

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 10

## KATA IOANNHN I'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 10:1–6

#### **The parable of the sheepfold: thief, shepherd, and gatekeeper**

Jesus opens with a solemn double-amen saying (1): whoever does not enter the sheepfold by the door but climbs in another way is a thief and robber (1). The one who enters by the door is the shepherd of the sheep; the gatekeeper opens for him and the sheep hear his voice, he calls his own sheep by name and leads them out (2–3). When he has brought out all his own, he goes before them and the sheep follow because they know his voice; a stranger they will not follow — they flee from him, for they do not know the voice of strangers (4–5). The narrator notes that the hearers did not understand what he was saying to them (6).

B · 10:7–10

#### **First ἐγώ εἰμι: I am the door**

Jesus restates with another double-amen: 'I am the door of the sheep' (7). All who came before him are thieves and robbers, and the sheep did not hear them (8). 'I am the door: if anyone enters through me he will be saved, and will go in and go out and find pasture' (9). The thief comes only to steal and kill and destroy; Jesus has come so that they may have life, and have it abundantly (10).

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C · 10:11–21

### **Second ἐγώ εἰμι: I am the good shepherd — his self-giving and the divided response**

Jesus declares 'I am the good shepherd; the good shepherd lays down his life for the sheep' (11). The hired hand, not the shepherd and not owning the sheep, sees the wolf coming and abandons the sheep and flees — and the wolf snatches and scatters them, because he is a hired hand and cares nothing for the sheep (12–13). 'I am the good shepherd, and I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep' (14–15). He has other sheep not of this fold who must be brought in, so there will be one flock, one shepherd (16). The Father loves him because he lays down his life in order to take it up again — no one takes it from him but he lays it down of himself (17–18). Again there is a division among the Judeans over these words: many say he has a demon and is insane; others say these are not the words of a demonized man (19–21).

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D · 10:22–31

### **The Feast of Dedication: 'I and the Father are one'**

It is winter and the Feast of Dedication in Jerusalem (22–23); the Judeans gather around Jesus in Solomon's Portico and ask plainly whether he is the Christ (24). Jesus replies that he has told them and they do not believe; the works he does in his Father's name bear witness (25). They are not his sheep — his sheep hear his voice, he knows them and they follow him, he gives them eternal life and they shall never perish, and no one can snatch them out of his hand (26–28). His Father, who gave them to him, is greater than all, and no one can snatch them out of the Father's hand (29). 'I and the Father are one' (30) — at which the Judeans take up stones to stone him (31).

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E · 10:32–39

### **The charge of blasphemy and Jesus' appeal to Scripture and works**

Jesus asks for which of his good works they stone him (32); they reply not for a good work but for blasphemy — because he, being a man, makes himself God (33). Jesus appeals to Psalm 82:6 — 'I said, you are gods' — arguing from the lesser to the greater: if Scripture called those to whom the word of God came 'gods' (and Scripture cannot be broken), how can they charge blasphemy against the one the Father sanctified and sent into the world for saying 'I am the Son of God' (34–36)? If he is not doing the Father's works, do not believe him; but if he is, believe the works, so that you may know and keep knowing that the Father is in him and he is in the Father (37–38). Again they try to arrest him, but he escapes their hands (39).

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F · 10:40–42

### **Withdrawal beyond the Jordan: many believe**

Jesus withdraws again beyond the Jordan to the place where John had been baptizing earlier and stays there (40). Many come to him and say: 'John performed no sign, but everything John said about this man was true' (41). And many believe in him there (42), forming an inclusio with the Gospel's opening scene at the Jordan.

1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής.

Truly, truly, I say to you, the one who does not enter the sheepfold by the door but climbs in some other way — that one is a thief and a robber.

**SOLEMN INTRODUCTION** Ἀμὴν ἀμὴν The double-amen formula, unique to the Fourth Gospel, introduces a weighty saying. The contrast between the door-entrant and the climber-in structures the whole allegory. The participial phrases εἰσερχόμενος and ἀναβαίνων are contrasted; ἐκεῖνος ('that one') is emphatic and distancing.

Ἀμὴν  
truly

*asseverative particle (first)*

ἀμὴν: Hebrew loanword affirming what follows; the double form is distinctively Johannine.

ἀμὴν  
truly

*asseverative particle (second)*

λέγω  
I say

Pres Act Indic 1 Sg · λέγω

*main verb (discourse formula)*

→ historical present

λέγω: 'say, declare'; the historical present lends immediacy.

ὑμῖν  
to you

Dative

*dative of indirect object*

ὁ  
the one

Nominative

*article (substantivizing)*

μὴ  
not

*negative particle (with participle)*

εἰσερχόμενος  
entering

Pres Mid Ptc Nom Sg Masc · εἰσερχομαι

*substantival participle (subject)*

→ progressive present

εἰσερχομαι: 'enter'; the door is the legitimate point of entry.

διὰ  
through

*preposition + genitive (means/route)*

**τῆς**

the

Genitive

article

**θύρας**

door

Genitive

object of *διά* (route)

θύρα: 'door, gate'; the key image; repeated in vv.2, 7, 9.

**εἰς**

into

preposition + accusative (direction)

**τὴν**

the

Accusative

article

**αὐλήν**

sheepfold

Accusative

direct object (goal of entry)

αὐλή: 'courtyard, sheepfold'; an enclosed area for keeping sheep.

**τῶν**

of the

Genitive

article

**προβάτων**

sheep

Genitive

genitive of content/possession

πρόβατον: 'sheep'; central metaphor of the discourse.

**ἀλλὰ**

but

adversative conjunction

**ἀναβαίνων**

climbing up

Pres Act Ptc Nom Sg Masc · ἀναβαίνω

substantival participle (contrasted subject)

→ progressive present

ἀναβαίνω: 'go up, climb'; implies scaling the wall illicitly.

**ἀλλαχόθεν**

from another place

adverb of place (manner of entry)

ἀλλαχόθεν: 'from elsewhere'; hapax in NT; marks the illegitimate route.

**ἐκεῖνος**

that one

Nominative

demonstrative pronoun (predicate subject)

**κλέπτης**

thief

Nominative

predicate nominative

κλέπτης: 'thief'; one who takes secretly; contrasted with ληστής.

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

**καὶ**

and

coordinating conjunction

**ληστής**

robber

Nominative

predicate nominative (second)

ληστής: 'robber, brigand'; one who takes by violence; the combination covers both stealth and force.

## 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἔστιν τῶν προβάτων.

But the one who enters by the door is the shepherd of the sheep.

**CONTRAST** **δὲ** The δὲ contrasts the legitimate entrant with the thief of v.1. The predicate ποιμὴν ('shepherd') is the key identity word; the genitive τῶν προβάτων marks ownership and responsibility.

**ὁ**

the one

Nominative

article (substantivizing)

**δὲ**

but

adversative/transitional conjunction

**εἰσερχόμενος**

entering

Pres Mid Ptc Nom Sg Masc · εἰσέρχομαι

substantival participle (subject)

→ progressive present

**διὰ**

through

preposition + genitive (means/route)

**τῆς**

the

Genitive

article

**θύρας**

door

Genitive

object of διὰ (route)

**ποιμὴν**

shepherd

Nominative

predicate nominative

ποιμὴν: 'shepherd'; OT backdrop includes Ps 23, Ezek 34 (the false shepherds vs. God the true shepherd).

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

**τῶν**

of the

Genitive

article

**προβάτων**

sheep

Genitive

genitive of possession/relationship

3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

The gatekeeper opens to this one, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

**ELABORATION** **καὶ** Three parallel present-tense actions describe the shepherd's legitimate entry: the gatekeeper opens, the sheep hear, and the shepherd calls by name and leads out. The phrase 'by name' (κατ' ὄνομα) implies personal knowledge; hearing (ἀκούει) is the key epistemological and relational verb in this discourse.

**τούτῳ**

to this one

Dative

*dative of indirect object (for/to him)*

**ὁ**

the

Nominative

*article*

**θυρωρὸς**

gatekeeper

Nominative

*subject*

θυρωρὸς: 'doorkeeper, gatekeeper'; the one who controls access; some identify this figure allegorically with the Holy Spirit or Moses.

**ἀνοίγει**

opens

Pres Act Indic 3 Sg · ἀνοίγω

*main verb*

→ **historical present**

ἀνοίγω: 'open'; the gatekeeper's authorization of the true shepherd.

**καὶ**

and

*coordinating conjunction*

**τὰ**

the

Nominative

*article*

**πρόβατα**

sheep

Nominative

*subject*

**τῆς**

the

Genitive

*article*

**φωνῆς**

voice

Genitive

*genitive object of ἀκούει*

φωνή: 'voice, sound'; the sheep's recognition of the shepherd's voice is the central epistemological motif.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**ἀκούει**

hears

Pres Act Indic 3 Sg · ἀκούω

*main verb*

→ **gnomic present**

ἀκούω + gen.: 'hear (and heed)'; with genitive object, the hearing is responsive.

**καὶ**

and

*coordinating conjunction*

<p><b>τὰ</b> the Accusative article</p>	<p><b>ἴδια</b> own Accusative attributive adjective ἴδιος: 'one's own'; marks personal ownership and belonging.</p>	<p><b>πρόβατα</b> sheep Accusative direct object of φωνεῖ</p>	<p><b>φωνεῖ</b> calls Pres Act Indic 3 Sg · φωνέω main verb → gnostic present φωνέω: 'call out to'; the shepherd addresses his sheep individually.</p>
<p><b>κατ'</b> by preposition + accusative (distributive)</p>	<p><b>ὄνομα</b> name Accusative object of κατὰ (manner) ὄνομα: 'name'; calling by name signifies intimate personal knowledge.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἐξάγει</b> leads out Pres Act Indic 3 Sg · ἐξάγω main verb → gnostic present ἐξάγω: 'lead out'; the shepherd goes first and the sheep follow from the fold.</p>
<p><b>αὐτά</b> them Accusative direct object</p>			

#### 4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

When he has brought out all his own, he goes before them, and the sheep follow him, because they know his voice.

TEMPORAL / EXPLANATORY **ὅταν** The ὅταν + aorist subjunctive (ἐκβάλῃ) marks a temporal condition. The shepherd leads from the front — ἔμπροσθεν αὐτῶν — and the sheep follow because they know (οἶδασιν, perfect of recognition) his voice. The knowledge-verb οἶδα grounds following in recognition.

ὅταν

when

temporal conjunction (+ subj.)

τὰ

the

Accusative

article

ἴδια

own

Accusative

attributive adjective

πάντα

all

Accusative

adjective (universal quantifier)

πᾶς: 'all'; every single sheep, none left behind.

ἐκβάλη

he has brought out

Aor Act Subj 3 Sg · ἐκβάλλω

verb in temporal clause (ὅταν + subj.)

→ constative aorist

ἐκβάλλω: 'lead out' (sometimes 'expel'); here the neutral sense of bringing the flock out of the fold.

ἔμπροσθεν

before/ahead of

improper preposition + genitive (place)

ἔμπροσθεν: 'in front of, ahead'; the shepherd leads from the front, unlike a drover.

αὐτῶν

them

Genitive

genitive object of ἔμπροσθεν

πορεύεται

he goes

Pres Mid Indic 3 Sg · πορεύομαι

main verb

→ gnomic present

πορεύομαι: 'go, travel'; the shepherd leads the way.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

πρόβατα

sheep

Nominative

subject

αὐτῷ

him

Dative

dative of advantage / accompaniment (follow him)

ἀκολουθεῖ

follows

Pres Act Indic 3 Sg · ἀκολουθέω

main verb

→ gnomic present

ἀκολουθέω + dat.: 'follow'; the discipleship verb in John as in the Synoptics.

ὅτι

because

causal conjunction

οἶδασιν

they know

Pf Act Indic 3 Pl · οἶδα

main verb (causal clause)

→ intensive perfect

οἶδα: 'know' (innate or settled knowledge); the perfect stresses the established, inward recognition of the voice.

