherd. The fact that all the verbs are in the gnomic Present tense, universalizes Jesus' statements. John 10:16 then takes this global and universal claim further.

Traditionally, the statement by Jesus, καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης, has been interpreted to signify a different congregation than the Johannine one or to signify one that includes the heathen in distinction to ethnic Israel which is taken to be the original flock. Be that as it may. This ambiguity will not be solved. The important fact is that this statement opens the way to include more people than a unitary closed circle of believers. And this is important. Four facts are here important. *First*, from the perspective of a closed circle or group of believers, this statement opens the acknowledgment of the fact that there will always be other people not belonging to the closed circle, who are or might be believers. *Second*, the activity of the bringing in of these believers (sheep) forms part of the narrational ideology of John. This becomes evident in the use of δεῖ in κἀκεῖνα δεῖ με ἀγαγεῖν. *Third*, these believers are drawn in on the basis of the fact that they hear the Shepherd's voice, τῆς φωνῆς μου ἀκούσουσιν. *Fourth*, the unity of the one flock and the one

Shepherd (excluding all others) continues the idea of the unity created in 10:14f, *καὶ γενήσονται μία ποίμνη, εἷς ποιμήν*. This last statement opens the way even more to a universal interpretation of this section. If there is only one Shepherd, and if the flock comprising many different people from different groups or circles (at least two) is a unity, then there is no reason not to accept this as one of the most universal statements by Jesus in John. It is against this background - the one Shepherd, the unity and the universal idea of the one flock, that John moves to the final section of John 10:1-18. This section links up with the main thread of the narrator's ideology, that of the divine initiative which manifested itself in and through all the events recounted in John.

### 3.4.5 John 10:17-18

διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ	-----	A
ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,	-----	B
ἵνα πάλιν λάβω αὐτήν.	-----	C
οὐδεὶς αἴρει αὐτήν ἀπ' ἐμοῦ,	-----	C <sup>1</sup>
ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ.	-----	B <sup>1</sup>
<u>ἐξουσίαν ἔχω</u> θεῖναι αὐτήν,	-----	B
καὶ <u>ἐξουσίαν ἔχω</u> πάλιν λαβεῖν αὐτήν.	-----	C
ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρός μου.	-----	A

Διὰ τοῦτό here continues the theme broached in 10:11, 15b. Even though this is the case, the fact that it follows on the universal statement of Jesus provides additional reason for the love of the Father. In this section itself, the reason for the love of the Father is *ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου*. This continues the theme of Jesus' obedience to the commandment he has from the Father. Since this command is from the Father, and since the Father is ultimately responsible for the Jesus-events in John, Jesus' statement, *ἵνα πάλιν λάβω αὐτήν*, indicates the authority he has over the salvation events. He lays down his life precisely for the purpose to take it up again. This is reiterated in 10:18 when he says, *οὐδεὶς αἴρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν*. And that this all happens on the basis of the commandment of the Father, is stated

explicitly in the final line, *ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου*. The love and commandment of the Father function as the narrational content which confers the authority on Jesus. Jesus' obedience in both the laying down and the taking up of his life again draws his saying, his works as well as who he is, into the narrational level. This contrasts with the story level where the narratee will learn later in the narrative that Jesus is killed by his opposition. Since his opposition acts contrary to the narrational level ideology, they find themselves outside the ideology which is to be appropriated by the narratee. If the listener responds by appropriating the ideology, the listener becomes part of the community accepting the narrational level information, i.e. the spiritual Israel. The narrator's commentary in John 10:19-21 takes this issue further, and drives the point home.

#### 3.4.6 John 10:19-21

*Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.*

*ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;*

*ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;*

The narrator's commentary in John 10:19-21 functions to both portray the response that the message of Jesus illicit as well as an additional nudge to bring the listener to make a choice - to choose for or against the narrational level ideology and to become part of the spiritual Israel or not. The *διὰ τοὺς λόγους* here does not only refer analeptically to Jesus' discourse in John 10:1-18. The narratee is also expected to know that Jesus is the incarnated *λόγος*. The main point causing the division is then precisely this point - whether one accepts Jesus to be the incarnated *λόγος* or not.

The response by some that *Δαιμόνιον ἔχει καὶ μαίνεται* and the question, *τί αὐτοῦ ἀκούετε* show that these characters do not 'hear' or respond positively to the narrational level ideology. Moreover, the narratee understands that the response of those who say, *μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι*; is also a reference to the healing of the blind man. As such, it is then both the verbs of 'hearing' and 'seeing' which have a reference both in the physical and

spiritual realm. Those who accept what they physically hear what Jesus said and those who accept that the blind man physically sees again are also those who accept the spiritual or the narrational ideology. This then is the main point which draws the whole shepherd discourse in John 10:1-18 into the realm of the relationship between signs and discourses - which I have pointed out above, are embedded in and find their basic thematic unity in the Gospel of John in John 1:14, the notion of the incarnation.

In the following section, I provide a brief theoretically-founded exposition of the shepherd metaphor in Jeremiah 23:1-8 and Ezekiel 34:1-6. The basic results of this exposition is then compared with John 10:1-18 in the final section of this chapter.

### **3.5 A THEORETICALLY-FOUNDED ANALYSIS OF JEREMIAH 23:1-8 AND EZEKIEL 34:1-6**

#### **3.5.1 Introduction**

Both the texts in Jeremiah 23 and Ezekiel 34 are structured in terms of the three facets of criticism, judgment and salvation. I use these three themes to explicate the significance of the shepherd metaphors in Jeremiah 23:1-8 and Ezekiel 34:1-6 in the following sections.

#### **3.5.2 Jeremiah 23:1-8**

Jeremiah 23 forms part of the larger section, Jeremiah 21:11-23:8 which comprises 'threats against the kings of Judah' (cf Eissfeldt 1974:356). Even though it 'cannot be dated with certainty' (cf Eissfeldt 1974:357), it most certainly represents the situation in Judah during Jeremiah's adult life. The references to kings in Jeremiah 23 refer to kings that Jeremiah knew. In the larger context, the whole section starts with an analeptic reference to the death of Josiah and then deals in order with Jehoahaz-Shallum, Jehoiakim, Jeoiachin and Zedekiah. The basic criticism is that these kings did not do what was required of the Davidic monarchy, namely to establish justice in society, especially as it relates to the defending of the rights of the helpless as demanded by covenant law. An important aspect here is that the section concludes with a messianic section in the last verses (cf Eissfeldt 1974:356).

Jeremiah 23:1-8 can be divided into three sections as follows.

Critique of יהוה'	-----	23:1
Judgment by יהוה'	-----	23:2
Salvation through the new king	-----	23:3-4
The messianic king	-----	23:5-8

### 3.5.2.1 Jeremiah 23:1

הוֹי רְעִים מְאַבְדִּים וּמַפְצִים אֶת־צֹאן מִרְעֵיתִי נְאֻם־יְהוָה:

The LXX translates this verse as follows, ὦ οἱ ποιμένες οἱ διασκορπίζοντες καὶ ἀπολλύοντες τὰ πρόβατα τῆς νομῆς μου. In Jeremiah, οἱ ποιμένες is frequently used to refer to the kings in distinction to the priests and the prophets. This indicates the political leadership of Judah. Because the political leadership rebels against יהוה', it is continuously criticized in Jeremiah. This is evident in 2:8, οἱ ἱερεῖς οὐκ εἶπαν Που ἔστιν κύριος; καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με, καὶ οἱ ποιμένες ἠσέβουν εἰς ἐμέ, καὶ οἱ προφῆται ἐπροφήτεον τῇ Βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν, in 10:21, ὅτι οἱ ποιμένες ἠφρονεύσαντο καὶ τὸν κύριον οὐκ ἐξεζήτησαν· διὰ τοῦτο οὐκ ἐνόησεν πᾶσα ἡ νομὴ καὶ διεσκορπίσθησαν and in 12:10, ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν μερίδα μου, ἔδωκαν μερίδα ἐπιθυμητὴν μου εἰς ἔρημον ἄβατον.

The description of the shepherds as those who מְאַבְדִּים וּמַפְצִים is rendered in the LXX with οἱ διασκορπίζοντες καὶ ἀπολλύοντες. These are also the two verbs used to denote the judgment of יהוה' (cf 1:10; 5:10; 6:5; 15:3,6,7; etc and 9:16; 13:24; 18:17; 49:32, 36). However, they are used in Jeremiah 23 to denote the activities of the kings against covenant Israel.

An interesting variation in the LXX version of this verse is the replacement of the phrase, הוֹי רְעִים־יְהוָה' with a genitive of possession linked to the noun, 'the sheep', τὰ πρόβατα τῆς νομῆς μου. This foregrounds the element of possession or ownership.

## 3.5.2.2 Jeremiah 23:2

לְכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הַרְעִים הַרְעִים אֶת־  
 עַמִּי אֲתֶם הַפְּצַתֶם אֶת־צֹאנֵי וַתְּדַחֲוּם וְלֹא פָקַדְתֶּם אֹתָם הֲנִנִי פָקַד  
 עֲלֵיכֶם אֶת־רֹעַ מַעַלְלֵיכֶם נְאֻם־יְהוָה:

This verse is translated by the LXX as *διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου Ὑμεῖς διεσκορπίσατε τὰ πρόβατά μου καὶ ἐξώσατε αὐτὰ καὶ οὐκ ἐπεσκεψασθε αὐτά, ἰδοὺ ἐγὼ ἐκδικῶ ἐφ' ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν*.

The metaphoric equation, 'my people' is the 'flock' is evident here. The basic criticism here is that the shepherds have actively scattered and driven away the people of יהוה. They have also not tended the flock.

