

The Gospel According to John, Chapter 10, Greek Text – Westcott-Hort
Interlinear English – G.T.Emery

The Shepherd and His Flock

The Parable of the Sheepfold

ΙΟ

Ἄμήν ἀμήν λέγω ὑμιν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν

προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἔστιν καὶ ληστής·
sheep but climbing up by some other way² that one a pilferer is and a robber;³

2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἔστιν τῶν προβάτων.
the but entering through the door (the) shepherd⁴ he is of the sheep.

3 τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια
To this the doorkeeper⁵ opens and the sheep the voice of him hears and the own
πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἔξαγει αὐτά.
sheep he calls by name and leads out them.

4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ
When the own all he throws out, before them he goes and the sheep him
ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ.
follows, because they have known the voice of him;

5 ἀλλοτρίω δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν
a stranger but certainly not they will follow, but will run away from him, because not they have known
τῶν ἀλλοτρίων τὴν φωνὴν.
of the strangers the voice.

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν
This the proverb⁶ told to them the Jesus; those but not knew what things they were
ἃ ἐλάλει αὐτοῖς.
which he was saying to them.

Jesus the Good Shepherd

7 Εἶπεν οὖν πάλιν [ό] Ἰησοῦς· ἀμήν ἀμήν λέγω ὑμῖν· ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
Said therefore again [the] Jesus; Truly truly I say to you; I I am the door of the sheep.

8 πάντες ὅσοι ἥλθον πρὸ ἐμοῦ κλέπται εἰσιν καὶ λησταί, ἀλλ’ οὐκ ἥκουσαν αὐτῶν τὰ
All whosoever came before me pilferers are and robbers, but not did hear them the
πρόβατα.
sheep.

9 ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται
I I am the door; through me if anyone should enter he will be saved and he will come in
καὶ ἐξελεύσεται καὶ νομὴν εύρήσει.
and go out and pasture⁷ he will find.

10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἥλθον ἵνα ζωὴν
The pilferer not he comes except that he may pilfer and kill and destroy; I I came that life

1 αὐλὴ ἡς, n.f. - an enclosure – a courtyard; court of a palace; house, fold. - from Homeric times an uncovered, enclosed area around a house in which were stables. Then also an uncovered enclosure within a substantial building; also the house or palace.

2 ἀλλαχόθεν, adv. at another place, by another way, - only here in the NT.

3 Οbediah 5a – Εἰ κλέπται εἰσῆλθον πρὸς σὲ, ἡ λησταὶ νικτός, – 'If pilferers came unto you, or robbers by night'

4 Not 'a shepherd' – an example of a definite predicative nominative preceding the verb.

5 θυπωρός, οῦ, n. m. & f. doorkeeper, porter, here and Mk. 13:34; Jn. 18:16,17.

6 παροιμία, ας, n.f. parable, figure of speech, proverb – here and 1625, 29; 2 Pet. 2:22.

7 νομὴ, ἡς, n.f. pasture; fodder – here and 2 Tim. 2:17.

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ἔχωσιν καὶ περισσὸν ἔχωσιν.

they may have and exceeding abundantly they may have.

11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλός τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν

I I am the shepherd the good. The shepherd the good the life of him lays down for sake of the προβάτων.
sheep;

12 ὁ μισθωτὸς καὶ οὐκ ὁν ποιμήν, οὐκ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον the hireling⁸ and not being a shepherd, of whom not is the sheep own, he beholds the wolf ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει - καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει coming and forsakes the sheep and runs away – and the wolf carries off them and he scatters

-13 ὅτι μισθωτός ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

- because a hireling he is and not it is of concern to him about the sheep.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσι με τὰ ἐμά,

I I am the shepherd the good and I know the mine and know⁹ me the mine,

15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι just as knows me the Father and I I know the Father, and the life of me I lay down ὑπὲρ τῶν προβάτων.

for sake of the sheep.

16 καὶ ἄλλὰ πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ And other sheep I have which not is out of the fold this; they also it behoves me to bring and τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.

the voice of me they will hear, and will become one flock, one shepherd.

17 Διὰ τοῦτο με ὁ πατὴρ ἀγαπᾷ ὅτι ἔγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

Through this me the Father loves because I lay down the life of me, that again I may take it.

18 οὐδεὶς ἥρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἔγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἔξουσίαν ἔχω

No one took it from me, but I I lay down it from myself. Authority I have θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ to lay down it, and authority I have again to take it; this the command I received from τοῦ πατρός μου.

the Father of me.

The Response of the Jews

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

Dissension again became among the Jews because of the words these.

20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

Were saying but many out of them; A demon he has and he rants; why him you hear?

21 ἄλλοι ἔλεγον· ταῦτα τὰ ὥρματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται

Others were saying; These the sayings not is of a demoniac; not a demon is able τυφλῶν ὄφθαλμοὺς ἀνοίξαι;
of blind eyes to open?

Jesus at the Feast of Dedication

22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, χειμῶν ἦν,

It came to pass then the Dedication¹⁰ in the Jerusalem, winter it was,

23 καὶ περιεπάτει [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

and was walking the Jesus in the Temple in the porch of the of Solomon.

8 μισθωτός, οὐ, n.m. hireling, labourer. here and 13; Mk. 1:20.