τὴν

the

Accusative

article

## φωνήν

voice

Accusative

*direct object of οἶδασιν*

## αὐτοῦ

his

Genitive

*genitive of possession*

## 5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.

But a stranger they will by no means follow; rather they will flee from him, because they do not know the voice of strangers.

**CONTRAST** **δὲ** The contrast with v.4 is emphatic: οὐ μὴ + future is the strongest NT negation ('absolutely will not!'); then ἀλλὰ introduces the opposite action (flight). The repetition of ἄλλότριος frames the warning about false leaders.

## ἄλλοτρίῳ

a stranger

Dative

*dative object of ἀκολουθήσουσιν (fronted for emphasis)*

ἄλλότριος: 'belonging to another, foreign, stranger'; the opposite of ἴδιος ('one's own').

## δὲ

but

*adversative conjunction*

## οὐ

not

*negative particle (emphatic double negation with μὴ)*

## μὴ

not

*negative particle (double negation)*

## ἀκολουθήσουσιν

they will follow

Fut Act Indic 3 Pl · ἀκολουθέω

*main verb (under double negation)*

→ predictive future

## ἀλλὰ

but rather

*strong adversative conjunction*

## φεύξονται

they will flee

Fut Mid Indic 3 Pl · φεύγω

*main verb*

→ predictive future

φεύγω: 'flee'; the sheep's instinct to escape the unknown voice.

## ἀπ'

from

*preposition + genitive (separation)*

<p><b>αὐτοῦ</b> him Genitive <i>object of ἀπό (separation)</i></p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>οἶδασιν</b> they know Pf Act Indic 3 Pl · οἶδα <i>main verb (causal clause)</i> → <i>intensive perfect</i></p>
<p><b>τῶν</b> of the Genitive <i>article (with fronted genitive)</i></p>	<p><b>ἄλλοτρίων</b> strangers Genitive <i>genitive (possessive/attributive with φωνήν)</i></p>	<p><b>τήν</b> the Accusative <i>article</i></p>	<p><b>φωνήν</b> voice Accusative <i>direct object of οἶδασιν</i></p>

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

Jesus spoke this figure of speech to them, but they did not understand what he was saying to them.

NARRATIVE COMMENT / FAILURE TO UNDERSTAND **δὲ** The narrator uses παροιμία ('figure, proverb, dark saying') rather than παραβολή, John's characteristic term for enigmatic speech. The contrast (δὲ) between Jesus' speaking and the hearers' non-understanding (οὐκ ἔγνωσαν) is a Johannine theme of miscomprehension that prompts re-explanation.

<p><b>Ταύτην</b> this Accusative <i>demonstrative adjective (fronted for emphasis)</i></p>	<p><b>τήν</b> the Accusative <i>article</i></p>	<p><b>παροιμίαν</b> figure of speech Accusative <i>direct object of εἶπεν</i> παροιμία: 'proverb, figurative saying'; John's word for Jesus' dark or veiled speech (cf. 16:25, 29); different from Synoptic παραβολή.</p>	<p><b>εἶπεν</b> spoke Aor Act Indic 3 Sg · λέγω <i>main verb</i> → <i>constative aorist</i></p>
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<p><b>αὐτοῖς</b> to them Dative <i>dative of indirect object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i>   Ἰησοῦς: Jesus.</p>	<p><b>ἐκεῖνοι</b> those ones Nominative <i>demonstrative pronoun (subject, distancing)</i></p>
<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>ἔγνωσαν</b> they understood Aor Act Indic 3 Pl · γινώσκω <i>main verb</i> → constative aorist   γινώσκω: 'know, understand, recognize'; the aorist marks their total failure to grasp.</p>	<p><b>τίνα</b> what Nominative <i>interrogative pronoun (indirect question, subject)</i></p>
<p><b>ἦν</b> were Impf Act Indic 3 Sg · εἰμί <i>copula (indirect question)</i> → descriptive imperfect</p>	<p><b>ἃ</b> which things Accusative <i>relative pronoun (object of ἐλάλει)</i></p>	<p><b>ἐλάλει</b> he was saying Impf Act Indic 3 Sg · λαλέω <i>verb in indirect question (relative clause)</i> → progressive imperfect   λαλέω: 'speak'; the imperfect captures the ongoing discourse they failed to comprehend.</p>	<p><b>αὐτοῖς</b> to them Dative <i>dative of indirect object</i></p>

## 7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

| So Jesus said again, 'Truly, truly, I say to you, I am the door of the sheep.'

| INFERENCE / RESUMPTION **οὖν** The inferential οὖν + πάλιν signals a re-start prompted by the hearers' incomprehension. The solemn double-amen introduces the first of two ἐγὼ εἰμι (I am) sayings in this discourse. ἐγὼ εἰμι ἡ θύρα is a predicated 'I am' with the article — identifying Jesus as the door.

**Εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**οὖν**

therefore

*inferential/resumptive conjunction*

οὖν: inferential 'therefore' or resumptive 'then'; very frequent in John.

**πάλιν**

again

*adverb (repetition)*

πάλιν: 'again'; marks the re-explanation prompted by non-understanding.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

**Ἀμήν**

truly

*asseverative particle (first)*

**ἀμήν**

truly

*asseverative particle (second)*

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

*main verb (discourse formula)*

→ historical present

**ὕμῃν**

to you

Dative

*dative of indirect object*

**ὅτι**

that

*conjunction (introducing ἐγώ εἰμι)*

**ἐγώ**

I

Nominative

*subject pronoun (emphatic)*

ἐγώ: emphatic; the emphatic pronoun intensifies the ἐγώ εἰμι formula.

**εἰμι**

am

Pres Act Indic 1 Sg · εἰμί

*copulative verb (ἐγώ εἰμι formula)*

→ gnomic present

εἰμί: in the ἐγώ εἰμι sayings this combines predicated identification (with article + noun) and possibly an echo of the divine name (Exod 3:14 LXX).

**ἡ**

the

Nominative

*article*

**θύρα**

door

Nominative

*predicate nominative*

θύρα: 'door, gate'; Jesus is not the gatekeeper but the door itself — the sole means of access.

**τῶν**

of the

Genitive

*article*

**προβάτων**

sheep

Genitive

*genitive of relationship (door for the sheep)*

## 8 πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

All who came before me are thieves and robbers, but the sheep did not hear them.

CONTRAST / ELABORATION — The universal quantifier πάντες ὅσοι covers those who came apart from the divine commission (not OT prophets per se, but false leaders who bypassed the legitimate entrance). The sheep's non-hearing (οὐκ ἤκουσαν) echoes v.3's positive hearing of the true shepherd.

**πάντες**

all

Nominative

*subject (universal quantifier)*

παῖς: 'all'; the sweeping scope applies to those claiming unauthorized access.

**ὅσοι**

as many as

Nominative

*relative pronoun (restrictive)*

ὅσος: 'as many as, whoever'; quantitative relative pronoun.

**ἦλθον**

came

Aor Act Indic 3 Pl · ἔρχομαι

*verb in relative clause*

→ constative aorist

ἔρχομαι: 'come'; the aorist is historical.

**πρὸ**

before

*preposition + genitive (temporal)*

**ἐμοῦ**

me

Genitive

*genitive object of πρὸ (temporal reference)*

**κλέπται**

thieves

Nominative

*predicate nominative*

κλέπτης: 'thief'; echoes v.1.

**εἰσὶν**

are

Pres Act Indic 3 Pl · εἰμί

*copulative verb*

→ gnomic present

**καὶ**

and

*coordinating conjunction*

**λησταί**

robbers

Nominative

*predicate nominative (second)*

ληστής: 'robber'; echoes v.1.

**ἀλλ'**

but

*strong adversative conjunction*

**οὐκ**

not

*negative particle*

**ἤκουσαν**

heard

Aor Act Indic 3 Pl · ἀκούω

*main verb*

→ constative aorist

ἀκούω: 'hear, heed'; the sheep's discernment — they did not recognize or follow.

αὐτῶν

them

Genitive

genitive object of ἤκουσαν

τὰ

the

Nominative

article

πρόβατα

sheep

Nominative

subject

9 ἐγὼ εἰμι ἡ θύρα δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

I am the door; if anyone enters through me, he will be saved and will go in and go out and find pasture.

ELABORATION OF ἘΓΩ Εἶμι (POSITIVE APPLICATION) — The second occurrence of ἐγὼ εἰμι ἡ θύρα (without ὅτι). The conditional εἰσέλθῃ (aorist subjunctive) leads to three future main verbs — σωθήσεται, εἰσελεύσεται, ἐξελεύσεται — echoing the OT image of Israel going in and out under a good leader (Num 27:17; Ps 121:8). νομή ('pasture') completes the shepherd imagery.

ἐγὼ

I

Nominative

subject pronoun (emphatic)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (ἐγὼ εἰμι formula)

→ gnomic present

ἡ

the

Nominative

article

θύρα

door

Nominative

predicate nominative

θύρα: the exclusive access point; repeated from v.7.

δι'

through

preposition + genitive (means)

ἐμοῦ

me

Genitive

genitive object of διὰ (means)

ἐάν

if

conditional particle (third-class, + subj.)

τις

anyone

Nominative

indefinite pronoun (subject of conditional)

τις: 'anyone'; universal openness of the invitation.

## εἰσέλθη

enters

Aor Act Subj 3 Sg · εἰσέρχομαι

*verb in conditional clause (εάν + subj.)*

→ constative aorist

εἰσέρχομαι: 'enter'; entering by Jesus as the door.

## σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σώζω

*main verb (apodosis, first)*

→ predictive future

σώζω: 'save, deliver'; the passive implies divine agency; salvation is the first and overarching gift.

## καὶ

and

*coordinating conjunction*

## εἰσελεύσεται

will go in

Fut Mid Indic 3 Sg · εἰσέρχομαι

*main verb (apodosis, second)*

→ predictive future

## καὶ

and

*coordinating conjunction*

## ἐξελεύσεται

will go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (apodosis, third)*

→ predictive future

ἐξέρχομαι: 'go out'; the idiom 'going in and out' (Num 27:17; 1 Kgs 3:7) describes secure, free movement under a good leader.

## καὶ

and

*coordinating conjunction*

## νομήν

pasture

Accusative

*direct object of εὐρήσει*

νομή: 'pasture, grazing'; the provision of nourishment and life; a hapax in John.

## εὐρήσει

will find

Fut Act Indic 3 Sg · εὐρίσκω

*main verb (apodosis, fourth)*

→ predictive future

εὐρίσκω: 'find'; the sheep finds not just safety but abundant provision.

10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

The thief comes only to steal and kill and destroy; I came so that they may have life and have it abundantly.

CONTRAST (THIEF VS. JESUS) — A sharp antithesis: the thief's three infinitive-purpose clauses (steal, kill, destroy) are set against Jesus' single purpose clause (ἵνα ζωὴν ἔχωσιν). The adverbial περισσόν ('abundantly, in excess') is emphatic — not mere survival but overflowing life. This verse clinches the ἐγὼ εἰμι ἡ θύρα unit.

<p><b>ὁ</b> the Nominative article</p>	<p><b>κλέπτης</b> thief Nominative subject κλέπτης: 'thief'; resuming the thief/robber imagery of v.1.</p>	<p><b>οὐκ</b> not negative particle</p>	<p><b>ἔρχεται</b> comes Pres Mid Indic 3 Sg · ἔρχομαι main verb → gnomic present ἔρχομαι: 'come'; gnomic — a general truth about the thief's purpose.</p>
<p><b>εἰ</b> if conditional particle (in εἰ μὴ idiom)</p>	<p><b>μὴ</b> not negative (εἰ μὴ = 'except, only') εἰ μὴ: 'except, only'; the sole purpose of the thief's coming.</p>	<p><b>ἵνα</b> in order that purpose conjunction</p>	<p><b>κλέψῃ</b> he might steal Aor Act Subj 3 Sg · κλέπτω verb in purpose clause (first) → constative aorist κλέπτω: 'steal'; covert taking.</p>

καὶ  
and

*coordinating conjunction*

θύση  
kill

Aor Act Subj 3 Sg · θύω

*verb in purpose clause (second)*

→ constative aorist

θύω: primarily 'sacrifice, slaughter'; here used for violent killing of the flock.