## 3.5.2.3 Jeremiah 23:3-4

וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֲרֵית  
 צֹאנֵי מְכַל הָאָרְצוֹת אֲשֶׁר־הִדְחִיתִי אֹתָם שָׁם וְהִשְׁבֵּיתִי אֹתָהֶן עַל־  
 נְוֶהַן וּפְרוֹ וּרְבוֹ:

וְהִקְמַתִּי עֲלֵיהֶם רְעִים וְרַעוּם וְלֹא־יִירָאוּ עוֹד  
 וְלֹא־יִתְתּוּ וְלֹא יִפְקְדוּ נְאֻם־יְהוָה:

The LXX translation here is *καὶ ἐγὼ εἰσδέξομαι τοὺς καταλοίπους τοῦ λαοῦ μου ἀπὸ πάσης τῆς γῆς, οὗ ἐξώσα αὐτοὺς ἐκεῖ, καὶ καταστήσω αὐτοὺς εἰς τὴν νομὴν αὐτῶν, καὶ αὐξηθήσονται καὶ πληθυνθήσονται καὶ ἀναστήσω αὐτοῖς ποιμένας, οἱ ποιμανοῦσιν αὐτούς, καὶ οὐ φοβηθήσονται ἔτι οὐδὲ πτοηθήσονται, λέγει κύριος*.

These two verses signify salvation for Israel. Three important points should be mentioned here. *First*, the gathering of the remnant and the bringing back of the flock by יהוה is contrasted with the scattering and driving out of the flock by the shepherds in verse 2. The results of being fruitful and their multiplication, signifying prosperity for Israel. *Second*, the promise

by יהוה that he will set up shepherds who will tend the flock in verse 4, contrasts with the not tending of the flock in verse 2. The result of the shepherds who will tend the flock is that the flock will 'fear no more, nor be terrified; nor will they be missing (anything)'. *Third*, the activities of scattering and driving away are presumably references to the causes of the exile. These activities are ascribed to the bad shepherd's behaviour in verse 2. However, in verse 3, the voice of יהוה states that he was the agent who drove them into the alien lands. This is in keeping with the idea of corporate personality. Even though the exile took place because of the neglect and activities of the shepherds, the exile is ultimately the act of God. In terms of the narrational ideology used here, the significance of the exile is that of divine judgment and punishment. Punishment here has the purpose to bring the flock back to יהוה and to restore the covenant people of Israel through the return of the remnant.

#### 3.5.2.4 Jeremiah 23:5-8

הנה ימים באים נאם יהוה והקמתי לדוד צמח צדיק  
 ומלך מלך והשכיל ועשה משפט וצדקה בארץ:  
 בימיו תושע יהודה וישראל ישכן לבטח  
 וזה שמו אשר יקראו יהוה | צדקנו:  
 לכן הנה ימים באים נאם יהוה ולא יאמרו עוד חיי יהוה אשר  
 העלה את בני ישראל מארץ מצרים:  
 כי אם חיי יהוה אשר  
 העלה ואשר הביא את זרע בית ישראל מארץ צפונה ומכל  
 הארצות אשר הדחתים שם וישבו על אדמתם:

This last messianic section forms the conclusion of the complex dealing with the threat against the kings. It is especially verses 5 and 6 that deals with the righteous Davidic branch which יהוה will raise in the last days, that provide the positive aspects of this shepherd or king. These are that he will act and reign wisely, and that he shall do justice and righteousness in the earth. This will result in the salvation of Judah and in the fact that Israel shall dwell safely. His name, יהוה צדקנו, contrasts with the unjust and unrighteous acts of the kings. It also functions as the label which comprehensively draws together the acts expected of a king and true

shepherd of the covenant people. Eissfeldt (1974:99) states in this regard that Jeremiah 23:5f forms part of the messianic sections in the Prophets (e.g. Is 9:3-6; 11:1-9; Mi 5:3) which 'glorify the virtues of the Messiah and the times of happiness and peace which he is to bring about'. He continues to say that all these songs must also be understood 'as an echo of the songs which glorify the reigning monarch' (Eissfeldt 1974:99). In contrast to these kings, however, the messianic king will ensure that 'justice and equity' will prevail in both life and land (cf Harrison 1977:820).

### 3.5.2.5 The covenant demands in Jeremiah 21:12 and 22:3

בֵּית דָּוִד כֹּה אָמַר יְהוָה  
 דִּינֹו לְבַקֵּר מִשְׁפָּט וְהַצִּילֹו גְזוּל מִיַּד עוֹשֵׂק  
 פְּנֵי־תִצָּא כָּאֵשׁ חֲמַתִּי וּבְעֵרָהּ וְאִין מְכַבֵּה  
 מִפְּנֵי רֵעַ \*מַעֲלִילֵיהֶם \*\*מַעֲלִילֵיכֶם:

כֹּה אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וְצִדְקָה וְהַצִּילֹו גְזוּל מִיַּד עֹשׂוֹק וְגַר יְתוֹם  
 וְאַל־מָנֶה אֶל־תְּנוּ אֶל־תְּחַמְסוּ וְדָם נָקִי אֶל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה:

Four issues present in the larger section of Jeremiah 21:11-23:8 link up with Jeremiah 23:1-8. In the larger section of the criticism against the kings of Judah, they are criticized concerning their not keeping of the covenant. The criticism is based on their not fulfilling of the demands of the covenant as explicated in 21:12 and 22:3. The demands in 21:12 to execute justice (דִּינֹו) (מִשְׁפָּט) and to deliver the robbed ones from the hand of the oppressor (וְהַצִּילֹו גְזוּל מִיַּד עוֹשֵׂק) together with the demands in 22:3 that the king should do justice and righteousness and deliver him who is robbed out of the hand of the oppressor (עֲשׂוּ מִשְׁפָּט וְצִדְקָה וְהַצִּילֹו גְזוּל מִיַּד עֹשׂוֹק), not to do wrong, nor do violence to the stranger, the fatherless or the widow and not to shed innocent blood (וְגַר יְתוֹם וְאַל־מָנֶה אֶל־תְּנוּ אֶל־תְּחַמְסוּ וְדָם נָקִי אֶל־תִּשְׁפְּכוּ) are typical socio-pastoral covenant demands placed on the king. Since Jeremiah 23 relates the requirements for acting as shepherd as well as the non-fulfilment of these requirements by the kings, these covenant demands provide content to the elements of neglect by the kings. The socio-pastoral demands are also related in the lament in 22:13, בֵּיתוֹ בְּלֹא־צִדְקָה וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט הוּא בָּנָה בְּרָעָהּוּ יַעֲבֹד,

חָנָם וּפְעָלוֹ לֹא יִתְּנֶלֶוּ: These are all social activities which should be regulated by the kings in accordance with the demands of justice. It is, however especially 22:17 which relates the activities of the kings concerning their own enrichment plainly, כִּי אֵין עֵינֶיךָ וְלִבְךָ כִּי אִם-עַל־ בְּצַעַךְ וְעַל דָּם-הַנְּקִי לְשִׁפּוֹךְ וְעַל-הָעֶשֶׂק וְעַל-הַמְרוּצָה לַעֲשׂוֹת: Moreover, the devastation which will follow the oppression is explained in the statement put into the mouth of the passers-by in 22:9, וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת-בְּרִית יְהוָה אֱלֹהֵיהֶם וַיִּשְׁתַּחֲווּ לְאֱלֹהִים אֲחֵרִים וַיַּעֲבֹדוּם: The main reason for the destruction (and exile) is the fact that they (i.e. the city) have forsaken the covenant of יְהוָה.

### 3.5.3 Ezekiel 34:1-6

Ezekiel 34 cannot be dated with certainty. We may assume that it refers to the time of the exile of the ten tribes, i.e. 575-550 B.C.E. Even though it might have specific significance to this period, it is better to assume that it functions here as a generalization and that it does not refer to a particular period or circumstances. We may then assume that the basic view is that the kings did not do what was required of the Davidic monarchy throughout Israel's history, namely to establish justice in society by seeing to it that the kings themselves as well as the nation live according to the covenant law. Central to the prophetic criticism is that these kings did not defend the rights of the helpless as demanded by covenant law. The basic structure of Ezekiel 34 can be explicated as follows.

#### Introductory formula and theme (34:1-2)

#### The shepherds/kings and their conduct (34:3-16)

Critique of יְהוָה	-----	34:3-6
Judgment by יְהוָה	-----	23:9-10
Salvation	-----	23:11-16

#### The flock/Israel and their conduct (34:17-24)

Critique of יְהוָה	-----	34:17-19
Judgment by יְהוָה	-----	23:20-21 + 22 (hinge)
Salvation through new king	-----	23:22 (hinge) + 23-24

#### Covenant promises (34:25-31)

Closing covenant formula and theme	-----	34:25-31
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### 3.5.3.1 Ezekiel 34:1-2

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

בְּנֵי־אָדָם הִנְבֵּא עַל־רֹעֵי

יִשְׂרָאֵל הִנְבֵּא וְאָמַרְתָּ אֲלֵיהֶם לְרָעִים כֹּה אָמַר | אֲדַנִּי יְהוָה הוּא

רֹעֵי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רָעִים אוֹתָם הֲלוֹא הִצֵּאן יָרְעוּ הָרָעִים:

The basic criticism against the shepherds of Israel is that they רָעִים אוֹתָם (LXX: *μη βόσκουσιν ποιμένες ἐαυτούς*) in stead of the flock. The basic theme is that the shepherds fed themselves and not the flock. The rhetorical question, הֲלוֹא הִצֵּאן יָרְעוּ הָרָעִים, invites the response from the listener, 'Yes, the shepherds should feed the flock'. It becomes evident in the whole of the chapter that this feeding or nourishment refers to both the material and socio-religious well-being of the covenant people. This is painted in metaphoric language throughout the chapter. In the following section, I explicate the significance of the metaphoric language usage.

