

**The Gospel According to John, Chapter 9, Westcott-Hort Greek Text,
Interlinear English – G.T.Emery**

The Sixth Sign

The Healing of a Man Blind From Birth

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

And as he is passing by he saw a man blind from birth.¹

**2 καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ὁρβί, τίς ἤμαρτεν, οὗτος ἢ οἱ
and asked him the disciples of him saying; Rabbi, who sinned, this one, or the
γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ;**

parents of him that blind he should be born?

**3 ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἀλλ’ ἵνα φανερωθῇ τὰ
Answered Jesus; Neither this one sinned nor the parents of him but that might be manifested the
ἔργα τοῦ θεοῦ ἐν αὐτῷ.**

works of God in him.

**4 ἡμᾶς δεῖ ἔργάζεσθαι τὰ ἔργα τοῦ πέμψαντος με ἔως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε
Us it behoves² to work the works of the having sent me while day it is; comes night when
οὐδεὶς δύναται ἔργάζεσθαι.**

no one is able to work.

5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

While³ in the world I should be,⁴ light I am of the world.

**6 ταῦτα εἰπὼν ἔπιτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέθηκεν
These things having spoken he spat on the ground⁵ and made clay out of the spittle and spread on⁶
αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὄφθαλμοὺς**

of it the clay upon the eyes

**7 καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἐρμηνεύεται
and said to him; Go away wash in the pool of Siloam which is translated
ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν βλέπων.**

He having been sent. He went away therefore and washed and he came seeing.

The Neighbours of the Blind Man – Their Reaction

**8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· οὐχ
The then neighbours and the seeing him the before that a beggar he was said; Not
οὗτος ἐστιν ὁ καθήμενος καὶ προσαιτῶν;
this one is the is sitting and is begging?**

**9 ἄλλοι ἔλεγον ὅτι οὗτος ἐστιν, ἄλλοι ἔλεγον· οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος
Others said that this one he is, others said; No, but like to him he is. That one
ἔλεγεν ὅτι ἐγώ εἰμι.**

said that I I am.

10 ἔλεγον οὖν αὐτῷ· πῶς [οὗν] ἡνεάχθησαν σου οἱ ὄφθαλμοί;

They said therefore to him; How [then] were opened of you the eyes?

**11 ἀπεκρίθη ἐκεῖνος· ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μου
Answered that one; The man the being called Jesus clay he made and spread on of me
τοὺς ὄφθαλμοὺς καὶ εἶπεν μοι ὅτι ὕπαγε εἰς τὸν Σιλωάμ καὶ νίψαι· ἀπελθὼν οὖν καὶ
the eyes and he said to me that go away into the Siloam and wash; having gone therefore and**

1 γενετή, ḥs, n.f. birth – only here in the NT.

2 ἐμὲ δεῖ - 'me it behoves' – C. Sinaiticus, C. Alexandrinus, C. Eph. Rescriptus, Textus Receptus.

3 Better than 'when'

4 Subjunctive of εἰμι

5 χαμαὶ, adv. - on or to the ground – a Johannine word – here and 18:6.

6 ἐπιχρίω, v. smear or spread on, Aorist, Active, Indicative, - a Johannine word – here and 9:11

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νιψάμενος ἀνέβλεψα.

having washed I saw again.

12 καὶ εἶπαν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα.

And they said to him; Where is that one? He says; Not I have known.

The Pharisees Investigate the Healing on the Sabbath

13 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν πότε τυφλόν.

They guide him unto the Pharisees the formerly blind.

14 ἦν δὲ σάββατον ἐν ᾧ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς

It was but a sabbath in which day the clay made the Jesus and opened of him the ὄφθαλμούς.
eyes.

15 πάλιν οὖν ἤρωτῶν αὐτὸν καὶ οἱ Φαρισαῖοι· πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν
Again, therefore, were questioning him also the Pharisees; how he recovered sight. He and said
αὐτοῖς· πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὄφθαλμούς καὶ ἐνιψάμην καὶ βλέπω.

to them; Clay he laid on of me upon the eyes and I washed and I do see.

16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὐκ ἐστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ
Said therefore out of the Pharisees certain; Not is this one from God the man, because the
σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς
Sabbath not he does observe. Others [but] said; How is able a man sinful
τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
such signs to make? And a dissension was among them.

17 λέγουσιν οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἡνέῳξεν σου τοὺς
They say therefore to the blind again; What you say concerning him, because he opened of you the
ὄφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν.

eyes? He and said that a prophet he is.

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἔως ὅτου
Not did believe therefore the Jews concerning him that he was blind and recovered sight until *while*⁷
ἔφωνησαν τοὺς γονεῖς αὐτοῦ τοῦ αοναβλέψαντος
they called the parents of him of the having recovered sight

19 καὶ ἤρωτησαν αὐτοὺς λέγοντες· οὗτος ἐστιν ὁ νίδιος ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς
and they questioned them saying; This one is the son of you, whom you say that blind
ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

he was born? How then he sees now?