καὶ  
and

*coordinating conjunction*

ἀπολέση  
destroy

Aor Act Subj 3 Sg · ἀπόλλυμι

*verb in purpose clause (third)*

→ constative aorist

ἀπόλλυμι: 'destroy, ruin'; the comprehensive destruction the thief aims at.

ἐγώ

I

Nominative

*subject pronoun (emphatic contrast)*

ἦλθον  
came

Aor Act Indic 1 Sg · ἔρχομαι

*main verb (mission statement)*

→ constative aorist

ἔρχομαι: 'come'; the incarnational mission-aorist (cf. 6:38).

ἵνα

so that

*purpose conjunction*

ζωήν

life

Accusative

*direct object of ἔχωσιν*

ζωή: 'life'; the characteristic Johannine term for eternal, divine life communicated through the Son.

ἔχωσιν

they might have

Pres Act Subj 3 Pl · ἔχω

*verb in purpose clause*

→ progressive present

ἔχω: 'have, hold'; the present subjunctive marks ongoing possession.

καὶ  
and

*coordinating conjunction*

περισσὸν

abundantly

Accusative

*adverbial accusative (manner)*

περισσός: 'exceeding, abundant, more than enough'; the life Jesus gives is not minimal but overflowing.

ἔχωσιν

they might have

Pres Act Subj 3 Pl · ἔχω

*verb in purpose clause (resumptive)*

→ progressive present

## 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

I am the good shepherd. The good shepherd lays down his life for the sheep.

NEW ἘΓΩ ΕἶΜΙ DECLARATION ASYNDETON The second ἐγώ εἰμι saying of the discourse: ὁ ποιμὴν ὁ καλός. The double-article construction (article-noun-article-adjective) is emphatic, identifying the shepherd as paradigmatically noble. The present τίθησιν anticipates the future laying-down of life — not yet enacted but intrinsic to who this shepherd is.

<p><b>Ἐγώ</b> I Nominative <i>subject pronoun (emphatic)</i></p>	<p><b>εἰμι</b> am Pres Act Indic 1 Sg · εἰμί <i>copula (ἐγώ εἰμι formula)</i> → gnomic present</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ποιμὴν</b> shepherd Nominative <i>predicate nominative</i> ποιμὴν: 'shepherd'; the OT background of Ps 23; Ezek 34 (God as shepherd vs. false shepherds) is essential.</p>
<p><b>ὁ</b> the Nominative <i>article (emphatic attributive position)</i></p>	<p><b>καλός</b> good Nominative <i>predicate adjective (double-article attributive)</i> καλός: 'beautiful, noble, morally excellent'; not merely ἀγαθός (functionally good) but intrinsically fine, ideal, admirable.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ποιμὴν</b> shepherd Nominative <i>subject (resumed)</i></p>
<p><b>ὁ</b> the Nominative <i>article (attributive)</i></p>	<p><b>καλός</b> good Nominative <i>attributive adjective</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ψυχὴν</b> life Accusative <i>direct object of τίθησιν</i> ψυχή: 'soul, life'; here the physical life laid down — the shepherd's very existence.</p>

αὐτοῦ

his

Genitive

*genitive of possession*

τίθησιν

lays down

Pres Act Indic 3 Sg · τίθημι

*main verb*

→ futuristic present

τίθημι: 'lay down, put'; the idiom τιθέναι τὴν ψυχὴν ('lay down one's life') is distinctively Johannine (vv.11, 15, 17, 18; 13:37–38; 15:13).

ὑπὲρ

for

*preposition + genitive (substitution/benefit)*

ὑπὲρ + gen.: 'on behalf of, for the sake of'; the substitutionary nuance is present.

τῶν

the

Genitive

*article*

προβάτων

sheep

Genitive

*genitive object of ὑπὲρ*

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·

The hired hand, who is not a shepherd and does not own the sheep, sees the wolf coming and abandons the sheep and flees; and the wolf snatches them and scatters them.

CONTRAST (HIRED HAND VS. GOOD SHEPHERD) ASYNDETON The long subject builds up the hired hand's inadequacy before the main verb chain. The contrast with the καλὸς shepherd is stark: θεωρεῖ (he sees but does nothing except flee), while the wolf does the destructive work.

ὁ

the

Nominative

*article*

μισθωτὸς

hired hand

Nominative

*subject*

μισθωτὸς: 'hired worker'; one who tends the sheep for pay, without personal stake or love.

καὶ

and

*coordinating conjunction (with negated participle)*

οὐκ

not

*negative particle (with ὢν)*

**ᾧν**

being

Pres Act Ptc Nom Sg Masc · εἰμί

*attributive participle (negated)*

→ progressive present

εἰμί: 'be'; 'not being a shepherd' = the hired hand's essential difference.

**ποιμήν**

shepherd

Nominative

*predicate nominative (with ᾧν)*

**οὔ**

whose

Genitive

*relative pronoun (genitive of possession)*

**οὐκ**

not

*negative particle*

**ἔστιν**

are

Pres Act Indic 3 Sg · εἰμί

*copula (relative clause)*

→ gnomic present

**τά**

the

Nominative

*article*

**πρόβατα**

sheep

Nominative

*subject of relative clause*

**ἴδια**

his own

Nominative

*predicate adjective*

ἴδιος: 'own'; the hired hand's lack of ownership is the root of his failure.

**θεωρεῖ**

sees

Pres Act Indic 3 Sg · θεωρέω

*main verb*

→ historical present

θεωρέω: 'observe, see'; he sees but acts only in self-interest.

**τόν**

the

Accusative

*article*

**λύκον**

wolf

Accusative

*direct object of θεωρεῖ*

λύκος: 'wolf'; symbol of danger and the enemy of the flock; Acts 20:29 uses the same image for false teachers.

**ἐρχόμενον**

coming

Pres Mid Ptc Acc Sg Masc · ἔρχομαι

*object complement participle (supplementary)*

→ progressive present

**καὶ**

and

*coordinating conjunction*

**ἀφήσιν**

abandons

Pres Act Indic 3 Sg · ἀφήμι

*main verb*

→ historical present

ἀφήμι: 'leave, abandon'; the hired hand's desertion at the moment of crisis.

**τά**

the

Accusative

*article*

**πρόβατα**

sheep

Accusative

*direct object*

<p>καὶ and coordinating conjunction</p>	<p><b>φεύγει</b> flees Pres Act Indic 3 Sg · φεύγω <i>main verb</i> → historical present φεύγω: 'flee'; self-preservation at the expense of the flock.</p>	<p>καὶ and coordinating conjunction</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>
<p><b>λύκος</b> wolf Nominative <i>subject</i></p>	<p><b>ἄρπάζει</b> snatches Pres Act Indic 3 Sg · ἄρπάζω <i>main verb</i> → historical present ἄρπάζω: 'seize by force, snatch'; echoed in vv.28–29 ('no one can snatch them from my hand').</p>	<p><b>αὐτὰ</b> them Accusative <i>direct object</i></p>	<p>καὶ and coordinating conjunction</p>
<p><b>σκορπίζει</b> scatters Pres Act Indic 3 Sg · σκορπίζω <i>main verb</i> → historical present σκορπίζω: 'scatter, disperse'; the result of the wolf's attack — the flock undone.</p>			

### 13 ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

because he is a hired hand and does not care about the sheep.

CAUSE (EXPLAINING THE HIRED HAND'S FLIGHT) **ὅτι** The ὅτι clause gives the root reason for the hired hand's behavior: mercenary motivation. οὐ μέλει αὐτῷ ('it does not concern/matter to him') is the impersonal expression of indifference — he has no pastoral love.

<p>ὅτι</p> <p>because</p> <p><i>causal conjunction</i></p>	<p><b>μισθωτός</b></p> <p>a hired hand</p> <p>Nominative</p> <p><i>predicate nominative</i></p>	<p><b>ἐστίν</b></p> <p>he is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>copula</i></p> <p>→ <i>gnomic present</i></p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>
<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>	<p><b>μέλει</b></p> <p>it matters</p> <p>Pres Act Indic 3 Sg · μέλω</p> <p><i>impersonal verb</i></p> <p>→ <i>gnomic present</i></p> <p>μέλει (impersonal): 'it is a concern to'; with dative of person and περί + genitive of thing.</p>	<p><b>αὐτῷ</b></p> <p>to him</p> <p>Dative</p> <p><i>dative of personal interest (with impersonal μέλει)</i></p>	<p>περὶ</p> <p>about</p> <p><i>preposition + genitive (reference)</i></p>
<p><b>τῶν</b></p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>προβάτων</b></p> <p>sheep</p> <p>Genitive</p> <p><i>genitive object of περί</i></p>		

## 14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ,

I am the good shepherd, and I know my own and my own know me,

RESUMPTION OF ἘΓΩ ΕἶΜΙ + MUTUAL KNOWLEDGE **ASYNDETON** The ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός is repeated (cf. v.11), this time unfolding into the mutual-knowledge theme. The present γινώσκω / γινώσκουσίν marks ongoing relational knowing. τὰ ἐμὰ is a Johannine idiom for the community of believers.

**Ἐγώ**

I

Nominative

*subject pronoun (emphatic)*

**εἶμι**

am

Pres Act Indic 1 Sg · εἶμι

*copula (ἔγώ εἶμι formula)*

→ gnomic present

**ὁ**

the

Nominative

*article*

**ποιμήν**

shepherd

Nominative

*predicate nominative*

**ὁ**

the

Nominative

*article (emphatic attributive)*

**καλός**

good

Nominative

*predicate adjective*

**καὶ**

and

*coordinating conjunction*

**γινώσκω**

I know

Pres Act Indic 1 Sg · γινώσκω

*main verb*

→ gnomic present

γινώσκω: 'know'; experiential, relational knowing, paralleling the Father-Son knowledge.

**τὰ**

the

Accusative

*article (substantivizing)*

**ἐμά**

my own

Accusative

*direct object (possessive adjective as noun)*

ἐμός: 'mine, my own'; τὰ ἐμά = 'my own ones/sheep!'

**καὶ**

and

*coordinating conjunction*

**γινώσκουσίν**

know

Pres Act Indic 3 Pl · γινώσκω

*main verb (reciprocal)*

→ gnomic present

**με**

me

Accusative

*direct object*

**τὰ**

the

Nominative

*article (substantivizing)*

**ἐμά**

my own

Nominative

*subject*

# 15 καθὼς γινώσκει με ὁ πατὴρ καὶ ἐγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

just as the Father knows me and I know the Father; and I lay down my life for the sheep.

**COMPARISON / GROUNDING** **καθὼς** The καθὼς draws a direct parallel between the shepherd-flock mutual knowledge and the Father-Son mutual knowledge, grounding Christology in theology. The verse ends by returning to the life-laying motif (τίθημι). καὶ ἐγὼ = καὶ ἐγώ (crasis).