### 3.5.3.2 Ezekiel 34:3-6

אֶת־הַחֵלֶב תֹּאכְלוּ וְאֶת־הַצֶּמֶר תִּלְבְּשׁוּ הַבְּרִיָּאָה תִּזְבְּחוּ הִצֵּאן לֹא תִרְעוּ:

אֶת־הַנְּחִלּוֹת לֹא חִנְקֶתֶם וְאֶת־הַחֹלָה לֹא־רַפֵּאתֶם וְלֹנְשַׁבְּרֵת לֹא חִבַּשְׁתֶּם וְאֶת־הַנְּדָחַת

לֹא הִשְׁבַּתֶּם וְאֶת־הָאֲבֹדֹת לֹא בִקְשַׁתֶּם וּבְחִזְקָה רִדִיתֶם אֹתָם וּבַפְּרֹךְ:

וּתְפוּצִינָה מִבְּלֵי רָעָה וּתְהַיִּינָה לְאֹכְלָה לְכָל־חַיַּת הַשָּׂדֶה וּתְפוּצִינָה:

יִשְׁגּוּ צֹאנֵי בְּכָל־הַהָרִים וְעַל כָּל־גְּבֻעָה רָמָה וְעַל כָּל־פְּנֵי הָאָרֶץ נִפְצוּ צֹאנֵי וְאִין

דֹּרֵשׁ וְאִין מִבְּקֵשׁ:

The critique of the 'הוּא' against the shepherds has two sides in Ezekiel 34:3-6. On the one hand, the shepherds are criticized for what they do for themselves. On the other, they are criticized for what they did not do for the flock, i.e. their neglect, as well as for their exploitative activities concerning the sheep. The influence of these activities on the flock or the people of Israel, is then explored in verses 5 and 6.

The metaphoric catalogue of criticism concerning what they do for themselves comprise the following: eating the fat, clothing themselves with the wool and sacrificing the fat ones. On

the level of the conventional understanding of a shepherd's relationship with his flock, the three metaphoric descriptions of the shepherds' activities relate to the ordinary use that a shepherd makes of his flock, namely to use the flock for nourishment (eating the fat), for clothing (clothe themselves with the wool) and for religious purposes (sacrifice the fat). This indicates the normal conventional behaviour of a shepherd concerning his flock. The presupposition, on this level of the conventional behaviour is that the shepherd should feed the flock, where feeding indicates the shepherd's general care for his flock. In the immediate co-text, however, the narratee has information that the shepherds or rulers of the nation who are metaphorically criticized in this text, did not adhere to this basic conventional requirement. References to the command of יהוה to prophesy against the shepherds, the 'woe', as well as the thematic statement at the end of verse 2 provide information concerning the criticism of יהוה. The reiteration of the basic theme in the concluding phrase in verse 3, הַצֹּאֵן אֶת־רֵעֵו, functions as additional point of reference for the evaluation of the shepherds' activities and analeptically links up with the information which the narratee already has. From this perspective, the activities of (eating the fat), (clothing themselves with the wool) and (sacrificing the fat) appear exploitive. The narrational ideology evaluates these activities negatively. The activities of the shepherds in the three domains of nourishment, clothing and religious practice are then revealed to be exploitive of the flock and in non-figurative terms indicate the shepherds' use of the produce of the covenant people of Israel for their own benefit without any care for the people themselves. This assumption is then further elaborated on in verse 4.

Verse 4 comprises the catalogue of activities which, stated in the positive, would signify the normal behaviour of a shepherd concerning the 'feeding' of his flock: making the weak strong, healing the sick, binding up the broken, bringing back the banished or those excluded from the flock and seeking the lost. On this conventional level, these activities comprise the normal behaviour of a shepherd concerning the tending and caring of his flock, i.e. tending and caring for the weak, the sick and the broken, the exclude from and the lost of the flock. These are five crucial areas of a shepherd's conventional care of his flock. On this level, it also comprises a catalogue of activities with which the narratee is familiar and in the co-text provide content to the use of the verb metaphor, 'feeding' the flock. Since all these activities of a

shepherd's conventional care for his flock are here stated in the negative, the rulers' activities of neglect concerning the covenant people of Israel are here negatively evaluated. The shepherds' active interaction with the flock is then contrasted by way of a summary statement with what is conventionally expected from a shepherd in the final phrase of verse 4, **בְּקִשְׁתֶּם** וּבְחִזְקָה רִדִיתֶם אֹתָם וּבְפָרֶךְ. In stead of care, the shepherds 'rule with force and harshness'. This statement functions on the ideological level and draws the activities of non-care into the domain of the criticism of the rulers of the covenant people by **יהוה**.

The influence of these activities on the flock or the people of Israel, is then explored in verses 5 and 6. Since the activities of the shepherds basically leave Israel without a shepherd, verse 5 states that the flock is scattered for the lack of a shepherd and that they became food for all the beasts of the field when they were scattered. Verse 6 states what is the case by providing a metaphoric description of what happened to the sheep, they strayed in dangerous places (mountains and every high hill) and they were scattered very far from Israel (on all the face of the earth). In this situation, the lament is that 'none searched and none sought (for them)'. The section comprising the criticism is then followed by the judgment of **יהוה** (34:9-10) - which basically repeats the criticism and judges the kings -, and the announcement of salvation (34:11-16).

The salvation by God comprises the facts that he will search, rescue, gather and bring back the flock, feed them with good pasture, seek the lost, bring back the strayed, bind up the injured, strengthen the weak and judge those who functioned as the exploiters (34:11ff). He then announces that he will appoint a Davidic shepherd over Israel who will feed and care for them (34:23f), **וְהִקְמַתִי עֲלֵיהֶם רֹעֵה אֶחָד וְרֹעֵה אֶתְהֶן אֶת עֲבָדֵי דָוִד הוּא יִרְעֶה אֹתָם וְהוּא יְהִי לָהֶן לְרֹעֵה:** (34:23f), **וְאֲנִי יְהוָה אֶהְיֶה לָּהֶם לְאֱלֹהִים וְעַבְדֵי דָוִד נָשִׂיא בְּתוֹכְכֶם אֲנִי יְהוָה דְּבַרְתִּי:** This act includes a covenant of peace, **וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם**, which will ensure prosperity (34:25-29). The chapter closes with the covenant formula, **יְדַעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲתֶם וְהִמָּה עִמִּי בֵּית יִשְׂרָאֵל נָא**, **יְדַעוּ כִּי אֲנִי יְהוָה: וְאֲנִי צֹאן מְרֻעֵיתִי אָדָם אֲתֶם אֲנִי אֱלֹהֵיכֶם נָא אֲדַנִּי יְהוָה:** in 34:30f.

### 3.6 A COMPARISON OF JEREMIAH 23:1-8 AND EZEKIEL 34:1-6 WITH JOHN 10:1-18

#### 3.6.1 A summary of the findings

At least three important conclusions can be drawn from the analysis and interpretation of John 10:1-18, Jeremiah 23:1-8 and Ezekiel 34:1-6. *First*, in both Jeremiah and Ezekiel, the metaphor, 'shepherd' is used to denote kings. This is important in so far as the idea of the kingship of Jesus is also addressed in John - especially in the context of him being the Son of God. This idea will be further explored in the next chapter.

*Second*, all three these Biblical texts draw on the historically-specific conventions concerning shepherding. In John 10:1-5, the conventions which are used later in 10:7-18 and infused with ideological content are stated in parable form. In Jeremiah 23:1-8 and Ezekiel 34:1-6, these are just assumed. These conventions - and the parable in the case of John 10 - are then provided with theological content in the texts. Throughout, metaphorization takes place in terms of elements which were abstracted from the parable.

*Third*, since it is difficult to date and to find specific referents for both the Jeremiah and the Ezekiel texts, it seems appropriate to treat John in the same way. This approach, then, relegates an allegorical or historically-specific interpretation of John 10 to a secondary level. We have already seen in the overview of the history of research that it is notoriously difficult to treat John 10 in this way. As far as John 10 is concerned, an allegorical interpretation would attempt to find stable referents in terms of conventional schemas related to a gnostic Christian community or the historically contingent exclusion of Christians from the Synagogue by 'the Pharisees' or 'the Jews' at some point towards the close of the first century. Numerous interpretations in the past have shown that these interpretations run into trouble on various points. A metaphoric interpretation, however accounts for the abstraction of certain elements from convention or the parable. This was done comprehensively in this chapter. Such an approach does not have to find extra narrative referents in the historical circumstances of the Johanannine church, but can be applied and used metaphorically in all possible circumstances -

in the same way that Jeremiah and Ezekiel were applied to different kings of the time and not to one or two in particular. According to such an approach, anybody who then acts towards the sheep, the flock of the Lord, in a fashion similar to the thieves and robbers in John, is excluded from the narrational discourse of the Gospel according to John. Anybody acting in terms of the shepherd discourse and Jesus' activities, acts within the contours drawn by the narrational ideology. As the incarnated *λόγος* and also as messianic King, Jesus is the only one who can claim to have acted as shepherd in fulfilment of the promises of the messianic Shepherd-king.

The evidence uncovered in the analysis of John 10:1-18, Jeremiah 23:1-8 and Ezekiel 34:1-6 will be summarized and used in the next chapter. Here, this information is used to address the question of the christology of John as it is presented through the prism of John 10:1-18.