9 John does not always use a singular verb with a neuter plural subject.

10 ἐγκαίνια, ᾧ, n.n. Jewish Feast of Dedication, Hanukkah, - only here in the NT. The festival took place on the 25th of Chislev (about the middle of our December) and lasted 8 days. It celebrated the reconsecration of the Temple in 64 BC by Judas Maccabaeus after the Temple had been polluted by Antiochus Epiphanes.

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24 ἐκύκλωσαν οὗν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἔως πότε τὴν ψυχὴν ἡμῶν
Encircled therefore him the Jews and said to him; Until when the life (soul) of us
αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπον ἡμῖν παρρησίᾳ.
you lift up?¹¹ If you are the Christ, tell us frankly.

25 ἀπεκρίθη αὐτοῖς [ό] Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ
Answered them the Jesus; I told you and not do you believe; the works which I I do in the
ὄνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·
name of the Father of me these testify concerning me;

26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν.
but you not do believe, because not are out of the sheep the of me.

[καθὼς εἶπον ὑμῖν]
[as I said to you]¹².

27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτὰ καὶ
The sheep the my the voice of me hear, and I know them and
ἀκολουθοῦσιν μοι,
they follow me,

28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰώνα καὶ οὐχ
and I give to them life eternal and certainly not should they perish into the age and not
ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.
shall carry off anyone them out of the hand of me.

29 ὁ πατήρ μου ὃ δέδωκεν μοι πάντων μεῖζον ἔστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς
The Father of me who has given to me all greater is, and no one is able to carry off out of the
χειρὸς τοῦ πατρός. [μου]
hand of the Father. [of me].¹³

30 ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν.
I and the Father are one.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.
Took up again stones the Jews that they might stone him.

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρός [μου].
Answered them the Jesus; Many works I showed you good from the Father [of me];¹⁴
διὰ ποιῶν αὐτῶν ἔργον ἐμὲ λιθάζετε;
because of which of them work me you stone?

33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ
Answered him the Jews; On account of a good work not do we stone you but on account of
βλασφημίας, καὶ ὅτι συ ἄνθρωπος ὃν ποιεῖς σεαυτὸν θεόν.
blasphemy, and because you a man being do make yourself God.

34 ἀπεκρίθη αὐτοῖς [ό] Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἔγὼ εἶπα·
Answered them [the] Jesus; Not is it having been written in the Law of you¹⁵ that I I said;
Θεοί ἔστε;
Gods you are?¹⁶

35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ
If those he called gods unto whom the word of the of God came, and not is able to be broken the
γραφή,
Scripture,

36 ὃν ὁ πατήρ ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι
whom the Father sanctified and sent into the world (do) you say that you blaspheme, because

11 Generally translated to mean 'hold in suspense'

12 Included in C. Alexandrinus & C. Bezae.

13 Included in C. Alexandrinus & C. Bezae.

14 Included in C. Sinaiticus^c; C. Alexandrinus.

15 Omitted from C. Sinaiticus^{*}; C. Bezae.

16 Psalm 82:6 a 'I -- I have said, `Gods ye [are]',

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εἶπον· οὐδὲς τοῦ θεοῦ εἰμι;

I said; Son of the of God I am?

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

If not I do the works of the Father of me, not you do believe me;

38 εἰ δὲ ποιῶ κανέμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ
if but I do even if me not you should believe, the works believe, that you may know and
γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ κάγω ἐν τῷ πατρί.

may understand¹⁷ that in me the Father and I in the Father

39 Ἐζήτουν [οὗν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

They were seeking [therefore] him again to apprehend, and he went forth out of the hand of them.

Jesus Retreats beyond the Jordan

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὃπου ἦν Ἰωάννης τὸ πρῶτον
And he went away again on farther side of the Jordan into the place were was John the first

βαπτίζων καὶ ἔμενεν ἐκεῖ.

was baptizing and remained there.

41 καὶ πολλοὶ ἡλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν,
And many came unto him and said that John indeed sign did nothing,

πάντα δὲ ὄσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

all things but as many as said John concerning this one true was.

42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

And many believed in him there.

Hannukkah

The festival of Dedication was established by Judas Maccabaeus after his recapture of the Temple from the Syrians. It is recorded in 1 Macc. 4:59

Καὶ ἔσρησεν Ἰουδαῖς καὶ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ ἐκκλησία Ἰσραὴλ, ἵνα ἀγωται αἱ
ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου ἐν τοῖς καιροῖς αὐτῶν ἐνιαυτὸν κατ' ἐνιαυτὸν
ἡμέρας ὀκτὼ, ἀπὸ τῆς πέμπτης καὶ εἰκάδος τοῦ μηνὸς Κασελεῦ, μετ' εὐφροσύνης καὶ
χαρᾶς.

And Judas and his brothers, and all the gathering of Israel decreed that the days of the dedication of the alter should be kept at the proper time each year, for eight days, from the twenty fifth day of the month of Casleu, with joy and gladness.

These number of days corresponds to that of the Feast of the Tabernacles which had not been kept during the occupation and the enforced Hellenization of the Jews. The Festival is also linked to the erection of the First and Second Temples. During these days there was to be no fasting and the Jews illuminated their homes and so the Festival is also called the Festival of Lights.



17 Some versions (C. Sinaiticus, C. Alexandrinus) have καὶ πιστεύσητε – 'and may believe' here.