<p><b>καθὼς</b> just as <i>comparative conjunction</i></p> <p>καθὼς: 'just as'; introduces the divine analogy grounding the pastoral relationship.</p>	<p><b>γινώσκει</b> knows Pres Act Indic 3 Sg · γινώσκω <i>main verb (comparative clause)</i> → gnomic present</p>	<p><b>με</b> me Accusative <i>direct object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>
<p><b>πατὴρ</b> Father Nominative <i>subject</i></p> <p>πατήρ: 'father'; the Father-Son relationship is the template for the shepherd-flock relationship.</p>	<p><b>καὶ ἐγὼ</b> and I Nominative <i>subject (crasis καὶ + ἐγώ)</i> καὶ ἐγὼ: crasis of καὶ ἐγώ, 'and I also'; marks reciprocity.</p>	<p><b>γινώσκω</b> know Pres Act Indic 1 Sg · γινώσκω <i>main verb</i> → gnomic present</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>πατέρα</b> Father Accusative <i>direct object</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ψυχὴν</b> life Accusative <i>direct object of τίθημι (fronted)</i></p>

**μου**

my

Genitive

*genitive of possession*

**τίθημι**

I lay down

Pres Act Indic 1 Sg · τίθημι

*main verb*

→ futuristic present

τίθημι: 'lay down'; the futuristic present points to the impending crucifixion as the decisive act of the good shepherd.

**ὑπέρ**

for

*preposition + genitive (substitution/benefit)*

**τῶν**

the

Genitive

*article*

**προβάτων**

sheep

Genitive

*genitive object of ὑπέρ*

16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἷς ποιμὴν.

And I have other sheep that are not of this fold; those also I must bring, and they will hear my voice, and there will be one flock, one shepherd.

**EXPANSION** **καὶ** The 'other sheep not of this fold' (ἄλλα πρόβατα ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης) are widely read as the Gentiles. The divine necessity δεῖ ('it is necessary/must') marks the gathering as divinely ordained. The concluding μία ποίμνη, εἷς ποιμὴν ('one flock, one shepherd') is a striking chiasm-summary.

καὶ  
and

*coordinating conjunction*

**ἄλλα**  
other

Accusative

*attributive adjective*

ἄλλος: 'other (of the same kind)';  
distinguishing these sheep as not yet in the fold.

**πρόβατα**  
sheep

Accusative

*direct object of ἔχω*

**ἔχω**  
I have

Pres Act Indic 1 Sg · ἔχω

*main verb*

→ *gnomic present*

ἔχω: 'have'; Jesus already has these sheep — they are his, though not yet gathered.

**ἃ**  
which

Nominative

*relative pronoun (subject of relative clause)*

**οὐκ**  
not

*negative particle*

**ἔστιν**  
are

Pres Act Indic 3 Sg · εἰμί

*copula (relative clause)*

→ *gnomic present*

**ἐκ**  
from/of

*preposition + genitive (origin/belonging)*

**τῆς**  
the

Genitive

*article*

**αὐλῆς**  
fold

Genitive

*genitive object of ἐκ (belonging)*

αὐλή: 'sheepfold, courtyard'; the current Jewish community.

**ταύτης**  
this

Genitive

*demonstrative adjective (attributive)*

**κάκεινα**  
those also

Accusative

*demonstrative pronoun (subject, crasis καὶ + ἐκεῖνα)*

κάκεινα: crasis of καὶ ἐκεῖνα; 'and those ones too!'

**δεῖ**  
it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb of necessity*

→ *gnomic present*

δεῖ: 'it is necessary, must'; the divine imperative governing the gathering of all sheep.

**με**  
me

Accusative

*accusative subject of infinitive (with δεῖ)*

**ἀγαγεῖν**  
to bring

Aor Act Inf · ἄγω

*complementary infinitive (with δεῖ με)*

→ *constative aorist*

ἄγω: 'lead, bring'; the shepherd's active gathering mission.

καὶ  
and

*coordinating conjunction*

<p><b>τῆς</b> the Genitive article</p>	<p><b>φωνῆς</b> voice Genitive genitive object of ἀκούουσιν</p>	<p><b>μου</b> my Genitive genitive of possession</p>	<p><b>ἀκούουσιν</b> they will hear Fut Act Indic 3 Pl · ἀκούω main verb → predictive future ἀκούω + gen.: 'hear and heed'; the future gathering is certain.</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>γενήσεται</b> there will be Fut Mid Indic 3 Sg · γίγνομαι main verb → predictive future γίγνομαι: 'become, come to be'; the future unity of the one flock.</p>	<p><b>μία</b> one Nominative attributive adjective εἷς/μία: 'one'; the numeral marks unity, not uniformity.</p>	<p><b>ποίμνη</b> flock Nominative subject ποίμνη: 'flock'; different word from αὐλή (fold); the gathered community under one shepherd.</p>
<p><b>εἷς</b> one Nominative attributive adjective</p>	<p><b>ποιμήν</b> shepherd Nominative predicate nominative (asyndetic climax) ποιμήν: 'shepherd'; the singular shepherd over the single flock — a christological and ecclesiological claim.</p>		

17 διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

For this reason the Father loves me, because I lay down my life so that I may take it up again.

CAUSAL / BASIS **διὰ τοῦτο** The inferential διὰ τοῦτο ('for this reason') points forward to the ὅτι clause. The Father's love for the Son is grounded in the Son's obedient self-sacrifice. The ἵνα clause is telic: the laying-down is purposive — to take up life again. The death-resurrection movement is contained in one verse.

διὰ

because of

*preposition + accusative (cause)*

τοῦτο

this

Accusative

*object of διὰ (causal, forward-pointing)*

ὁ

the

Nominative

*article*

πατήρ

Father

Nominative

*subject*

με

me

Accusative

*direct object*

ἀγαπᾷ

loves

Pres Act Indic 3 Sg · ἀγαπάω

*main verb*

→ *gnomic present*

ἀγαπάω: 'love' (ἀγάπη-love); the Father's eternal love for the Son is displayed in the Son's obedient mission.

ὅτι

because

*causal conjunction (explicating διὰ τοῦτο)*

ἐγώ

I

Nominative

*subject pronoun (emphatic)*

τίθημι

lay down

Pres Act Indic 1 Sg · τίθημι

*main verb (causal clause)*

→ *futuristic present*

τήν

the

Accusative

*article*

ψυχήν

life

Accusative

*direct object of τίθημι*

μου

my

Genitive

*genitive of possession*

ἵνα

so that

*purpose conjunction*

πάλιν

again

*adverb (resumptive)*

πάλιν: 'again'; the resurrection is not an afterthought but the goal of the laying-down.

λάβω

I may take

Aor Act Subj 1 Sg · λαμβάνω

*verb in purpose clause*

→ *constative aorist*

λαμβάνω: 'take, receive'; taking up the life again = resurrection.

αὐτήν

it

Accusative

*direct object*

18 οὐδείς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This command I received from my Father.

ELABORATION (THE VOLUNTARY, AUTHORIZED DEATH-RESURRECTION) **ASYNDETON** The verse insists on Jesus' sovereign initiative: οὐδείς αἶρει ('no one takes') and ἐγὼ τίθημι ἀπ' ἑμαυτοῦ ('I lay it down of myself'). The double ἐξουσίαν ἔχω ('I have authority') asserts his divine right over life and death. Yet the final clause grounds this authority in the Father's ἐντολή ('command'), maintaining the Son's filial obedience.

**οὐδείς**

no one

Nominative

subject (negative universal)

οὐδείς: 'no one, none'; the absolute sovereignty of Jesus over his own death.

**αἶρει**

takes

Pres Act Indic 3 Sg · αἶρω

main verb

→ gnomic present

αἶρω: 'take away, lift'; no external agent seizes his life.

**αὐτήν**

it

Accusative

direct object (referent: ψυχὴν)

**ἀπ'**

from

preposition + genitive (separation)

**ἐμοῦ**

me

Genitive

genitive object of ἀπό

**ἀλλ'**

but

strong adversative conjunction

**ἐγὼ**

I

Nominative

subject pronoun (emphatic contrast)

**τίθημι**

lay down

Pres Act Indic 1 Sg · τίθημι

main verb

→ futuristic present

## αὐτήν

it

Accusative  
direct object

## ἀπ'

from/of

preposition + reflexive pronoun (ἀπ' ἑμαυτοῦ = 'of my own accord')

## ἑμαυτοῦ

myself

Genitive

reflexive genitive (ἀπ' ἑμαυτοῦ = voluntarily)

ἑμαυτοῦ: reflexive; 'of myself' = on his own initiative.

## ἐξουσίαν

authority

Accusative

direct object of ἔχω (first)

ἐξουσία: 'authority, right, power'; the divine authorization over his own death and life.

## ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (first)

→ gnomic present

## θεῖναι

to lay down

Aor Act Inf · τίθημι

complementary infinitive (with ἐξουσίαν ἔχω)

→ constative aorist

## αὐτήν

it

Accusative

direct object of infinitive

## καί

and

coordinating conjunction

## ἐξουσίαν

authority

Accusative

direct object of ἔχω (second)

## ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (second)

→ gnomic present

## πάλιν

again

adverb (resumptive)

## λαβεῖν

to take up

Aor Act Inf · λαμβάνω

complementary infinitive (with ἐξουσίαν ἔχω)

→ constative aorist

λαμβάνω: 'take, receive'; the resurrection as a sovereign act.

## αὐτήν

it

Accusative

direct object of infinitive

## ταύτην

this

Accusative

demonstrative adjective (fronted)

## τήν

the

Accusative

article

## ἐντολήν

command

Accusative

direct object of ἔλαβον

ἐντολή: 'commandment, commission'; the Father's authorizing command that sends and shapes the Son's mission.

## ἔλαβον

I received

Aor Act Indic 1 Sg · λαμβάνω

*main verb*

→ constative aorist

λαμβάνω: 'receive'; the aorist is historical  
— the command received in the eternal counsel.

## παρά

from

*preposition + genitive (source)*

παρά + gen.: 'from beside, from'; personal source.

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*genitive object of παρά (source)*

## μου

my

Genitive

*genitive of relationship*

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

Again there was a division among the Judeans because of these words.

**NARRATIVE TRANSITION** **πάλιν** The narrator's comment marking the divided response to Jesus' discourse. σχίσμα ('division, split') appeared first at 7:43; its recurrence here underlines that Jesus' words inevitably split the audience. διὰ τοὺς λόγους τούτους causally links the division to the shepherd discourse.

## Σχίσμα

a division

Nominative

*subject*

σχίσμα: 'split, division'; from σχίζω, 'to split'; used of the divided responses to Jesus in John (7:43; 9:16; 10:19).

## πάλιν

again

*adverb (resumptive)*

πάλιν: 'again'; cross-referencing the earlier divisions.

## ἐγένετο

arose

Aor Mid Indic 3 Sg · γίγνομαι

*main verb*

→ constative aorist

γίγνομαι: 'come about, arise'; the aorist records the historical occurrence.

## ἐν

among

*preposition + dative (group)*

τοῖς

the

Dative

article

Ἰουδαίους

Judeans

Dative

*dative of place/group (among)*

Ἰουδαῖοι: the Jerusalem authorities or Judean crowd; characteristically divided over Jesus.

διὰ

because of

*preposition + accusative (cause)*

τοὺς

the

Accusative

article

λόγους

words

Accusative

*object of διὰ (cause)*

λόγος: 'word, statement'; Jesus' shepherd discourse.

τούτους

these

Accusative

*demonstrative adjective (attributive)*

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

Many of them were saying, 'He has a demon and is out of his mind; why do you listen to him?'

ILLUSTRATION (NEGATIVE SIDE OF DIVISION) **δὲ** The imperfect ἔλεγον gives the ongoing complaint: the accusation of demonic possession (Δαιμόνιον ἔχει) coupled with madness (μαίνεται). The rhetorical question τί αὐτοῦ ἀκούετε; seeks to cut off allegiance. This is the rejection side of the σχίσμα.

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ descriptive imperfect

λέγω: 'say'; the imperfect captures the ongoing debate.

δὲ

now

*transitional conjunction*

πολλοὶ

many

Nominative

*subject*

πολύς: 'many'; the division is numerically significant.