## CHAPTER 4

## JOHN 10:1-18 AND THE CHRISTOLOGY OF JOHN

## 4.0 INTRODUCTION

It is virtually axiomatic that the christology of John forms the central theme in the Gospel of John. The study of christology involves the identification of the picture, nature or meaning that Jesus has according to John. In this study, I have concentrated on the study of this theme from the vantage point of John 10:1-18. Even though the christological titles used in John are obviously not the only prisms through which we can identify the nature or meaning of Jesus, they form the main anchor points in the Gospel. In this chapter, I first provide an overview of the results of the research as it pertains to the understanding of who Jesus is according to John 10:1-18. I then provide an overview of the interaction of the christology of John 10:1-18 with the rest of the Gospel and finally return to study the interaction of the information uncovered up to this point with Jeremiah 23:1-8 and Ezekiel 34:1-6.

## 4.1 THE CHRISTOLOGY OF JOHN 10:1-18

## 4.1.1 Introduction

I have pointed out that the metaphoric interpretation of the parable and the conventions concerning shepherding in Jeremiah 23:1-8 and Ezekiel 34:1-6 takes precedence over an allegorically-contingent interpretation towards the end of the previous chapter of this dissertation. Reinhartz (1992) makes a different distinction. Her distinction, however, amounts to the same approach as my own. In the narrative content, signified or story of John, she distinguishes between a historical tale, an ecclesiological tale and a cosmological tale in John (cf Reinhartz 1992:2ff). The *historical tale* comprises an account of the events concerning the historical Jesus at the story time early in the first century C.E. (Reinhartz 1992:2,5). On this level of interpretation, John reports that Jesus as historical figure acted as Shepherd concerning the true Israel of God. The *ecclesiological tale* recounts the fate of the Johannine church which was excommunicated from the synagogue in the story-time late in the first century C.E.

(Reinhartz 1992:3f,5). In this context, the Jesus events are placed within the context of the Johannine community. Jesus is then equated with the Christian preacher or pastor in John 10. The Christian preacher or pastor has Jesus as example of how to act concerning the true Israel of God. The *cosmological tale* - which I have described as the 'narrational ideology' of John - relates the theological or spiritual ideology of John, especially as it is based in John 1:1 and the idea of the incarnation in John 1:14. Reinhartz (1992:5) states that the historical Jesus events are here

placed in the continuum of the Word's pre-existence with God and the eventual return of the Word and his disciples to God's realm, that is, the 'story time' of the cosmological tale.

Following Smit ([1995]) I regard this domain as the ideological domain, because this forms the primary point of evaluation and judgment of all the events recounted in Biblical narrative. This ideology is narrational because this is the primary domain in which the narrator functions and which he expects his reader to function too if s/he would come to an understanding of who Jesus is or then the christology of John. This is a stronger and I believe more adequate view than Reinhartz' view that the cosmological tale merely 'intersects and parallels the historical and ecclesiological tales at many points' (Reinhartz 1992:4f).

#### 4.1.2 The christological themes in John 10:1-18

I have indicated that the basic theme of John can be formulated as 'the interrelation of spirit and matter which manifests itself in and through the signs, discourses and *ἐγὼ εἶμι* - sayings of the word incarnate, gives life'. In John, the mediation of the spiritual reality through the material is then the basic underlying mechanism for the understanding of the idea of the incarnation as well as the spiritual significance of the signs, discourses and the *ἐγὼ εἶμι* - sayings of Jesus. The important theme is that it is precisely through the material events of Jesus' signs, discourses and *ἐγὼ εἶμι* - sayings that the real spiritual life is imparted to the narratee!

John 10:1-18 uses the conventional relationship between shepherd and sheep or flock as the material substance which is used to reveal real spiritual life to the narratee. The basic material used is the contrasting of the relationship between shepherd and sheep/flock on the one hand and the relationship between thieves/robbers and the sheep/flock on the other. The contrasting on the material level is continued in John 10:7-18. Thematically, the contrasting addresses the spiritual or narrational ideological themes: Jesus the Shepherd is the door of the sheep (10:7-10), Jesus as Good Shepherd lays down his life for the sheep (10:11-13), Jesus the Good Shepherd's relationship to those who belong to him - whether they are from historical Israel or not (10:14-16) and Jesus' main act as Good Shepherd is to lay down his life for the sheep in accordance with the commandment of the Father (10:17-18). All these themes relate to the material and conventional level of shepherding. These themes are metaphorized and provided with theological or the narrational ideology. I provide a summary of the findings of my research in the following section.

#### **4.1.2.1 The relationship between shepherd and sheep/flock - the parable**

From the shepherd's side, the relationship between the shepherd and the sheep has been summarized semantically as follows: (care) (closeness) (ownership) (transparency) (normal relationship) (conserving unity of the flock/bringing together) (feeding sheep and tending them or providing for their well-being) (preserving/protecting/defending behaviour concerning the sheep and the flock). When the listener listens to the reading of John 10:1-5, the narratee knows that all these features can be applied to Jesus.

His care, tending, providing for people's well-being or his preserving, protecting, defending behaviour concerning people has become evident in John 1-9 - especially through his healings of the official's Son (Jn 4) and the sick man (Jn 5), the feeding of the five thousand (Jn 6) and the healing of the man born blind (Jn 9). His personal attention to each has revealed his closeness, ownership as well as his transparency or openness with which he did this. On the pastoral level, this signifies that Jesus provides exemplary conduct towards people in need. On the christological level, these were all occasions on which different aspects of his nature were revealed. These elements are explored by John in 10:7-18.

#### **4.1.2.2 Jesus the Shepherd is the door of the sheep (10:7-10)**

Central to this theme and the three following ones is the control Jesus has over his self revelation. It is as door of the sheep, that the sheep listen to him. This is based on the semantic features which we identified as (transparency) (passage) (entrance) (access) (exit) (going out) (trustworthiness) (protection) (safety) (defense) (shelter). The genitive of possession indicates Jesus' ownership of people. All this function to reveal that Jesus provides entrance to salvation - theologically speaking. The nature of salvation which he provides is the giving of abundant, quality life.

#### **4.1.2.3 Jesus as Good Shepherd lays down his life for the sheep (10:11-13)**

In the event of danger, the Good Shepherd lays down his life for the sheep. The giving of his life is the ultimate sign of his care and compassion.

#### **4.1.2.4 Jesus the Good Shepherd's relationship to those who belong to him - whether they are from historical Israel or not (10:14-16)**

The social unity created by the Shepherd is more important than the care for individuals. The Good Shepherd's care for the individual believer is embedded in the corporate unity of Jesus, the believers (those who hear/see/know spiritually) and the Father. However, the individual is not excluded. S/he finds his/her unity with the Shepherd through the corporate unity of the mutual knowledge which exists between the Father, Jesus and the individual(s) as well as the Father and Jesus' ownership of the individual and the flock. The mutuality of knowledge about the fact that Jesus lays down his life for the sheep creates the unity. This mutuality is then taken further in Jesus' universalizing statements in 10:16. This universalizing embeds those outside the group and not belonging to the group - but who will be brought in - in the corporate complex of the knowledge of Jesus' death shared by the Father, himself as well as the believers. Christologically speaking, both the individual, the mutuality and unity as well as the globalizing of the 'flock' are all embedded in the knowledge that Jesus lays down his life for the sheep (10:15).

#### **4.1.2.5 Jesus' main act as Good Shepherd is to lay down his life for the sheep in accordance with the commandment of the Father (10:17-18).**

Central to this theme is that Jesus has control over his destiny as determined by the divine initiative. His obedience is then an obedience which defies the activities of Judas and his opposition which would plot and bring about his death. The theme of the divine initiative runs throughout John and is the main determining factor of the christology of John.

#### **4.1.2.6 Discipleship**

Discipleship is especially developed through the references to the spiritual following, hearing, knowing and seeing of who Jesus in reality is. These metaphors are used to denote belief or faith in Jesus the Good Shepherd. The spiritual relationship with Jesus is of an individual nature - he calls by name. There also exists an element of trust between Jesus and the sheep as well as total dependence on him for salvation. However, this individuality is embedded in the corporate identity created by the mutual knowledge between Father, Jesus himself as well as the believers. Following Jesus as Good Shepherd and being part of the spiritual Israel might include the death of the believer - as in the case of Peter. However, if the minister of the word does this in and while serving the flock, even this death and suffering will form part of the love of God for his covenant people as indicated in John 21.

## **4.2 THE CHRISTOLOGY OF JOHN 10:1-18 AND THE GOSPEL AS A WHOLE**

Since the listener to John's Gospel already has the knowledge revealed about Jesus through the various titles and his activities and discourses recounted earlier in the narrative, the christology of John 10:1-18 is informed by all this information. However, the study of the intertextuality between John 10:1-18 and the rest of John revealed that there exists thematic relationships between John 10:1-18 and the rest of the Gospel which inform the christology of John 10 more closely. I have researched the elements which draw the christological elements in the rest of the Gospel into the domain of the Shepherd parable in the previous chapter. These are the voice of the Shepherd, the hearing of the sheep, the relationship of ownership between the shepherd and the sheep, the sheep's following of the shepherd and the sheep's knowing of the

voice of the shepherd. Eight main points can be made on the basis of this research.