20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἴδαμεν ὅτι οὗτος ἐστιν ὁ νίδιος ἡμῶν καὶ
Answered therefore the parents of him and said; We have known that this one is the son of us and
ὅτι τυφλὸς ἐγεννήθη·

that blind he was born;

21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν ἃ τίς ἤνοιξεν αὐτοῦ τοὺς ὄφθαλμούς ἡμεῖς οὐκ οἴδαμεν·
how but now he sees not we have known or who opened of him the eyes we not have known;
αὐτὸν ἐρωτήσατε, ἥλικιαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

him question you, age⁸ he has, he concerning himself will speak.

22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο

These things said the parents of him because they were afraid of the Jews; already for had arranged together
οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται.

the Jews that if anyone him should declare openly Messiah, expelled from synagogue⁹ he would be.

7 ἔως ὅτου – is a fixed expression meaning 'until' - ὅτου – the genitive singular, masculine and neuter of ὄστις, which means 'while' or 'until' - it occurs six times in the NT but is never translated separately.

8 Thirteen years and a day.

9 ἀποσυνάγωγος, ov, adj. banished from synagogue, excommunicated – a Johannine word – here & 12:42, 16:2. It is a word that has not been found in the LXX or any secular literature.

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

Because of this the parents of him said that; Age he has, him you question.

24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· δός δόξαν
They called therefore the man second time who was blind and they said to him; Give glory

τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.

the to God; we we have known that this one the man sinful he is.

25 ἀπεκρίθη οὖν· ἐκεῖνος εἰ ἀμαρτωλός ἐστιν οὐκ οἴδα· ἐν οἴδα ὅτι τυφλὸς
He answered therefore; That one if sinful he is not I have known; One (thing) I have known that blind

ὢν ἄρτι βλέπω.

being now I see.

26 εἶπον οὖν αὐτῷ· τί ἐποίησεν σοι; πῶς ἥνοιξεν σου τοὺς ὄφθαλμούς;

They said therefore to him; What did he to you? How opened he of you the eyes?

27 ἀπεκρίθη αὐτοῖς· εἶπον ύμιν ἥδη καὶ οὐκ ἤκουσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ
He answered them; I told you already and not you heard; why again you wish to hear? Not also

ἡμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

you wish of him disciples to become?

28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ μαθητὴς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν

And they railed at him and said; You a disciple are of that one, we but of the of Moses are
μαθηταί.

disciples;

29 ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεὸς, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστιν.

we have known that Moses has spoken the God, this (one) but not we have known whence he is.

30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γάρ τὸ θαυμαστόν ἐστιν, ὅτι ἡμεῖς
Answered the man and said to them; In this for the wonderful thing is, that you
οὐκ οἴδατε πόθεν ἐστιν καὶ ἥνοιξεν μου τοὺς ὄφθαλμούς.

not have known whence he is and he opened of me the eyes!

31 οἴδαμεν ὅτι ὁ θεὸς ἀμαρτωλῶν οὐκ ἀκούει. ἀλλ' ἐάν τις θεοσεβὴς ἦν καὶ τὸ θέλημα

We have known that the God sinners not does he hear. But if anyone god-fearing¹⁰ is and the will
αὐτοῦ ποιῆται τούτου ἀκούει.

of Him he should do of this one He hears.

32 ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη ὅτι ἥνεῳξεν τις ὄφθαλμούς τυφλοῦ γεγεννημένου·

Out of the age not was it heard that opened anyone eyes of blind having been born;

33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἡδύνατο ποιεῖν οὐδέν.

if not was this one from God not he could to do nothing.

34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς;

They answered and said to him; In sins you were born completely and you teach us?

καὶ ἐξέβαλον αὐτὸν ἔξω.

And they threw out him outside.

Belief in the Son of Man

35 Ἡκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εύρων αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν
Heard Jesus that they threw out him outside and having found him he said; You believe in the
νίδιον τοῦ ἀνθρώπου;

Son of the Man?

36 ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν]· καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

Answered that one and said¹¹; And who is he, sir, that I may believe in him?

37 εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστιν.

Said to him the Jesus; Indeed you have seen him and the speaking with you that one is he.

38 ὁ δὲ ἔφη· πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

He and said; I believe, sir, and he worshipped him.

10 θεοσεβὴς, ἐσ, adj. - god-fearing, devout. Only here in the NT.

11 In most major MSS, but there are a number of variants.

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The Guilt of the Pharisees

39 Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγώ εἰς τὸν κόσμον τούτον ἤλθον, ἵνα οἱ μὴ βλέποντες
βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
And said the Jesus; For judgment I into the world this came, that the not seeing
may see and the seeing blind may become.

40 Ἄκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς
τυφλοὶ ἐσμεν;
Heard [some] of the Pharisees these things the with him being and they said to him; Not also we
blind are?

41 εἶπεν αὐτοῖς [ό] Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἀν εἴχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι·
Said to them the Jesus; If blind you were, not would having had sin; now but you say that;
βλέπομεν, ή ἀμαρτία ὑμῶν μένει.
We see, the sin of you remains.