ἐξ

of

*preposition + genitive (partitive)*

<p><b>αὐτῶν</b> them Genitive <i>partitive genitive</i></p>	<p><b>Δαιμόνιον</b> a demon Accusative <i>direct object of ἔχει</i></p> <p>δαίμονιον: 'demon'; the standard charge against Jesus in John (cf. 7:20; 8:48, 52; 10:20).</p>	<p><b>ἔχει</b> he has Pres Act Indic 3 Sg · ἔχω <i>main verb (direct speech)</i></p> <p>→ <i>gnomic present</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>μαίνεται</b> he is out of his mind Pres Mid Indic 3 Sg · μαίνομαι <i>main verb (direct speech)</i></p> <p>→ <i>gnomic present</i></p> <p>μαίνομαι: 'be mad, rave'; the claim is that his shepherd discourse is incoherent or deluded.</p>	<p><b>τί</b> why <i>interrogative adverb (rhetorical question)</i></p>	<p><b>αὐτοῦ</b> him Genitive <i>genitive object of ἀκούετε</i></p>	<p><b>ἀκούετε</b> do you listen Pres Act Indic 2 Pl · ἀκούω <i>main verb (rhetorical question)</i></p> <p>→ <i>progressive present</i></p> <p>ἀκούω: 'hear, heed'; the question aims to stop the crowd from heeding Jesus.</p>

## 21 ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

Others were saying, 'These are not the words of one who is demon-possessed. Can a demon open the eyes of the blind?'

CONTRAST (POSITIVE SIDE OF DIVISION) **ἄλλοι** The ἄλλοι ('others') marks the other side of the σχίσμα. Their argument is from the healing of the blind man (ch.9): a demon cannot do that. The rhetorical question (μὴ + present indicative) expects a negative answer. The chapter's first half closes here.

## ἄλλοι

others

Nominative

*subject (contrasted group)*

ἄλλος: 'others, different ones'; the other side of the divided crowd.

## ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ descriptive imperfect

## Ταῦτα

these

Nominative

*subject (demonstrative)*

## τὰ

the

Nominative

*article*

## ῥήματα

words

Nominative

*subject apposition (with ταῦτα)*

ῥῆμα: 'word, utterance'; synonymous with λόγος here.

## οὐκ

not

*negative particle*

## ἔστιν

are

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present

## δαιμονιζομένου

of one demon-possessed

Pres Mid Ptc Gen Sg Masc · δαιμονίζομαι

*genitive of source/characteristic (predicate genitive)*

→ progressive present

δαιμονίζομαι: 'be demon-possessed!'; the participle is used as a noun, 'a demonized person.'

## μή

surely not

*interrogative particle (expecting negative answer)*

μή in a question expects 'no' as the answer.

## δαιμόνιον

a demon

Nominative

*subject*

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

δύναμαι: 'be able!'; demons lack the power to open blind eyes — only God can.

## τυφλῶν

of the blind

Genitive

*genitive of relationship (attributive with ὀφθαλμούς)*

τυφλός: 'blind!'; referencing the healing of John 9.

## ὀφθαλμούς

eyes

Accusative

*direct object of ἀνοίγειν*

ὀφθαλμός: 'eye!'; the specific miracle of chapter 9 as evidence.

## ἀνοίγειν

to open

Pres Act Inf · ἀνοίγω

*complementary infinitive (with δύναται)*

→ progressive present

ἀνοίγω: 'open!'; the healing of the blind man (9:1-7) is the implicit proof.

## 22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις χειμῶν ἦν.

At that time the Feast of Dedication took place in Jerusalem; it was winter.

**NEW TEMPORAL SETTING** **τότε** A new chronological marker opens the second half of the chapter. τὰ ἐγκαίνια ('the Dedication,' Hanukkah) was celebrated on 25 Kislev (November/December), eight days, instituted by Judas Maccabaeus in 164 BC. χειμῶν ἦν ('it was winter') is both chronological and atmospheric — a vivid detail unique to John.

### Ἐγένετο

took place

Aor Mid Indic 3 Sg · γίγνομαι

*main verb (impersonal / existential)*

→ *constative aorist*

γίγνομαι: 'take place, occur'; the aorist marks the feast as a historical setting.

### τότε

at that time

*temporal adverb*

τότε: 'then, at that time'; an unusual temporal marker in John, signaling a distinct scene.

### τὰ

the

Nominative

*article*

### ἐγκαίνια

Feast of Dedication

Nominative

*subject*

ἐγκαίνια: 'dedication, renewal'; the Greek word translates Hebrew חַנּוּכָּה (Hanukkah), inaugurated in 1 Macc 4:59; a festival of light and rededication.

### ἐν

in

*preposition + dative (place)*

### τοῖς

the

Dative

*article*

### Ἱεροσολύμοις

Jerusalem

Dative

*dative of place*

Ἱεροσόλυμα: Jerusalem; the Greek plural form (neuter plural noun).

### χειμῶν

winter

Nominative

*subject (second clause)*

χειμῶν: 'winter, stormy weather'; the cold and short days of late November/December; a topographical and atmospheric detail.

### ἦν

it was

Impf Act Indic 3 Sg · εἰμί

*copula (existential)*

→ *descriptive imperfect*

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

And Jesus was walking in the temple in Solomon's Portico.

**SCENE SETTING** **καὶ** The imperfect περιεπάτει sets the scene: Jesus moving in the temple precinct. Solomon's Portico (ἡ στοὰ τοῦ Σολομῶνος) was a colonnaded hall along the eastern wall of the temple mount, a sheltered place in winter and a natural gathering point (cf. Acts 3:11; 5:12).

καὶ  
and

*coordinating conjunction (narrative)*

περιεπάτει

was walking

Impf Act Indic 3 Sg · περιπατέω

*main verb*

→ descriptive imperfect

περιπατέω: 'walk about'; the imperfect paints the scene of Jesus' movement in the portico.

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

ἱερῷ

temple

Dative

*dative of place*

ἱερόν: 'temple (precinct)'; the broader temple complex, not the sanctuary (ναός) itself.

ἐν

in

*preposition + dative (place, specifying)*

τῆ

the

Dative

article

στοᾶ

portico

Dative

*dative of place (specifying)*

στοᾶ: 'colonnade, covered walkway'; a sheltered place for winter gatherings.

τοῦ

of

Genitive

article

Σολομῶνος

Solomon

Genitive

*genitive of possession/attribution*

Σολομών: Solomon; the portico was so named as it stood on the foundations attributed to Solomon; mentioned also in Acts 3:11; 5:12.

24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ.

So the Judeans surrounded him and were saying to him, 'How long will you keep us in suspense? If you are the Christ, tell us plainly.'

**NARRATIVE CONSEQUENCE** οὖν The inferential οὖν links to the winter festival setting. ἐκύκλωσαν ('surrounded') suggests a confrontational encircling. The idiom τὴν ψυχὴν ἡμῶν αἴρεις ('you lift up our soul') = 'you keep us in suspense!' The conditional εἰ σὺ εἶ ὁ Χριστός demands a direct, unambiguous declaration (παρρησίᾳ = 'openly, plainly').

ἐκύκλωσαν

surrounded

Aor Act Indic 3 Pl · κυκλόω

*main verb*

→ constative aorist

κυκλόω: 'surround, encircle'; the physical action of the crowd closing in on Jesus.

οὖν

so

*inferential/resumptive conjunction*

αὐτὸν

him

Accusative

*direct object*

οἱ

the

Nominative

article

## Ἰουδαῖοι

Judeans

Nominative

subject

## καὶ

and

coordinating conjunction

## ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect

## αὐτῷ

to him

Dative

dative of indirect object

## ἕως

until

preposition (temporal, in idiom ἕως πότε)

## πότε

when

interrogative adverb (ἕως πότε = 'how long?')

ἕως πότε: 'until when? how long?'; an idiomatic expression of impatient frustration.

## τὴν

the

Accusative

article

## ψυχὴν

soul

Accusative

direct object (in idiom τὴν ψυχὴν αἴρεις)

ψυχή: in this idiom 'our soul/life' = our attention, our hopes; 'keep us in suspense!'

## ἡμῶν

our

Genitive

genitive of possession

## αἴρεις

you are lifting

Pres Act Indic 2 Sg · αἴρω

main verb (rhetorical question)

→ progressive present

αἴρω: 'lift, take up'; in this idiom 'lift the soul' = keep in suspense or anxiety.

## εἰ

if

conditional particle (first-class condition)

## σύ

you

Nominative

subject pronoun (emphatic)

## εἶ

are

Pres Act Indic 2 Sg · εἶμι

copula (conditional clause)

→ gnomic present

## ὁ

the

Nominative

article

## Χριστός

Christ

Nominative

predicate nominative

Χριστός: 'Anointed, Messiah'; the title they are pressing Jesus to claim or disclaim.

## εἰπέ

tell

Aor Act Impv 2 Sg · λέγω

imperative verb (apodosis of condition)

→ constative aorist

λέγω: 'say'; the aorist imperative is a sharp, demanding command.

ἡμῖν

us

Dative

*dative of indirect object*

παρρησία

plainly

Dative

*dative of manner*

παρρησία: 'boldness, frankness, plain speech'; they want a direct public declaration.

25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

Jesus answered them, 'I told you, and you do not believe; the works that I do in my Father's name, these bear witness about me.'

RESPONSE / COUNTER-ARGUMENT ASYNDETON Jesus' answer has two parts: (1) he has already declared himself (εἶπον ὑμῖν — past aorist) but they do not believe; (2) his works (ἔργα) bear witness. The witness-motif (μαρτυρεῖ) is central to John's epistemology. 'In my Father's name' ties the works to the divine authorization.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb (deponent)*

→ constative aorist

ἀποκρίνομαι: 'answer'; the standard response-formula in John.

αὐτοῖς

them

Dative

*dative of indirect object*

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

## Εἶπον

I told

Aor Act Indic 1 Sg · λέγω

*main verb (direct speech)*

→ constative aorist

λέγω: 'say, tell'; the aorist is retrospective  
— referring to prior teaching and the ἐγώ  
εἶμι sayings.

## ὕμῖν

you

Dative

*dative of indirect object*

## καὶ

and

*coordinating conjunction (adversative sense)*

## οὐ

not

*negative particle*

## πιστεύετε

you believe

Pres Act Indic 2 Pl · πιστεύω

*main verb*

→ progressive present

πιστεύω: 'believe, trust'; the ongoing  
refusal to believe is the problem.

## τὰ

the

Nominative

*article*

## ἔργα

works

Nominative

*subject*

ἔργον: 'work, deed'; the signs/miracles as  
witnesses to Jesus' identity; a central motif  
in John (5:36; 10:25, 32, 37–38; 14:11).

## ἃ

which

Accusative

*relative pronoun (object of ποιῶ)*

## ἐγώ

I

Nominative

*subject pronoun (emphatic)*

## ποιῶ

do

Pres Act Indic 1 Sg · ποιέω

*verb in relative clause*

→ progressive present

ποιέω: 'do, perform'; the ongoing pattern  
of Jesus' miraculous works.

## ἐν

in

*preposition + dative (sphere/instrument)*

## τῷ

the

Dative

*article*

## ὀνόματι

name

Dative

*dative of sphere (in the name = by the authority  
of)*

ὄνομα: 'name'; to act 'in someone's name' =  
by their authority and in representation of  
them.

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*genitive of relationship*

## μου

my

Genitive

*genitive of possession/relationship*

ταῦτα

these

Nominative

*demonstrative pronoun (subject, resumptive)*

μαρτυρεῖ

bear witness

Pres Act Indic 3 Sg · μαρτυρέω

*main verb*

→ gnomic present

μαρτυρέω: 'testify, bear witness'; the judicial/forensic witness-motif running through John (1:34; 5:36; 8:18; 10:25).

περὶ

about

*preposition + genitive (reference)*

ἐμοῦ

me

Genitive

*genitive object of περὶ*

## 26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

But you do not believe because you are not among my sheep.