#### 4.2.1 Jesus as Shepherd-king

In 18:37, Jesus' kingship as well as his 'testifying to the truth' constitute the purpose of his birth and the reason why he 'came into the world'. The ambiguity in this verse draws both his nature (being king) as well as his activities ('testifying to the truth') together. The following, *πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς* relates his followers to the truth and through equivalence, to Jesus as king - those who are also out of the truth listen to his voice as the voice of the king of truth. To be 'out of the truth' is in the larger context of the Gospel as a whole equivalent to be 'from God' (8:47). This is evident because one that is 'from God' hears 'the words of God'. This also makes the 'words of God' (8:47) equivalent to 'my voice' (18:37). If one is out of the truth, from God and hears the words of God as well as listens to Jesus' voice, then one is God-fearing, does his will and can be sure that God hears one also pastorally speaking (cf 9:31). Jesus' kingship is further grounded in 1:49 where 'Son of God' and 'King of Israel' are equated (cf 12:13 also where Jesus comes in the name of God and is the king of Israel, the covenant people) and in 19:19 where Pilate's inscription, *Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων*, is not altered despite an alternative suggestion by 'the Jews'. One can then say that Jesus is the Shepherd-king of spiritual or covenant Israel if viewed from the perspective of John 10.

#### 4.2.2 The Shepherd-king as Son of God and Son of man

The life which is in Jesus and the life which Jesus gives is the same as the life which is in the Father. This links up with Jesus being both Son of God and Son of man. It is as *Son of God* that he has and gives the life. Those who have done good receive this life and will hear the voice of the Son of God for the purpose of resurrection of life. Judgment is related to the activity of Jesus as *Son of man*. Judgment - his activity as Son of man - involves those who have done evil. Those who have done evil will hear his voice to the resurrection of condemnation. The conclusion which can be drawn here is as follows: in the life of goodness in this world as well as in the resurrection of life, believers will encounter Jesus as Son of God (and King). In the life of evil in this world as well as in the resurrection of condemnation, non-

believers will encounter the Son of man.

#### 4.2.3 The Shepherd-king as the incarnated λόγος

The relationship of ownership between Jesus as Shepherd and the spiritual Israel is grounded in the incarnation. The use of ἴδια both as adjective and noun emphasizes the personal relationship between the Shepherd and the sheep. ἴδια is also used in 1:11 where it denotes both the historical Israel and the group of people delimited through the narrational ideology. On story level, it may just refer to the ethnic nation, Israel. On narrational level, it refers to the spiritual or real Israel, i.e. the Israel which is ἐκ τῆς ἀληθείας and ἐκ τοῦ θεοῦ and which is equated with the sheep in the parable in John 10. This link between the prologue and John 10 also infuses the nature of the Shepherd with what is said about the λόγος. The relationship of ownership between Jesus as Shepherd and the spiritual Israel is grounded in the incarnation. Therefore, the Shepherd is also the incarnated λόγος.

#### 4.2.4 The Shepherd-king as the saviour of the world

The knowing of the voice of the Shepherd in John 10 is to know and share the knowledge that Jesus has about God, himself, from where he is, his mission and the foreknowledge of his fate, and how all this link up with the divine will as pointed out above. This knowledge which the listener progressively acquires in the listening to the reading of the narrative is contrasted with the non-understanding of characters in the narrative. This has the function of moving the listener into the domain of accepting what is revealed as well as revealing that the accepting of this and the life according to this knowledge will bring about conflict with Jesus' opponents in the narrative. In 4:42, the motifs of 'hearing', 'knowing' and 'being saviour of the world' are all linked. All these are equivalent to the hearing (on the narrational level) of the shepherd's voice in 10:4. The phrase, 'saviour of the world' in 4:42 is found in the mouths of the Samaritan crowds. That this universal statement is made in John by those who were traditionally excluded from Judaism links up - i.e. through the idea of the knowing of the shepherd's voice in John 10 - with the universal statement by Jesus in John 10:16. So, we may conclude that the Good Shepherd is 'the saviour of the world' universally speaking - i.e. if we take it together with 4:42 as explained.

#### 4.2.5 The Shepherd-king as the realization of the covenant promises

To know the voice of the Shepherd in John 10 is - i.e. in the narrative as a whole - to know from where or who Jesus is, i.e. that he is from the Father, speaks the words that he has seen with the Father (12:49f), is to believe and accept him as Shepherd. He is the Shepherd who is the representative of the Father (7:28,29; 8:14-19,37f,55). Those who do not accept this, do not know either Jesus or the Father. Even if they claim to be the descendants of Abraham (8:56) - i.e. they belong to the covenant people - they do not belong to the covenant people if they reject Jesus. Jesus is then the Shepherd who fulfils the promises that God made to Abraham. The Good Shepherd, therefore, is the realization of the covenant promises God made to Abraham.

#### 4.2.6 The Shepherd-king as the giver of covenant and spiritual life

The pasture or abundant life that the Shepherd gives in John 10 relates to the eating of the flesh of the Son of man and the drinking of his blood in 6:53-64. This represents the participation in the eucharist. To do this is to participate and to believe (6:64) in the true food and drink of the words which are spirit and life (6:63). In the context of the reference to the desert trek of Israel (6:58), this signifies the participation in the fulfilled covenant as brought about by the Son of man who ascended to where he was before. In this context, the Good Shepherd gives covenant life which is also the life of the Spirit.

#### 4.2.7 Jesus is the Shepherd-king in whom people can believe

In the same way that the Son of man is the one whom can be regarded as merely another human being or as the one whom a person may believe in (6:64) to be the one appointed by God for judgment, the Shepherd, likewise evokes a response of belief or rejection (10:19-21).

#### 4.2.8 The metaphoric interpretation of the shepherd discourse

On each of the occasions that the elements of John's christology as it links up with John 10 are revealed throughout John, the listener encounters a conflict between the knowledge that is revealed through the Jesus character and by the narrator's commentary on the one hand and

character who do not understand, who do not want to believe or who oppose Jesus. The opposition to Jesus as Good Shepherd is explicitly stated in the narrator's commentary in John 10:19-21. Apart from confirming and grounding the knowledge of the listener, this device also has the function of excluding the characters who act in this manner from the Johannine community. The significance is that all the characters and the views, knowledge and practices they represent are excluded from the covenant community of the true spiritual Israel as it realizes itself in the Johannine community and by implication by the universal spiritual 'Israel'. Therefore, on each point, the christology of John or in each moment of the revelation of who Jesus is, the listener is confronted with a choice: to follow the Shepherd and the practices he represents or to follow the various characters and the practices they represent, e.g. the thief/robber, hireling, 'the Jews', 'the Pharisees', and the regime represented by Pilate. This element is especially important when we now proceed to discuss the interaction between John 10 and Jeremiah 23:1-8 and Ezekiel 34:1-6.

### **4.3 THE CHRISTOLOGY OF JOHN 10:1-18, THE GOSPEL AS A WHOLE AND ITS INTERACTION WITH JEREMIAH 23:1-8 AND EZEKIEL 34:1-6**

#### **4.3.1 The christology of the Shepherd discourse**

The main points made about the christology of John related to the shepherd discourse include the following: the Shepherd represents (care) (closeness) (ownership) (transparency) (normal relationship) (conserving unity of the flock/bringing together) (feeding sheep and tending them or providing for their well-being) (preserving/protecting/defending behaviour concerning the sheep and the flock); as door, the Shepherd is (transparent), provide (passage) (entrance) (access) (exit) (going out) (protection) (safety) (defense) (shelter), is (trustworthy), gives abundant life and in the event of danger, the Shepherd lays down his life for the sheep. The mutuality of knowledge about the fact that Jesus the Shepherd lays down his life for the sheep creates the unity of the universal flock or covenant community. Central to these issues is that Jesus has control over his destiny as determined by the divine initiative.

### 4.3.2 The christology of John

All these elements present in John 10 are grounded in the eight elements of the christology explicated above. These can be summarized as follows: Jesus as incarnated *λόγος* is the Shepherd-king of spiritual or covenant Israel. As Shepherd-king, he is also the saviour of the world universally speaking and gives covenant life which is also the life of the Spirit. As such, Jesus as Shepherd-king is the realization of the covenant promises God made to Abraham and creates unity in the covenant community (which has universal dimensions). In the life of goodness in this world as well as in the resurrection of life, believers will encounter Jesus as Son of God (and king). In the life of evil in this world as well as in the resurrection of condemnation, non-believers will encounter the judgment of the Son of man.

### 4.3.3 John's christology in conflict

In the context of John 10 as well as in the interaction of John 10 with the whole narrative, the christology of John is contrasted with the thief/robber, hireling, 'the Jews', 'the Pharisees', and the regime represented by Pilate. These characters and character complexes represent activities which are contrasted with the activities of Jesus as Good Shepherd as well as with his relationship with the covenant or spiritual Israel. The activities and semantic features have been described as (non-care) (distance) (non-ownership) (deviancy) (relationship of exploitation) (not conserving unity of the flock) (scattering of the flock) (no feeding and tending or provision for the well-being of the sheep) (no preserving/protecting/defending behaviour concerning the sheep and the flock) in the context of the relationship between the one acting as a thief and robber and the sheep/flock. In the context of the relationship between the hireling and the sheep, the following semantic features have been identified: (deviancy) (do not provide passage/entrance/access into the covenant community) (is not trustworthy) (do not provide protection) (do not provide safety) (do not defend but exploit) (do not provide covenant life). In the event of danger, the hireling flees because he does not own the sheep. There is also no mutually shared knowledge which people can trust and which can form a universal corporate body of believers. All this information reveals that these characters do not participate in, represent or continue the divine initiative.

In this context, discipleship is impossible because the person belonging to the covenant people of the spiritual Israel would not follow, hear, know and see the true realities of life and the spirit in these characters. This is so because none of the characteristics of care, compassion, giving of life, etc. are present with these characters - not for the individual and also not for the flock.

