

The Gospel According to John - Chapter 10

¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος¹ διὰ τῆς θύρας² εἰς τὴν αὐλήν³ τῶν προβάτων ἀλλ' ἀναβαίνων ἀλλαχόθεν⁴ ἐκεῖνος κλέπτης⁵ ἐστὶν καὶ ληστής·⁶ ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν⁷ ἐστὶν τῶν προβάτων. ³ τούτῳ ὁ θυρωρὸς⁸ ἀνοίγει⁹ καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ¹⁰ κατ' ὄνομα καὶ ἐξάγει αὐτά. ⁴ ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν¹¹ αὐτῶν πορεύεται καὶ τὰ πρόβατα¹² αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν¹³ τὴν φωνὴν αὐτοῦ· ⁵ ἀλλοτριῶ¹⁴ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτριῶν τὴν φωνήν. ⁶ Ταύτην τὴν παροιμίαν¹⁵ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

⁷ Εἶπεν οὖν πάλιν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι ἤλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν¹⁶ εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ¹⁷ καὶ ἀπολέσῃ·¹⁸ ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν¹⁹ ἔχωσιν.

¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν²⁰ αὐτοῦ τίθησιν²¹ ὑπὲρ τῶν προβάτων· ¹² ὁ μισθωτὸς²² καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια,

¹ εἰσερχομαι (BDAG) to enter, enter in

² θύρα, ας, ἡ (BDAG) door, doorway

³ αὐλή, ῆς, ἡ (BDAG) enclosed space, courtyard, farm

⁴ ἀλλαχόθεν (BDAG) from another place - note the typical use of -θεν to indicate "from" somewhere.

⁵ κλέπτης, ου, ὁ (BDAG) a thief

⁶ ληστής, οῦ, ὁ (BDAG) a robber, highwayman, insurrectionist

⁷ ποιμὴν, ἑνος, ὁ (BDAG) a shepherd, guardian

⁸ θυρωρὸς, οῦ ὁ or ἡ (BDAG) a gatekeeper, doorkeeper

⁹ ἀνοίγω (BDAG) to open (rather irregular, but this is a predictable form)

¹⁰ present tense, epsilon contract verb

¹¹ ἔμπροσθεν (BDAG) in front of

¹² Notice the plural can be used as a collective singular.

¹³ Often this term refers to seeing, but here the context suggests knowing.

¹⁴ ἀλλότριος, ἰα, ον (BDAG) pertaining to another one

¹⁵ παροιμία, ας, ἡ (BDAG) a proverb, maxim, saying

¹⁶ νομή, ῆς, ἡ (BDAG) pasturage, or a spreading of something as sheep in a pasture.

¹⁷ θύω (BDAG) to slaughter, esp. as a sacrifice.

¹⁸ ἀπόλλυμι, ἀπολέσω, ἀπόλωσα (BDAG) to kill

¹⁹ περισσός, ῆ, ὄν (BDAG) extraordinary, abundant

²⁰ ψυχὴ, ῆς, ἡ (BDAG) Difficult to translate, but including ideas of soul, life, a living being, or that which makes one alive.

²¹ τίθημι (BDAG) to lay down. Highly irregular verb, here a pres. act. ind. 3 S.

²² μισθωτός (BDAG) in Christian literature only used as a substantive, though technically an adjective of three terminations. Hired hand.

θεωρεῖ τὸν λύκον²³ ἐρχόμενον καὶ ἀφήσιν²⁴ τὰ πρόβατα καὶ φεύγει — καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει²⁵ — ¹³ ὅτι μισθωτός ἐστιν καὶ οὐ μέλει²⁶ αὐτῷ περὶ τῶν προβάτων.

¹⁴ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ, ¹⁵ καθὼς γινώσκει με ὁ πατὴρ καὶ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἐστὶν ἐκ τῆς ἀλλῆς ταύτης· κάκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη,²⁷ εἷς ποιμὴν.

¹⁷ Διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω²⁸ αὐτήν. ¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι²⁹ αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

¹⁹ Σχίσμα πάλιν ἐγένετο ἐν³⁰ τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται.³¹ τί αὐτοῦ ἀκούετε; ²¹ ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἐστὶν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξει;

²² Ἐγένετο τότε τὰ ἐγκαίνια³² ἐν τοῖς Ἱεροσολύμοις,³³ χειμῶν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ³⁴ τοῦ Σολομῶνος. ²⁴ ἐκύκλωσαν³⁵ οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε³⁶ τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ χριστός, εἰπέ ἡμῖν παρρησίᾳ. ²⁵ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ²⁶ ἀλλ' ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι, ²⁸ καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἀρπάσει

²³ λύκος, ου, ὁ (BDAG) a wolf, metaphorically a vicious person.

²⁴ ἀφήμι (BDAG) to let go, send away, leave. Irregular verb, this is Pres. Act. Ind. 3 S.

²⁵ σκορπίζω (BDAG) to scatter, disperse

²⁶ μέλει third pers. sing. of μέλω, used impersonally and personally (BDAG) it is a concern (w/gen. of thing and dat. of respect)

²⁷ ποίμνη, ης, ἡ (BDAG) a flock

²⁸ Notice the aorist subjunctive with ἵνα.

²⁹ Again, the aorist, probably of theological significance.

³⁰ Recall that ἐν often signifies "within a group" or "in the midst of" a group.

³¹ μαίνομαι (BDAG) to be mad, out of one's mind

³² ἐγκαίνια, ἰων, τά (BDAG) festival of rededication, Hanukkah and Feast of Lights

³³ As with many city names, Jerusalem is grammatically a plural though it refers to only one place.

³⁴ στοά, ᾶς, ἡ (BDAG) a roofed colonnade, portico

³⁵ κυκλόω fut. κυκλώσω; 1 aor. ἐκύκλωσα (BDAG) to circle around

³⁶ cf. (BDAG) ἕως ποτε as a prepositional phrase "how long?" The questioners want to know when Jesus will unveil the mystery of whether he is the Christ or not.

τις αὐτὰ ἐκ τῆς χειρός μου. ²⁹ ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς. ³⁰ ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

³¹ Ἐβάστασαν³⁷ πάλιν λίθους³⁸ οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ³³ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. ³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· θεοί³⁹ ἐστε; ³⁵ εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφή, ³⁶ ὃν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι; ³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· ³⁸ εἰ δὲ ποιῶ, κἂν⁴⁰ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ. ³⁹ Ἐζήτουν οὖν αὐτόν πάλιν πιάσαι,⁴¹ καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

⁴⁰ Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. ⁴¹ καὶ πολλοὶ ἦλθον πρὸς αὐτόν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου⁴² ἀληθῆ ἦν. ⁴² καὶ πολλοὶ ἐπίστευσαν εἰς αὐτόν ἐκεῖ.

(BDAG) Danker, Frederick W., Walter Bauer, and William F. Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.

Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

Smyth, Herbert Weir. *A Greek Grammar for Colleges*. New York: American Book Company, 1920.

³⁷ βαστάζω (BDAG) to take up, pick up

³⁸ We recall that at this time in history there was an ongoing temple remodeling effort, so building materials such as ready-cut stones were likely present in the temple courts.

³⁹ When used in the plural, and particularly without an article, the word can easily refer to beings bearing great power or a divine nature. This would appear to be Jesus' interpretation of the quotation from Psalm 82:6.

⁴⁰ Here with the ἄν, "Why would you not believe me?" The condition assumes that in fact they don't believe Jesus, hence their move to stone him.

⁴¹ πιάζω (BDAG) to grasp, seize, arrest

⁴² "about this one" i.e., "about me [Jesus]"