**CONTRAST / DIAGNOSIS** **ἀλλά** The adversative ἀλλά contrasts the works' witness with the Judeans' unbelief. The ὅτι clause gives the root diagnosis: they are not of Jesus' sheep — their unbelief is not primarily an epistemological failure but an ontological one (they do not belong to him). This reverses ordinary causation: non-belief flows from non-belonging.

ἀλλὰ

but

*strong adversative conjunction*

ὑμεῖς

you

Nominative

*subject pronoun (emphatic)*

οὐ

not

*negative particle*

πιστεύετε

believe

Pres Act Indic 2 Pl · πιστεύω

*main verb*

→ progressive present

πιστεύω: 'believe'; continued refusal to believe, now explained by their non-membership in the flock.

ὅτι

because

*causal conjunction*

οὐκ

not

*negative particle*

ἐστὲ

you are

Pres Act Indic 2 Pl · εἰμί

*copula (causal clause)*

→ gnomic present

ἐκ

of/from

*preposition + genitive (origin/belonging)*

**τῶν**

the

Genitive

article

**προβάτων**

sheep

Genitive

genitive object of ἐκ (belonging)

**τῶν**

the

Genitive

article (attributive)

**ἐμῶν**

my

Genitive

possessive adjective (attributive)

ἐμός: 'mine, my own'; belonging to Jesus as the good shepherd.

## 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

My sheep hear my voice, and I know them, and they follow me,

CONTRAST (POSITIVE – DESCRIPTION OF THE SHEEP) ASYNDETON Echoing vv.3–4, the three marks of the true sheep are stated: hearing, being known, and following. The triad mirrors the shepherd-discourse opening. γινώσκω marks the intimate, mutual knowledge (cf. v.14–15).

**τὰ**

the

Nominative

article

**πρόβατα**

sheep

Nominative

subject

**τὰ**

the

Nominative

article (attributive)

**ἐμὰ**

my

Nominative

possessive adjective (attributive)

**τῆς**

the

Genitive

article

**φωνῆς**

voice

Genitive

genitive object of ἀκούουσιν

φωνή: 'voice'; the shepherd's word/call, repeated from vv.3–4.

**μου**

my

Genitive

genitive of possession

**ἀκούουσιν**

hear

Pres Act Indic 3 Pl · ἀκούω

main verb (first)

→ gnomic present

ἀκούω + gen.: 'hear and heed'; the mark of the true sheep.

**κἀγὼ**

and I

Nominative

subject pronoun (crasis καὶ + ἐγώ)

**γινώσκω**

know

Pres Act Indic 1 Sg · γινώσκω

main verb (second)

→ gnomic present

γινώσκω: 'know'; the shepherd's intimate knowledge of each sheep (cf. v.3 'calls by name').

**αὐτά**

them

Accusative

direct object

**καὶ**

and

coordinating conjunction

**ἀκολουθοῦσιν**

follow

Pres Act Indic 3 Pl · ἀκολουθέω

main verb (third)

→ gnomic present

ἀκολουθέω + dat.: 'follow'; the discipleship verb of the Gospel.

**μοι**

me

Dative

dative object of ἀκολουθοῦσιν

28 κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

and I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

CONSEQUENCE (WHAT THE SHEPHERD GIVES) **κἀγὼ** Three promises cascade: (1) ζωὴ αἰώνιος ('eternal life'), (2) οὐ μὴ ἀπόλωνται ('they will absolutely never perish' — the strongest negation), (3) no one can snatch (ἄρπάσει) them from his hand. ἄρπάσει echoes ἄρπάζει in v.12 (the wolf), reversing it: what the wolf does to unprotected sheep, no one can do to Jesus' sheep.

## ἐγώ

and I

Nominative

subject pronoun (*crasis, emphatic*)

## ζωήν

life

Accusative

direct object of δίδωμι

ζωή: 'life'; the characteristically Johannine eternal life given by the Son.

## αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long'; the life of the coming age, already present in the Son.

## δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb

→ gnomic present

δίδωμι: 'give'; the present marks the ongoing gift of life.

## αὐτοῖς

them

Dative

dative of indirect object

## καὶ

and

coordinating conjunction

## οὐ

not

negative particle (with μή = double negation)

## μή

not

negative particle (double negation with οὐ)

## ἀπόλλωνται

they will perish

Aor Mid Subj 3 Pl · ἀπόλλυμι

verb (under double negation οὐ μή)

→ constative aorist

ἀπόλλυμι: 'perish, be destroyed'; the negative promise — they will absolutely not be lost.

## εἰς

into

preposition + accusative (extent of time)

## τὸν

the

Accusative

article

## αἰῶνα

age

Accusative

accusative of extent (εἰς τὸν αἰῶνα = 'forever')

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, into the age!'

## καὶ

and

coordinating conjunction

## οὐχ

not

negative particle

## ἄρπάσει

will snatch

Fut Act Indic 3 Sg · ἄρπάζω

main verb

→ predictive future

ἄρπάζω: 'snatch by force'; echoing v.12 (the wolf that ἄρπάζει the unguarded sheep) — but no one can do this to the sheep in Jesus' hand.

## τις

anyone

Nominative

subject (indefinite)

**αὐτὰ**

them

Accusative

direct object

**ἐκ**

from/out of

preposition + genitive (separation)

**τῆς**

the

Genitive

article

**χειρός**

hand

Genitive

genitive object of ἐκ (separation)

χείρ: 'hand'; the image of the flock held securely in the shepherd's hand — a powerful security promise.

**μου**

my

Genitive

genitive of possession

## 29 ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μείζον ἔστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς.

My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

ESCALATION (THE FATHER'S SECURITY) **ASYNDETON** The textual tradition here is divided: ὃ δέδωκέν μοι πάντων μείζον ἔστιν (neuter relative, 'what he has given me is greater than all') vs. ὃς δέδωκέν μοι (masculine, 'who has given me') with πάντων μείζων ἔστιν predicated of the Father. The latter (masculine) reading is more natural and is followed here. Security rests on both hands — the Son's (v.28) and the Father's (v.29).

**ὁ**

the

Nominative

article

**πατήρ**

Father

Nominative

subject

πατήρ: 'Father'; the ultimate security is grounded in the Father's own hand.

**μου**

my

Genitive

genitive of relationship

**ὃ**

what

Accusative

relative pronoun (neuter, object of δέδωκέν)

## δέδωκέν

he has given

Pf Act Indic 3 Sg · δίδωμι

*verb in relative clause*

→ intensive perfect

δέδωμι: 'give'; the perfect emphasizes the enduring gift — the Father has given and continues to hold.

## μοι

to me

Dative

*dative of indirect object*

## πάντων

of all

Genitive

*genitive of comparison (with μείζον)*

παῖς: 'all'; the Father is greater than all things/beings.

## μείζον

greater

Nominative

*predicate adjective (comparative)*

μέγας (comparative μείζων): 'greater'; the Father's supremacy over all — the ground of ultimate security.

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present

## καὶ

and

*coordinating conjunction*

## οὐδείς

no one

Nominative

*subject (universal negative)*

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

δύναμαι: 'be able, have power'; the absolute impossibility of any cosmic power overcoming the Father.

## ἀρπάζειν

to snatch

Pres Act Inf · ἀρπάζω

*complementary infinitive (with δύναται)*

→ progressive present

ἀρπάζω: 'snatch by force'; echoing v.12 and v.28.

## ἐκ

from/out of

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## χειρὸς

hand

Genitive

*genitive object of ἐκ (separation)*

χείρ: 'hand'; the Father's hand holds what the Son's hand holds — the double security.

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*genitive of possession*

## 30 ἐγὼ καὶ ὁ πατὴρ ἓν ἔσμεν.

I and the Father are one.

**CLIMACTIC ASSERTION** **ASYNDETON** The most compressed and climactic christological statement in the shepherd discourse. ἓν (neuter) asserts unity of essence/nature, not identity of persons — 'one thing' (neuter singular), not 'one person' (masculine). The plural ἔσμεν ('we are') preserves personal distinction. This is the immediate cause of the stoning attempt (v.31). The verse will be re-explicated in vv.37–38 and 17:21–22.

**ἐγὼ**

I

Nominative

subject (first person)

**καὶ**

and

coordinating conjunction (joining two subjects)

**ὁ**

the

Nominative

article

**πατὴρ**

Father

Nominative

subject (second)

πατήρ: 'Father'; the co-subject with ἐγὼ, maintaining distinct personhood.

**ἓν**

one

Nominative

predicate nominative (neuter cardinal)

εἷς/ἓν: 'one' (neuter); neuter is critical — unity of nature/essence, not personal identity. Masculine would assert numerical personal identity. The neuter asserts ontological unity.

**ἔσμεν**

are

Pres Act Indic 1 Pl · εἰμί

copula (plural, preserving personal distinction)

→ gnomic present

εἰμί: the plural 'we are' maintains two subjects (Father and Son are distinct persons) even as ἓν asserts their unity.

## 31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

The Judeans picked up stones again to stone him.

**NARRATIVE CONSEQUENCE** **πάλιν** The response to v.30 is immediate and violent. πάλιν refers back to 8:59. ἐβάστασαν ('picked up, carried') is the word for lifting the stones; the purpose clause ἵνα λιθάσωσιν ('in order to stone him') is the formal charge of blasphemy in action.

### Ἐβάστασαν

picked up

Aor Act Indic 3 Pl · βαστάζω

main verb

→ constative aorist

βαστάζω: 'carry, pick up, bear'; picking up the stones to execute the verdict.

### πάλιν

again

adverb (reference to 8:59)

πάλιν: 'again'; cross-referencing the earlier stoning attempt at 8:59.

### λίθους

stones

Accusative

direct object of ἐβάστασαν

λίθος: 'stone'; Mosaic law prescribed stoning for blasphemy (Lev 24:16).

### οἱ

the

Nominative

article

### Ἰουδαῖοι

Judeans

Nominative

subject

### ἵνα

in order to

purpose conjunction

### λιθάσωσιν

stone

Aor Act Subj 3 Pl · λιθάζω

verb in purpose clause

→ constative aorist

λιθάζω: 'stone (to death)'; the specific act of judicial stoning for blasphemy.

### αὐτόν

him

Accusative

direct object

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμέ λιθάζετε;

Jesus answered them, 'I have shown you many good works from the Father; for which of them are you stoning me?'

**COUNTER-CHALLENGE** **ASYNDETON** Jesus' response is a Socratic challenge: he has shown many καλὰ ἔργα ('good works,' recalling καλός from vv.11, 14 — beautiful, noble works); the interrogative διὰ ποῖον ('for which one?') forces the Judeans to specify their charge, shifting the judicial frame.

<p><b>ἀπεκρίθη</b> answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb (deponent)</i> → constative aorist</p>	<p><b>αὐτοῖς</b> them Dative <i>dative of indirect object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i>   Ἰησοῦς: Jesus.</p>
<p><b>Πολλὰ</b> many Accusative <i>attributive adjective</i></p>	<p><b>ἔργα</b> works Accusative <i>direct object of ἔδειξα</i>   ἔργον: 'work, deed'; the signs and healings, including the man born blind.</p>	<p><b>καλὰ</b> good Accusative <i>attributive adjective</i>   καλός: 'good, noble'; echoing ὁ ποιμὴν ὁ καλός — these are beautiful, beneficent works.</p>	<p><b>ἔδειξα</b> I showed Aor Act Indic 1 Sg · δείκνυμι <i>main verb</i> → constative aorist   δείκνυμι: 'show, display'; the miraculous works as a display of divine power.</p>
<p><b>ὑμῖν</b> you Dative <i>dative of indirect object</i></p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>πατρὸς</b> Father Genitive <i>genitive of source</i>   πατήρ: 'Father'; the works come from the Father, proving their divine origin.</p>

**διὰ**  
because of  
*preposition + accusative (cause)*

**ποῖον**  
which  
Accusative  
*interrogative adjective*  
ποῖος: 'what sort of, which'; demanding specificity.

**αὐτῶν**  
of them  
Genitive  
*partitive genitive*

**ἔργον**  
work  
Accusative  
*direct object (of implicit verb in question)*

**ἐμέ**  
me  
Accusative  
*direct object of λιθάζετε (emphatic, fronted)*

**λιθάζετε**  
are you stoning  
Pres Act Indic 2 Pl · λιθάζω  
*main verb (question)*  
→ progressive present  
λιθάζω: 'stone'; the irony is pointed — for which noble work are you executing me?