#### 4.3.4 The function of the Shepherd in Jeremiah 23:1-8

Jeremiah 23 is aimed against the political leadership of Judah and more specifically the kings who have forsaken the covenant and its socio-pastoral demands. The main criticism is that the kings rebelled against יהוה and that they destroyed, scattered and drove away the covenant community of Israel instead of tending them in accordance with the covenant and ownership of Israel by יהוה. These covenant demands comprise: in 21:12 to execute justice and to deliver the robbed ones from the hand of the oppressor; in 22:3 that the king should do justice and righteousness and deliver him who is robbed out of the hand of the oppressor, nor do wrong, nor do violence to the stranger, the fatherless or the widow and not to shed innocent blood. These typical socio-pastoral covenant demands are the demands that the kings and political leadership had to fulfill. Instead, they have exploited the covenant community socially and economically. The social and economic exploitation by the political leadership is thematized in 22:13 as the practicing and living of unrighteousness, injustice and the use of another's labour without payment. Instead, they enriched themselves through dishonest gain, the shedding of innocent blood and the practicing of oppression and violence.

Jeremiah announces salvation for Israel in this situation of exploitation by the kings and political leadership. This includes the gathering of the remnant and the bringing back of the flock (to Israel after the exile) by יהוה. The result is that Israel will again experience prosperity - an indication that God is with them. In this situation, the promise is that יהוה will set up shepherds who will tend the flock, with the result that the flock will 'fear no more, nor be terrified; nor will they be missing' (anything). The promise of these shepherds will find fulfillment in the righteous Davidic branch which יהוה will raise in the last days. This last messianic section forms the conclusion of the complex dealing with the threat against the kings. It is

especially verses 5 and 6 that deals with the righteous Davidic branch which יהוה 'will raise in the last days, that provide the positive aspects of this shepherd or king. He will act and reign wisely, and he shall do justice and righteousness in the earth. This will result in the salvation of Judah and in the fact that Israel shall dwell safely. His name, יהוה צדקנו, contrasts with the unjust and unrighteous acts of the kings. It also functions as the label which comprehensively draws together the acts expected of a king and true shepherd of the covenant people. This will happen after the exile. The exile is however necessary in so far as this 'punishment' has the purpose to bring the flock back to יהוה and to restore the covenant people of Israel through the return of the remnant.

#### 4.3.5 The function of the shepherd in Ezekiel 34:1-6

Instead of 'feeding' the flock, the shepherds of Israel fed themselves. It is evident in the context of Ezekiel 34 that this feeding or nourishment refers to both the material and socio-religious well-being of the covenant people. The critique of the shepherds includes criticism because of both neglect and active exploitation for their own benefit. The result is that the covenant community is the object of the exploitation by the shepherds who eat the fat, clothe themselves with the wool and sacrifice the fat ones, i.e. Israel is exploited for nourishment, clothing and religious practices by the kings and political leadership. Instead of 'feeding' the flock, i.e. making the weak strong, healing the sick, binding up the broken, bringing back the banished or those excluded from the flock and seeking the lost, the kings exploit the flock. Instead of care, the shepherds 'rule with force and harshness'. These activities leave Israel without a shepherd, make them an object of exploitation by others and result in a scattering of the flock. In this situation of being scattered, none has searched for the flock.

The salvation by God comprises the facts that he will search, rescue, gather and bring back the flock, feed them with good pasture, seek the lost, bring back the strayed, bind up the injured, strengthen the weak and judge those who functioned as the exploiters (34:11ff). He then announces that he will appoint a Davidic shepherd over Israel who will feed and care for them (34:23f), **וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְהֶן אֶת עֲבָדֵי דָוִד הוּא יִרְעֶה אֶתְכֶם וְהוּא יִהְיֶה לָהֶן לְרֹעֶה:** **וְאֲנִי יְהוָה אֶהְיֶה לָהֶם לְאֱלֹהִים וְעַבְדֵי דָוִד נָשִׂיא בְּתוֹכְכֶם אֲנִי יְהוָה דִּבַּרְתִּי:** This act includes a

covenant of peace, וְכִרְתִּי לָהֶם בְּרִית שְׁלוֹם, which will ensure prosperity (34:25-29). The chapter closes with the covenant formula, יְדַעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אַתֶּם וְהִמָּה עִמִּי בֵּית יִשְׂרָאֵל נְאֻם: אֲדַנְי יְהוָה: וְאַתֶּן צֹאנִי צֹאן מִרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם נְאֻם אֲדַנְי יְהוָה: in 34:30f.

#### 4.3.6 The interaction between the christology of John 10:1-18, the Gospel as a whole, Jeremiah 23:1-8 and Ezekiel 34:1-6

In Jeremiah 23:1-8 as well as in Ezekiel 34:1-6, the metaphor, 'shepherd' denotes a king, kings or corporately speaking, the political leadership of Israel. The narrational ideologies of these two texts therefore include the element of political leadership required by the covenant community. In accordance with the general conception of political leadership and rule of the time, this notion of political leadership does not exclude economic, socio-pastoral and religious functions of the king. These functions had to be practiced by the kings in covenant responsibility to יהוה. One may say that their response to יהוה had to manifest in their pastoral or shepherd-like behaviour towards the covenant community of Israel. To be a shepherd-king, then, was to practice covenant justice and covenant righteousness towards and on behalf of the covenant community or 'flock'. However, the kings did not do this. Since the main critique against the kings was that their rule 'destroyed' and 'scattered' the covenant community, we may infer that the primary demand of the covenant-rule of the shepherd was to serve the unity and oneness of the covenant community through activities which are metaphorically described as making the weak strong, healing the sick, binding up the broken, bringing back the banished or those excluded from the flock and seeking the lost - an explication of the metaphor of 'feeding' the flock.

Instead of tending covenant Israel in accordance with the covenant and ownership of Israel by יהוה, the shepherds rebelled against God and the covenant, ruled with force and harshness, did not do justice and righteousness, did not deliver him who is robbed out of the hand of the oppressor, did wrong, practiced violence to the stranger, the fatherless and the widow and shed innocent blood. Their social and economic exploitation is described as the use of another's labour without payment and the enriching of themselves through dishonest gain and the practicing of oppression and violence. This left Israel without a shepherd and made them an object of

exploitation by others and resulted in a scattering of the flock. In this situation of being scattered, none has searched for the flock. The promise of restoration has the restoring of the covenant community as aim.

If we allow Jeremiah 23:1-8 and Ezekiel 34:1-6 to interact with the christology of John 10 as it was interpreted in terms of the Gospel as a whole above, then we can draw six conclusions concerning this interaction with John 10:1-18.

**4.3.6.1** The root presupposition underlying John 10:1-18 is that covenant Israel is without a shepherd. That is why God provided for the ultimate Shepherd, Jesus who is the incarnated *λόγος*, the Shepherd-king or Son of God and the Son of man. This, we may infer, is true of both the *historical* time of Jesus, the *ecclesiological* time of the Johannine community as well as any subsequent situation. The basis, the ground and the ultimate reason for the coming of Jesus as Shepherd-king is therefore based in the shepherdless situation in which covenant or the spiritual Israel of God finds itself. We may therefore conclude that the divine will of sending Jesus as well as Jesus' total obedience to the divine will are founded in God's pastoral concern for his people.

**4.3.6.2** This pastoral concern is most lucidly portrayed in Jesus' signs in John. The changing of water into wine symbolizes the replacing of the old order with the new order - inaugurated by the Shepherd-king - which promises new life from above; the healing of the official's son, with the new life and eternal water - provided by the Shepherd-king - which provide eternal spiritual life; the healing of the sick man, with the new life which the Son of God or Shepherd-king gives; the feeding of the five thousand with the true bread - provided by the Shepherd-king - which gives eternal spiritual life; the healing of the blind man with the true sight, hearing and knowledge of the abundant life which God gives through the Shepherd-king; the raising of Lazarus with the eternal life after death which the Shepherd-king gives. The individual events of the signs here, therefore, signify both the Shepherd-king's individual care for people in specific circumstances as well as the Shepherd-king's pastoral concerns as portrayed by the narrational ideology in its universal dimensions. The Shepherd-king, there-

fore is the ultimate and final Shepherd who fills the gap of the shepherdless situation in which covenant Israel finds itself.

**4.3.6.3** As the Shepherd who fills the gap of the shepherdless situation through his pastoral signs, the Johannine Jesus is the ultimate fulfillment of the promise of the Davidic branch in Jeremiah 23 and Ezekiel 34. The Shepherd-king is the ultimate Shepherd who provides ultimate pasture, feeding and abundant life or as the Old Testament texts explicated it metaphorically, he makes the weak strong, heals the sick, binds up the broken, brings back those excluded from the flock and seeks the lost.

**4.3.6.4** Covenant Israel is incontrovertibly expanded to include people from other nations and not only from ethnic Israel. In this sense, this expansion of God's love cuts through historical Israel, through ecclesiological Israel as well as through the universal Israel to include those who believe, in the one flock. The unity of the flock is grounded in the knowledge which the Father, Jesus the Shepherd-king as well as 'his own' all share, namely *καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων* (10:15c) ... *οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου* (10:18).

**4.3.6.5** Jesus is the universal Shepherd-king of the covenant or spiritual Israel because he is the incarnated *λόγος*. In the words of Reinhartz, the shepherd discourse, therefore, is grounded in the universal cosmological tale. God's pastoral concern both for his people but even more importantly, for his cosmos, therefore, finds expression in the *λόγος* that became flesh. The ultimate sign of God's universal pastoral concern is therefore grounded in the *λόγος* that tabernacled in the world to manifest God's glory and love to the individual, the corporate ecclesiological as well as the universal to save the world, the corporate body of believers and the individual. The ultimate realization of this act of salvation is found in the glorious death of the Shepherd-king on the cross - crucified by his own, i.e. ethnically speaking. This is the ultimate sign of establishing unity and peace in contrast to those who cause and bring about the scattering of the sheep through their neglect of the covenant community

and their exploitive behaviour.