33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

The Judeans answered him, 'We are not stoning you for a good work but for blasphemy, and because you, being a man, make yourself God.'

COUNTER-RESPONSE (CHARGE SPECIFIED) ASYNDETON They concede the good works but pivot to the charge: βλασφημία ('blasphemy'). Their formulation is theologically precise — 'you, being a man (ὢν ἄνθρωπος), make yourself God' — contrasting human status with divine claim. The participle ὢν is concessive ('although you are a man'). Their charge inadvertently testifies to what Jesus is.

**ἀπεκρίθησαν**  
answered  
Aor Pass Indic 3 Pl · ἀποκρίνομαι  
*main verb (deponent)*  
→ constative aorist

**αὐτῷ**  
him  
Dative  
*dative of indirect object*

**οἱ**  
the  
Nominative  
*article*

**Ἰουδαῖοι**  
Judeans  
Nominative  
*subject*

Περὶ

for/concerning

*preposition + genitive (reference/reason)*

καλοῦ

good

Genitive

*attributive adjective (genitive)*

καλός: 'good, noble'; they concede the works are good.

ἔργου

work

Genitive

*genitive object of περί (reason)*

οὐ

not

*negative particle*

λιθάζομέν

we are stoning

Pres Act Indic 1 Pl · λιθάζω

*main verb*

→ progressive present

σε

you

Accusative

*direct object*

ἀλλὰ

but

*strong adversative conjunction*

περὶ

for/concerning

*preposition + genitive (reason)*

βλασφημίας

blasphemy

Genitive

*genitive object of περί (reason)*

βλασφημία: 'blasphemy, slander against God'; the formal capital charge under Lev 24:16.

καὶ

and

*coordinating conjunction (specifying)*

ὅτι

because

*causal/explicative conjunction*

σύ

you

Nominative

*subject pronoun (emphatic)*

ἄνθρωπος

a man

Nominative

*predicate nominative (with ὧν)*

ἄνθρωπος: 'human being, man'; the contrast between human status and divine claim.

ὧν

being

Pres Act Ptc Nom Sg Masc · εἰμί

*concessive participle*

→ progressive present

εἰμί: 'be'; the concessive participle — 'although being a man.'

ποιεῖς

you make

Pres Act Indic 2 Sg · ποιέω

*main verb (ὅτι clause)*

→ progressive present

ποιέω: 'make, do'; they accuse Jesus of constructing a false divine identity for himself.

σεαυτὸν

yourself

Accusative

*reflexive direct object*

## θεόν

God

Accusative

*object complement (predicate accusative)*

θεός: 'God'; the charge — making oneself equal to God. Ironically, the Johannine narrative vindicates precisely this claim.

### 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα· θεοί ἐστε;

Jesus answered them, 'Is it not written in your law, "I said, you are gods"?''

SCRIPTURAL ARGUMENT (QAL WA-HOMER) ASYNDETON Jesus appeals to Psalm 82:6 (LXX 81:6): Ἐγὼ εἶπα θεοί ἐστε. The phrase 'your law' (ὑμῶν) is rhetorical — using their own Scripture against them. The argument is a fortiori (rabbinic qal wa-homer): if Scripture calls certain humans 'gods,' then Jesus' self-identification as Son of God is a lesser claim. The rhetorical question expects the obvious answer 'yes.'

#### ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb (deponent)*

→ constative aorist

#### αὐτοῖς

them

Dative

*dative of indirect object*

#### ὁ

the

Nominative

*article*

#### Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

Οὐκ

Is it not

*negative particle (rhetorical question expecting affirmative)*

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί  
*copula (with γεγραμμένον)*

→ gnomic present

γεγραμμένον

written

Pf Pass Ptc Nom Sg Neut · γράφω  
*predicate adjective (periphrastic perfect)*

→ intensive perfect

γράφω: 'write'; the perfect passive (γεγραμμένον) is the standard NT formula for Scripture citation — the writing stands permanently.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative  
*article*

νόμῳ

law

Dative  
*dative of place (in the law)*

νόμος: 'law'; here used broadly for the whole Hebrew Scripture (Psalms included), not just the Pentateuch.

ὑμῶν

your

Genitive  
*genitive of possession (rhetorical — 'your own law')*

ὅτι

that

*conjunction (introducing Scripture quotation)*

Ἐγὼ

I

Nominative  
*subject (Scripture quotation — God speaking)*

εἶπα

said

Aor Act Indic 1 Sg · λέγω  
*main verb (Scripture quotation)*

→ constative aorist

λέγω: 'say'; God's speech act in Ps 82:6 — an authoritative divine word.

θεοί

gods

Nominative  
*predicate nominative (Scripture quotation)*

θεός: 'god'; in Ps 82 applied to the heavenly council or Israelite judges who represent God's authority — they are called 'gods' because they bear God's word.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί  
*copula (Scripture quotation)*

→ gnomic present

## 35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

If he called those gods to whom the word of God came — and Scripture cannot be broken —

CONDITIONAL PREMISE (PROTASIS OF A FORTIORI ARGUMENT) **εἰ** The protasis of the a-fortiori argument: if those to whom the divine word came were called 'gods' in Scripture, then Scripture itself authorizes the title in a lesser sense. The parenthetical καὶ οὐ δύναται λυθῆναι ἡ γραφή ('and Scripture cannot be broken') is a foundational axiom invoked to undercut the blasphemy charge. λύω ('break, loose') used of Scripture is notable.

<p><b>εἰ</b> if <i>conditional particle (first-class condition)</i></p>	<p><b>ἐκείνους</b> those Accusative <i>direct object of εἶπεν (also object complement)</i></p>	<p><b>εἶπεν</b> called/said Aor Act Indic 3 Sg · λέγω <i>verb in conditional clause</i> → constative aorist λέγω: 'call, say'; here 'called them gods.'</p>	<p><b>θεοὺς</b> gods Accusative <i>object complement (predicate accusative)</i> θεός: 'god'; the term applied to humans by divine fiat in Ps 82.</p>
<p><b>πρὸς</b> to <i>preposition + accusative (direction/recipient)</i></p>	<p><b>οὓς</b> whom Accusative <i>relative pronoun (object of πρὸς)</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>λόγος</b> word Nominative <i>subject (relative clause)</i> λόγος: 'word'; the divine word that constitutes them as God's agents.</p>
<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>genitive of source/relationship</i> θεός: God; 'the word of God' constitutes the authority of those called gods.</p>	<p><b>ἐγένετο</b> came Aor Mid Indic 3 Sg · γίγνομαι <i>verb in relative clause</i> → constative aorist γίγνομαι: 'come, happen, come upon'; 'the word of God came to them.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction (parenthetical)</i></p>

οὐ

not

*negative particle*

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb (parenthetical axiom)*

→ *gnomic present*

δύναμαι: 'be able'; the impossibility of Scripture being annulled.

λυθῆναι

to be broken

Aor Pass Inf · λύω

*complementary infinitive (with δύναται)*

→ *constative aorist*

λύω: 'loose, break, annul'; used here metaphorically of breaking/invalidating a scriptural statement — a notable axiom about scriptural authority.

ἡ

the

Nominative

*article*

γραφῆ

Scripture

Nominative

*subject (of parenthetical clause)*

γραφῆ: 'writing, Scripture'; the divine written word, invoked as inviolable.

36 ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Υἱὸς τοῦ θεοῦ εἰμι;

Do you say of him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

**APODOSIS OF A FORTIORI ARGUMENT** **ASYNDETON** The apodosis: if the lesser case stands (humans called gods by Scripture), then the greater — the one the Father ἡγίασεν ('sanctified') and sent — cannot be charged with blasphemy for saying 'I am Son of God.' The Hanukkah setting (τὰ ἐγκαίνια = 'dedication') makes ἡγίασεν ('consecrated') pointed — Jesus is the truly consecrated one.

**ὄν**

whom

Accusative

relative pronoun (accusative, fronted object)

**ὁ**

the

Nominative

article

**πατήρ**

Father

Nominative

subject (relative clause)

**ἡγίασεν**

sanctified

Aor Act Indic 3 Sg · ἀγιάζω

verb in relative clause (first)

→ constative aorist

ἀγιάζω: 'sanctify, consecrate'; in the Hanukkah context Jesus is the truly consecrated one sent by the Father.

**καὶ**

and

coordinating conjunction

**ἀπέστειλεν**

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb in relative clause (second)

→ constative aorist

ἀποστέλλω: 'send (with a commission)'; the mission-verb of John.

**εἰς**

into

preposition + accusative (direction)

**τὸν**

the

Accusative

article

**κόσμον**

world

Accusative

object of εἰς (destination)

κόσμος: 'world'; the arena of the incarnational mission.

**ὕμεις**

you

Nominative

subject (main clause, emphatic)

**λέγετε**

say

Pres Act Indic 2 Pl · λέγω

main verb

→ progressive present

**ὅτι**

that

conjunction (direct discourse)

**Βλασφημεῖς**

you are blaspheming

Pres Act Indic 2 Sg · βλασφημέω

verb in direct quotation

→ progressive present

βλασφημέω: 'blaspheme'; the charge leveled at Jesus.

**ὅτι**

because

causal conjunction

**εἶπον**

I said

Aor Act Indic 1 Sg · λέγω

main verb (causal clause)

→ constative aorist

**Υἱός**

Son

Nominative

predicate nominative (quotation)

υἱός: 'son'; 'Son of God' as Jesus' self-description.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of relationship

**εἰμι**

I am

Pres Act Indic 1 Sg · εἰμί

copula (quotation)

→ gnomic present

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

If I am not doing the works of my Father, do not believe me;

CONDITIONAL (FIRST-CLASS, HYPOTHETICAL CONCESSION) **εἰ** The condition is hypothetical — Jesus is not conceding that he fails to do the Father's works. The structure invites rational evaluation: if the works are absent, disbelieve; if present (v.38), believe. The argument moves from claims to evidence.

**εἰ**

if

conditional particle (first-class)

**οὐ**

not

negative particle

**ποιῶ**

I do

Pres Act Indic 1 Sg · ποιέω

verb in conditional clause

→ progressive present

**τὰ**

the

Accusative

article

**ἔργα**

works

Accusative

direct object of ποιῶ

ἔργον: 'work, deed'; the messianic works as evidence.

**τοῦ**

of the

Genitive

article

**πατρὸς**

Father

Genitive

genitive of relationship/source

**μου**

my

Genitive

genitive of possession

μή

do not

negative particle (imperative)

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative verb (apodosis)

→ progressive present

πιστεύω: 'believe'; a negative command.

μοι

me

Dative

dative object of πιστεύετε

38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γινῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ  
καγὼ ἐν τῷ πατρὶ.

But if I do them, even if you do not believe me, believe the works, so that you may know and keep knowing that the Father is in me and I am in the Father.

CONTRAST (SECOND CONDITIONAL — THE ACTUAL CASE) **εἰ δέ** The δέ marks the actual case: he is doing the works. The double purpose clause — γινῶτε (constative aorist, 'come to know') and γινώσκητε (progressive present, 'continue knowing') — expresses both the initial and ongoing knowledge aimed at. The mutual indwelling re-expresses v.30 in relational terms.

εἰ

if

conditional particle

δὲ

but

adversative conjunction

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

verb in conditional clause (abbreviated)

→ progressive present

κἂν

even if

concessive conjunction (crasis καὶ + ἄν)

κἂν: 'even if'; concedes that belief in Jesus personally may still be withheld.