**4.3.6.6** Even though Jesus is crucified for political reasons and for being 'a king' (18:37), his universalized pastoral kingship dissolves the ties with political kingship as expected from the kings ruling covenant Israel in the Old Testament once and for all. Jesus did in no way whatsoever expected a political kingship or even a restoration of covenant kingship which had both political and socio-pastoral responsibilities. This is especially evident in John 6:15. In the context of Roman oppression and the secondary rule of Jewish governance agencies, the covenant people was not cared for socially and economically by 'the Jews' and 'the Pharisees'. As Shepherd-king, Jesus did not aspire to universal political power - i.e. to overthrow the Roman or Jewish political powers. What he aspired to and established, is the universal rule of the universal covenant community. His kingship is grounded in the incarnation and in his responsibility and obedience to the command of God. It is as ultimate Shepherd-king that he establishes a new order, a new life and a new covenant. This covenant can rightly be described as the 'covenant of peace', the **בְּרִית שְׁלוֹמ**. That is also why Jesus emphasizes in John 14:27, *Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν* οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω and in 16:33, *ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον*. All these references to peace in John refer to the time after the departure of the Shepherd and is grounded in his act of conquering the world. The new covenant of peace, therefore has brought about a new unity in the universalized community of covenant Israel.

**4.3.6.7** The question of how this interpretation of John 10 may be used in our contemporary society has already become clear. If we use it metaphorically in all possible circumstances - in the same way that Jeremiah and Ezekiel was applied to different kings of the time and not to one or two in particular - then, the message of the universal unity of the covenant community and the universal covenant of peace of which it forms part have to be established in our own circumstances metaphorically. According to such an approach, anybody who then acts towards the sheep, the flock of the Lord or the covenant community in

a fashion similar to the kings of Israel and Judah, the thief/robber or the hireling in John, is excluded from the narrational discourse of the Gospel according to John. Anybody acting in terms of the shepherd discourse and Jesus' activities, acts within the contours drawn by the narrational ideology. If one acts in accordance with it, one continues in the same vein as the incarnated  $\lambda\acute{o}\gamma\omicron\varsigma$ , the Shepherd-king. Jesus is the only one who can claim to have done it as fulfillment of the promises of the messianic Shepherd-king which would come. We do it in obedience to the commandment to serve the flock of God.

#### 4.4 CONCLUSION

I have concentrated on the explication of the christology of John 10:1-18, the christology of John 10:1-18 and the Gospel as a whole and the christology of John 10:1-18, the Gospel as a whole and its interaction with Jeremiah 23:1-8 and Ezekiel 34:1-6 in this chapter. Since the last section forms the main point of this whole dissertation, the major conclusions can be summarized as follows:

*First*, as Shepherd-king of covenant or spiritual Israel, Jesus fulfills all the pastoral requirements as promised and expected by and for the shepherdless covenant people of Israel. Jesus does this in accordance with the divine will of God because the covenant community belongs to God.

*Second*, Jesus' signs and discourses in John provide theological content to the pastoral acts and concerns of the Shepherd-king.

*Third*, as Shepherd-king, Jesus provides real pasture in accordance with the prophetic and divine expectations of the coming of a Davidic branch.

*Fourth*, the pastoral activities of the Shepherd-king expands covenant Israel incontrovertibly to include people from other nations into the unitary social group of the universal covenant or spiritual Israel.

*Fifth*, Jesus' claim to be the universal Shepherd-king of the universal covenant or spiritual Israel is grounded in him being the incarnated λόγος.

*Sixth*, the Shepherd-king's kingship is socio-pastoral and not political. Its aim is to establish the universal covenant of peace which brings about a new unity in the universalized community of covenant Israel.

*Finally*, the significance of Jesus' vocation as Shepherd-king can be used in our contemporary society through a process of metaphorization.

In the final chapter of this dissertation, I draw a few lines of what the understanding of the shepherd discourse means in our own situation of conflict, separation and disunity.

## CHAPTER 5

### JOHN 10:1-18 AND THE CHRISTOLOGY OF JOHN IN THE LOCAL CONTEXT

#### 5.0 INTRODUCTION

We have seen that the Old Testament texts as well as John 10 function in a context of the 'shepherdlessness' of the covenant community of God. As the climax of the pastoral christology of John, John 10 presents us with the ultimate figure of the shepherd who answers to the needs of the shepherdless covenant community. Therefore, the shepherd discourse has significance in a situation where the church of God is shepherdless and where the believing community is scattered.

After a brief explication of the notion of 'contextualization as metaphoric practice' as developed by Smit (1991), I provide such a contextualization for the local believing community. The basic procedure is that I take the situation of the 'shepherdlessness of the covenant community' as the universal context in terms of which John 10 has significance. I then identify a few elements of the 'shepherdlessness' of the believing community in the greater Durban area where I serve as minister. These elements remain questions. These are some of the questions which churches, church organizations and ministers have to address if we want to give expression to the significance of the christology of John as it manifests itself in John 10 and its interactions with the Gospel as a whole and Jeremiah 23 and Ezekiel 34.

#### 5.1. CONTEXTUALISATION AS METAPHORIC PRACTICE

In his articles, Smit (1991:1ff & 1991:17ff) uses the interaction view of metaphor theory to analogically describe the procedures of the contextualization of a text. Since metaphor can be defined as a word in counter-determining context, this definition and the procedures accompanying it can be used to define and describe contextualisation. The process of contextualization can then be defined as the use of a text in counter-determining context. The basic theory underlying this definition and which Smit explicates more fully in his dissertation

(cf Smit [1995]), is three-fold.

### **5.1.1 The tension between text and contemporary context**

The unconventional contextual use of the text creates a tension between the text and the contemporary context which can be explained in terms of the decontextualization and the recontextualization of the text.

### **5.1.2 The interaction between text and contemporary context**

In the same way that metaphor theory explicates the interaction between vehicle and tenor, the interaction between text and contemporary context (or discourse) or the practice of contextualization functions as contextual filter which selects, emphasizes, suppresses and organizes features of the text by implying statements about it that normally apply to the contemporary context. Viewed from the perspective of the text, one can state that the contextualization also selects, emphasizes, suppresses and organizes features of the contemporary context or discourse by implying statements about it that normally apply to the text in its conventional or original context or discourse.

### **5.1.3 The political, ethical and pastoral facets of contextualization**

As a practice, the use of metaphor as well as the contextualization have socio-political significance because it is determined by the discourse or discursive interests of the reader or contextualizer. This point has to be qualified. Smit ([1995]) points out that the political aspect of contextualization as practice will always be subject to the 'other's' experience of the revelation of the divine will in that context. This might be better, different, more comprehensive or worse. Smit ([1995]) points out that 'how' this happens, is through the process of dialogue with the 'other'. This has to happen in terms of two requirements. *First*, the contextualizer contextualizes in the full consciousness that all contextualization has to be done as part of the confession that human understanding of the divine will remains refractory and is ultimately subject to the judgment of the eschatological Son of man. *Second*, any contextualization must be an expression of the main ethical requirement of the Christian gospel, i.e. it must answer to the question whether it continues and manifests the pastoral aspect (which does most definitely

not exclude material well-being) of the good news of the glorious death of the Son of God. Therefore, all contextualizations will have to meet the pastoral question of whether it serves the needs of the shepherdless.

## 5.2 THE SHEPHERDLESSNESS OF THE LOCAL COVENANT COMMUNITY

There are especially five facets of the contextualization of the texts researched and their interaction with our local community which have to be addressed. These include the experience of being scattered or the non-unity among believers, the possibility that churches, church organizations or ministers/pastors do not serve the covenant community but exploit it, the experience of shepherdlessness by believers as well as the material, social and spiritual needs of believers.

The shepherdlessness of the covenant communities in Jeremiah, Ezekiel and John was described in terms of the experience of being scattered, of being the object on which the kings and the leaders 'fed' socially, economically and religiously speaking and of being without pastoral care. The question in our context is to honestly ask whether and to what degree we have a similar situation. I raise a few very general questions.

*First*, the disunity among churches, church organizations and individuals who claim to be ministers of the Word of God but attempt to function on their own and without the interaction with other churches cause a breaking up of the covenant community of God. The question which has to be asked is whether this does not result in confusion, misunderstanding and lostness concerning the gospel message among many believers.

*Second*, since it is possible that some of these churches, church organizations and individuals do not have the aim to serve the unity and the care for the covenant community, the question has to be asked honestly of whether some of these are not actively busy exploiting the believers.

*Third*, as we are emerging from the ravages of Apartheid which influenced our history, society, and even the unity of the church of God, the question is what the areas are where the church can make positive and constructive contributions towards the healing and restoration which has to take place in the spheres of education, family life, relations in the workplace, etc.

*Fourth*, since the covenant community is universal in scope and purpose, the question has to be asked as to what extent and how the universality of the one covenant community can be given expression in our local situation.

*Fifth*, the churches' care has to manifest in terms of the care for both the individual as well as the corporate body of believers. How this requirement has to be met in terms of the vast material and spiritual needs of people has to be planned and executed together with as many churches as possible.

### 5.3 CONCLUSION

The understanding and acceptance of Jesus as the Shepherd-king in our own context place demands before us. These demands have to be addressed by churches. Churches will have to give material and organizational expression to these demands if we want to enrich our ministry as shepherds or become shepherds who continue the work of the Shepherd-king. To do this, we have to take responsibility for the flock of God and give material expression to the covenant of peace. It manifested once and for all in the Shepherd-king from Nazareth. The quest is not any more to understand who he is, from where he is or what his demands are. The quest is how to give material expression to the covenant of peace here and now. The covenant of peace was established when he tabernacled amongst humans and humanity saw his glory. We have to make the spiritual truth of the abundant life that he brought, a reality in our material and physical existence. This has to be done in line with the gift of the covenant of peace brought about by God through the incarnation, life, ministry, death and resurrection of the Shepherd-king, Jesus the Son of God and the Son of man.

## CONCLUSION

## THE SHEPHERD DISCOURSE OF JOHN 10

**Introduction**

In this dissertation I addressed the topic, *The shepherd discourse of John 10* in five steps. I addressed the *History of research: John 10:1-18*, the *Theoretically-founded Exegesis explained from John 10:1-18*, the *Theoretically-founded Exegesis of John 10:1-18*, *John 10:1-18 and the christology of John* and *John 10:1-18 and the christology of John in the local context*.

**Chapter 1**

In the chapter on the *History of research of John 10:1-18*, I basically followed the edited version by Beutler and Fortna (1991) of some of the papers read at the 1985 (Trondheim - Norway) and 1986 (Atlanta - Georgia) conferences of the *Studiorum Novi Testamenti Societas*. I traced some of their arguments to some of the sources that the contributors to these conferences went into dialogue with. I also added some of my own sources and material.

I concluded that, except for Busse's text-critical choice in John 10:7, I basically accept his arguments related to the unity of the narrative, the function of John 10 in the narrative as a whole and the significance of the parable in John 10. Even though I did not disagree with the view that John 10:1-5 must be regarded as a parable, I went further by stating that the parable can be regarded as a conventional story about the relationship between a shepherd and sheep, i.e. if it is abstracted from the narrative whole. This is an important first step in parable research. The next step, obviously, is to related the parable again after its abstraction to the greater narrative whole. I illustrated this approach in chapter 3 where I related the parable to the gospel as a whole as well as to John 10:1-18.

I further accepted Busse's views on the question about the appropriate context for the interpretation of the relationship between the legitimate and illegitimate shepherd, the salvation-historical framework of the gospel and Jesus' consciousness of his mission and his one-ness with the Father. These issues were also further developed through the use of Theoretically-

founded Exegesis in Chapter 3 and as they relate to the christology of John in Chapter 4.

In response to *Beutler's* very comprehensive study, I concluded that the shepherd metaphor is virtually exclusively used in the Old Testament as a reference to יהוה or the promised Davidic branch. This fact was worked out a little more in Chapters 3 and 4.

Even though I did not work with *Turner's* coverage of the history of religions origin of the shepherd discourse, it revealed that semantic features related to the shepherd metaphor in other religions are also related to the use of the metaphor in the Bible.

My response to *Painter's* allegorical reading of the parable, was to show in Chapters 3 and 4 that John 10:7-18 does not have to be reduced to a one-dimensional ecclesiological allegorical reading. John 10:7-18 are in fact abstractions from the parable and all the elements addressed in these verses do not have to match each and every element of the parable. His approach can not account for the universal claims that we traced in John 16.

My response to *Sabbe* was that he discounts the historical elements of John and John's independent relationship with the tradition. In this instance I accept Smalley's proposals. Even though he does provide some speculative arguments with regard to some of the traditional 'Questions of introduction' to John, Martin Hengel's recently published *The Johannine Question*, corroborates this view.

As far as *Du Rand's* very lucid explication of the syntactic and narrative elements of John 9 through 10 is concerned, I pointed out that this is in fact a very comprehensive approach accounting for both the unity and narrative explication of the text.

I basically accepted *Thyen's* arguments with regard to the literary unity of John, the multiple interpretation theory, the nature of the Johannine group, the historical situation of John, the unity and relationships of John 10 with the rest of the gospel and the internal organization and interpretation of John 10. I pointed out that I disagree with his endorsing of the Synoptic

dependence theory.

## Chapter 2

In the chapter on *Theoretically-founded Exegesis explained from John 10:1-18*, I provided a brief overview of the theory that was used. Even though the theory was more elaborate than used, the broader theoretical description provided the theoretical discourse context for the concepts which were used interpretively. Some of the concepts not used can be utilized in further research (cf last paragraph).

## Chapter 3

The chapter on the *Theoretically-founded Exegesis of John 10:1-18* is the main exegetical chapter. Here, I addressed the structure of John and the interaction of John 10:1-18 with the Gospel as a whole, a Theoretically-founded explication of the shepherd parable, the shepherd parable and its intertextual engagement with the Gospel as a whole, the abstractions from and further elaborations of the shepherd parable in John 10:7-18, a theoretically-founded analysis of Jeremiah 23:1-8 and Ezekiel 34:1-6 and a comparison of Jeremiah 23:1-8 and Ezekiel 34:1-6 with John 10:1-18. I drew three preliminary conclusions from this research, *first*, in both Jeremiah and Ezekiel, the shepherd-metaphor was used to denote kings. If this element is used in John 10 to describe the christology of the whole Gospel, then the main pastoral element which must be used if the significance of the shepherd-metaphor is determined *in* John 10 and in the *interaction* between John 10 and the Gospel as whole, is that of Jesus' kingship, especially his activity as 'Shepherd-king'.

*Second*, since the texts from Jeremiah, Ezekiel and John all drew on the historically-specific conventions concerning shepherding, the description of the christology of John 10 must be based on those elements which were abstracted from the conventional level of the parables and metaphorized in terms of the narrational ideology.

*Third*, I argued that John 10 - as in the cases of Jeremiah 23 and Ezekiel 34 - can not be limited to one particular ecclesiological or allegorical perspective. The narrational ideology

which plays a role in John 10 must be interpreted in terms of the narrational ideology of the Gospel as a whole.

The other information uncovered in this chapter was further summarized and used in chapter 4.

#### Chapter 4

I addressed the theme of *John 10:1-18 and the christology of John* in this chapter. I attempted to describe the christology of John 10:1-18, the christology of John 10:1-18 and the Gospel as a whole and the christology of John 10:1-18, the Gospel as a whole and its inter-action with Jeremiah 23:1-8 and Ezekiel 34:1-6. My main conclusions were that:

*First*, as Shepherd-king of covenant or spiritual Israel, Jesus fulfills all the pastoral requirements as promised and expected by and for the shepherdless covenant people of Israel. Jesus does this in accordance with the divine will of God because the covenant community belongs to God.

*Second*, Jesus' signs and discourses in John provide theological content to the pastoral acts and concerns of the Shepherd-king.

*Third*, as Shepherd-king, Jesus provides real pasture in accordance with the prophetic and divine expectations of the coming of a Davidic branch.

*Fourth*, the pastoral activities of the Shepherd-king expands covenant Israel incontrovertibly to include people from other nations into the unitary social group of the universal covenant or spiritual Israel.

*Fifth*, Jesus' claim to be the universal Shepherd-king of the universal covenant or spiritual Israel is grounded in him being the incarnated λόγος.

*Sixth*, the Shepherd-king's kingship is socio-pastoral and not political. Its aim is to establish

the universal covenant of peace which brings about a new unity in the universalized community of covenant Israel.

## Chapter 5

In this chapter, I identified some questions related to *John 10:1-18 and the christology of John in the local context*. After briefly describing the notion of 'Contextualization as metaphoric practice' as developed by Smit, I identified the 'shepherdlessness of the local covenant community' as a horizon which can be regarded as a broad common denominator in Jeremiah 23:1-8, Ezekiel 34:1-6, John 10:1-18 and the current situation of the local church. I then concluded with five questions related to

- \* the disunity among churches,
- \* the possibility that some church officials are not actively busy exploiting the believers,
- \* the quest for healing and restoration in the post-Apartheid era which has to take place in the spheres of education, family life, relations in the workplace, etc.
- \* the question of how and to what extent the universality of the one covenant community can be given expression in our local situation,
- \* and finally how the churches' care has to manifest in terms of the care for both the individual as well as the corporate body of believers as it is embedded in the Shepherd-king christology of the Shepherd discourse.

## Further research

In many respects, this dissertation is only a beginning. The question of the *unity of John* can be further elaborated on with the help of Speech-act Theory. The *christology* of the shepherd discourse may be further enriched by a more comprehensive study of the interrelationship between John 10 and the other Old Testament texts (i.e. in addition to Jeremiah 23:1-8 and

Ezekiel 34:1-6) where the shepherd metaphor appears. The *relationship between the shepherd metaphor and the older strata of the Gnostic writings* which have their origin in the Jewish wisdom traditions can also be researched. Another avenue of research is *the relationship of the uses of the shepherd metaphor in the various socio-political horizons of the Old and New Testament*. The ultimate task of these approaches should be to come to *a comprehensive Pastoral Biblical Christology* which includes not only theological elements but also social, political and economic frames of reference and action.

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## SUMMARY

In this dissertation I addressed the topic, *The shepherd discourse of John 10* in five steps. I addressed the History of research: John 10:1-18, Theoretically-founded Exegesis explained from John 10:1-18, the Theoretically-founded Exegesis of John 10:1-18, John 10:1-18 and the christology of John and John 10:1-18 and the christology of John in the local context. After a comprehensive overview of the history of research as it pertains to John 9:1-10:42, I furnished a Theoretically-founded explication of the shepherd discourse as it interacts with the whole Gospel of John, Jeremiah 23:1-8 and Ezekiel 23:1-6. I then proceeded to provide an overview of the christology of John 10 and concluded with some questions directed to the local covenant community (church).

My main findings were that the basic common horizon underlying John 10:1-18, Jeremiah 23:1-8 and Ezekiel 23:1-6 is that of the 'shepherdlessness' of the covenant community of God and that the basic christology which addresses these situations is a pastoral christology that presents Jesus as the Shepherd-king of covenant or spiritual Israel.