ἐμοὶ

me

Dative

dative object of πιστεύητε

μή

not

negative particle

πιστεύητε

you believe

Pres Act Subj 2 Pl · πιστεύω

verb in concessive clause

→ progressive present

τοῖς

the

Dative

article

## ἔργοις

works

Dative

dative object of πιστεύετε

## πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative verb (command)

→ progressive present

πιστεύω + dat.: 'believe'; believing the works leads to knowledge.

## ἵνα

so that

purpose conjunction

## γνώτε

you may know

Aor Act Subj 2 Pl · γιγνώσκω

verb in purpose clause (first)

→ constative aorist

γιγνώσκω: 'know'; the aorist marks the decisive coming-to-know.

## καὶ

and

coordinating conjunction

## γινώσκητε

keep knowing

Pres Act Subj 2 Pl · γιγνώσκω

verb in purpose clause (second)

→ progressive present

γιγνώσκω: the present subjunctive marks continuous knowing.

## ὅτι

that

conjunction (content of knowledge)

## ἐν

in

preposition + dative (mutual indwelling)

## ἐμοὶ

me

Dative

dative object of ἐν

## ὁ

the

Nominative

article

## πατήρ

Father

Nominative

subject

## ἐγώ

and I

Nominative

subject (crasis)

## ἐν

in

preposition + dative (mutual indwelling)

## τῷ

the

Dative

article

## πατρί

Father

Dative

dative object of ἐν

πατήρ: the mutual indwelling of Father and Son re-expresses v.30 relationally.

### 39 Ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

Again they were trying to arrest him, but he escaped from their hands.

**NARRATIVE CONSEQUENCE** οὖν The imperfect ἐζήτουν ('were trying to arrest') marks ongoing, unsuccessful effort. ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν ('escaped from their hand') — χεῖρ is the same word used of the security in Jesus' hand and the Father's hand (vv.28–29), now applied to the failed grasp of the enemies.

<p><b>Ἐζήτουν</b> were seeking Impf Act Indic 3 Pl · ζητέω <i>main verb</i> → conative imperfect   ζητέω: 'seek'; the conative imperfect marks the repeated, unsuccessful attempt.</p>	<p><b>οὖν</b> so <i>inferential conjunction</i></p>	<p><b>αὐτὸν</b> him Accusative <i>direct object</i></p>	<p><b>πάλιν</b> again <i>adverb (resumptive)</i></p>
<p><b>πιάσαι</b> to arrest Aor Act Inf · πιάζω <i>complementary infinitive (with ἐζήτουν)</i> → constative aorist   πιάζω: 'seize, arrest'; used of arresting Jesus.</p>	<p><b>καὶ</b> and <i>coordinating conjunction (adversative)</i></p>	<p><b>ἐξῆλθεν</b> he escaped Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → constative aorist   ἐξέρχομαι: 'go out, escape'; his hour had not yet come.</p>	<p><b>ἐκ</b> out of <i>preposition + genitive (separation)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>χειρὸς</b> hand Genitive <i>genitive object of ἐκ</i>   χεῖρ: 'hand'; ironic echo of vv.28–29.</p>	<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>	

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

And he went away again beyond the Jordan to the place where John had been baptizing at first, and he stayed there.

NARRATIVE TRANSITION (WITHDRAWAL AND RETURN TO ORIGINS) **Καὶ** Jesus withdraws to the trans-Jordan region where John's ministry began — a structural inclusio with the Gospel's opening. The periphrastic ἦν...βαπτίζων marks John's ministry as a remembered past. ἔμεινεν ('stayed') — the same verb as 1:39 — signals a period of rest and ministry.

Καὶ

and

*coordinating conjunction (narrative)*

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away, depart'; Jesus removes himself from Jerusalem.

πάλιν

again

*adverb*

πέραν

beyond

*improper preposition + genitive (place)*

πέραν: 'beyond, on the other side'; trans-Jordan.

τοῦ

the

Genitive

*article*

Ἰορδάνου

Jordan

Genitive

*genitive object of πέραν*

Ἰορδάνης: the Jordan River.

εἰς

to

*preposition + accusative (direction)*

τὸν

the

Accusative

*article*

## τόπον

place

Accusative

object of εἰς

τόπος: 'place'; the specific location of John's baptizing ministry.

## ὅπου

where

relative adverb of place

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic with βαπτίζων)

→ descriptive imperfect

## Ἰωάννης

John

Nominative

subject (relative clause)

Ἰωάννης: John the Baptist; his ministry at the Jordan opened the Gospel narrative (1:28).

## τὸ

the

Accusative

article (with πρῶτον)

## πρῶτον

at first

Accusative

adverbial accusative (temporal)

τὸ πρῶτον: 'at first, previously'; the beginning of John's ministry.

## βαπτίζων

baptizing

Pres Act Ptc Nom Sg Masc · βαπτίζω

periphrastic participle (with ἦν)

→ descriptive imperfect

βαπτίζω: 'baptize'; John's characteristic ministry.

## καὶ

and

coordinating conjunction

## ἔμεινεν

stayed

Aor Act Indic 3 Sg · μένω

main verb

→ constative aorist

μένω: 'remain, stay, abide'; a characteristic Johannine verb of dwelling.

## ἐκεῖ

there

adverb of place

41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

And many came to him and were saying, 'John performed no sign, yet everything John said about this man was true.'

CONFIRMATION / CROWD RESPONSE **καὶ** The trans-Jordan crowd's verdict is expressed in a μέν...δέ antithesis: John performed no signs (σημεῖον οὐδέν), yet all that John said about Jesus was true (ἀληθῆ ἦν). The crowd reasons from John's verified testimony — though signless — to Jesus, whose works verify John's witness. This is the positive counterpart to the rejection in Jerusalem.

καὶ  
and

*coordinating conjunction (narrative)*

πολλοὶ

many

Nominative

*subject*

πολύς: 'many'; the large positive response contrasts with the Jerusalemite hostility.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come!'; the crowds come to Jesus voluntarily.

πρὸς

to

*preposition + accusative (direction)*

αὐτὸν

him

Accusative

*object of πρὸς*

καὶ

and

*coordinating conjunction*

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ descriptive imperfect

ὅτι

that

*conjunction (introducing direct discourse)*

## Ἰωάννης

John

Nominative

subject (μέν clause)

Ἰωάννης: John the Baptist; his ministry at the Jordan grounds the crowd's reasoning.

## μὲν

on the one hand

contrastive particle (μέν...δέ)

## σημεῖον

sign

Accusative

direct object of ἐποίησεν (with οὐδέν)

σημεῖον: 'sign, miracle'; John did none — but Jesus does them. The crowd reasons a fortiori.

## ἐποίησεν

performed

Aor Act Indic 3 Sg · ποιέω

verb (μέν clause)

→ constative aorist

ποιέω: 'do, perform'; the absence of signs from John's ministry.

## οὐδέν

none

Accusative

direct object / predicate (emphatic negation)

οὐδεὶς: 'no one, nothing'; emphatic zero — John did not a single sign.

## πάντα

all

Nominative

subject (δέ clause)

πᾶς: 'all'; the totality of John's witness about Jesus.

## δὲ

but

adversative particle (μέν...δέ)

## ὅσα

as many things as

Nominative

relative pronoun (quantitative, subject of ἦν)

ὅσος: 'as many as, everything that'; all that John said.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb in relative clause

→ constative aorist

## Ἰωάννης

John

Nominative

subject (relative clause)

## περὶ

about

preposition + genitive (reference)

## τούτου

this one

Genitive

genitive object of περὶ (referential)

οὗτος: 'this one' = Jesus; demonstrative pronoun of near reference.

## ἀληθῆ

true

Nominative

predicate adjective

ἀληθής: 'true, genuine'; all of John's testimony about Jesus was vindicated.

## ἦν

was

Impf Act Indic 3 Sg · εἶμι

copula

→ descriptive imperfect

## 42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

And many believed in him there.

**CLIMACTIC RESOLUTION** **καὶ** The chapter closes with the simple, emphatic statement of faith: πολλοὶ ἐπίστευσαν εἰς αὐτόν ('many believed into him'). The Johannine formula πιστεύειν εἰς + accusative ('believe into') expresses personal trust and allegiance directed toward Jesus. The location ἐκεῖ ('there') — at the Jordan where John baptized — is the final word, completing the inclusio with the Gospel's prologue and the Baptist's testimony in 1:28–36.

καὶ

and

*coordinating conjunction (narrative)*

πολλοὶ

many

Nominative

*subject*

πολύς: 'many'; the positive response culminating the chapter.

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

*main verb*

→ constative aorist

πιστεύω: 'believe, trust'; the Johannine belief-verb; the aorist marks the decisive act of faith.

εἰς

in/into

*preposition + accusative (object of faith)*

πιστεύω εἰς: 'believe into'; the distinctively Johannine construction expressing personal allegiance directed toward a person.

αὐτόν

him

Accusative

*object of εἰς (object of faith)*

αὐτός: 'him' = Jesus; faith directed toward Jesus personally.

ἐκεῖ

there

*adverb of place (closing marker)*

ἐκεῖ: 'there'; the trans-Jordan location where John baptized (1:28), closing the chapter with an inclusio to the Gospel's opening testimony.

**On the text.** The chapter divides into two main sections separated by a temporal marker: the Good Shepherd discourse (vv.1–21), which flows directly from the healing of the blind man in chapter 9, and the Feast of Dedication pericope (vv.22–42), set at Hanukkah in winter. In the first section Jesus uses two ἐγώ εἰμι sayings of particular importance: at v.7 and v.9 he declares 'I am the door (θύρα) of the sheep,' and at v.11 and v.14 he declares 'I am the good (καλός) shepherd.' The adjective καλός in ὁ

ποιμὴν ὁ καλός carries the sense of nobility, beauty of character, and moral excellence — a richer word than ἀγαθός — marking the shepherd's self-giving as paradigmatic. A significant textual note at v.7: the majority reads ἡ θύρα τῶν προβάτων ('the door of the sheep'), which is printed here; a small number of witnesses read ὁ ποιμὴν τῶν προβάτων ('the shepherd of the sheep'), but this is almost certainly an assimilation to v.11. The allegory of the sheepfold (vv.1–5) introduces the thief/robber versus the shepherd/doorkeeper, with the sheep's ability to recognise their own shepherd's voice as the identifying mark — a motif of knowledge and mutual recognition running throughout. At v.16 the 'other sheep not of this fold' (ἄλλα πρόβατα ἃ οὐκ ἔστιν ἐκ τῆς ἀλλῆς ταύτης) are widely understood as the Gentiles who will be gathered into one flock under one shepherd. The central claim of v.30 — ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν — is a neuter cardinal predicate ('one thing,' not 'one person'), asserting ontological unity of nature and will rather than numerical identity of persons, as v.38 ('the Father is in me and I am in the Father') confirms; this is the verse that leads to a charge of blasphemy and stoning. At vv.34–36 Jesus cites Psalm 82:6 ('I said, you are gods') with the rabbinic a-fortiori argument (qal wa-homer): if those to whom the word of God came could be called 'gods,' how much more should he not be charged with blasphemy for calling himself the Son of God. The Feast of Dedication (Hanukkah, τὰ ἐγκαίνια, v.22) is the festival instituted by Judas Maccabaeus in 164 BC to rededicate the temple after its desecration by Antiochus IV Epiphanes; the setting is highly ironic, since Jesus' claims effectively declare him to be the true temple and the true consecrated one. Jesus' walking in Solomon's Portico (v.23) is topographically plausible — a colonnaded porch along the eastern wall of the temple mount. The chapter closes with Jesus withdrawing beyond the Jordan to the place where John first baptized, where many believe in him (vv.40–42), structurally balancing the Gospel's opening. Orthographic variants (movable-v, i-subscript, accentuation of enclitics) are not noted.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the

clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.