

## JOHN 10

### NLET

#### JESUS COMPARES HIMSELF TO A SHEPHERD

1 Assuredly, assuredly I say to you, the one who is not going in through the gate into the enclosed courtyard of the sheep – rather *is* one who I going up *and over the fence* from another place – that *one* is a thief and a robber.

2 The one who goes in through the gate is a shepherd of the sheep.

3 For this one the gatekeeper opens *the gate*.

And, the sheep hear the voice *that is* his.

And, he calls<sup>1</sup> the sheep *that are* his own by name. And, he leads them out.

4 And,<sup>2</sup> whenever the sheep<sup>3</sup> *that are* his own might be going out<sup>4</sup>, he goes in front of them. And, the sheep follow him; because, they lastingly know the voice *that is* his.

5 Now, they should by no means follow<sup>5</sup> a stranger. Rather, they shall flee from him; because, they do not lastingly know the voice of the strangers.”

6 The Jesus said this – *that is*, the comparison – to them.

Now, those did not come to know what things they were which He was speaking to them.

#### JESUS COMPARES HIMSELF ALSO

##### TO THE GATE OF A SHEEP PEN

7 So then, the Jesus again said to them<sup>6</sup>, “Assuredly, assuredly I say to you that I Am<sup>7</sup> ‘the Gate’ of the sheep.

8 All such as came rather than Me are thieves and robbers. But, the sheep did not listen to them.

9 I Am<sup>8</sup> ‘the Gate’. If ever anyone might go in through Me, he shall be saved. And, he shall come in; and, he shall go out. And, he shall find pasture.

#### JESUS COMPARES HIMSELF

##### – THE TRULY VIRTUOUS SHEPHERD –

##### TO THIEVES AND HIRELINGS

10 The thief does not come, except in order that he might

- steal, and
- slaughter, and
- utterly destroy.

I, *for My part*, came in order that they might have LIFE – and, might have *it* superbly!

11 I Am<sup>9</sup> the Shepherd – *that is*, the truly virtuous *one*. The shepherd – *that is*, the truly virtuous *one* – lays out the life *that is* his for defense of the sheep.

12 Now,<sup>10</sup> the hireling and not being a shepherd – of whom the sheep are<sup>11</sup> not his own – perceives the wolf coming; and, he leaves the sheep. And, he flees. And, the wolf keeps on snatching them. And, he keeps on scattering the sheep<sup>12</sup>.

13 Now, the hireling flees<sup>13</sup> because he is a hireling. And, *it is* not a care for him concerning the sheep.

14 I Am<sup>14</sup> the Shepherd – *that is*, the truly virtuous *one*. And, I know the *ones that are* My own. And, I am known by the *ones that are* My own<sup>15</sup>, 15 just as the Father knows Me; and I, *for My part*, know the Father.

<sup>1</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘calls’ here instead of another verb which basically means ‘to sound’ or ‘to voice’ (related to a noun earlier in this verse) but can be translated similarly..

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here. On the basis of 2% the NU omits it.

<sup>3</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘sheep’ here. On the basis of 2% the NU has ‘all’.

<sup>4</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be going out’ (a present, subjunctive verb) here. On the basis of 2% the NU has ‘might go out’ (an aorist, subjunctive verb).

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘should ... follow’ (a subjunctive verb) here instead of ‘shall ... follow’ (a future tense verb).

<sup>6</sup> 84.4% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun ‘to them’ here. On the basis of 0.5% the NU omits it.

<sup>7</sup> ‘I Am’ – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō’ ā-mē’) might be translated simply as, ‘I, for My part, am.’

However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה , which is rendered in Greek as Ἐγώ Εἰμι or, in English here as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:15.

<sup>8</sup> See the previous footnote.

<sup>9</sup> See footnote 6.

<sup>10</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here. On the basis of 2% the NU omits it.

<sup>11</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘are’ (a plural verb) here instead of ‘is’ (a singular verb).

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘the sheep’ here.

<sup>13</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the clause ‘Now, the hired worker flees,’ here.

<sup>14</sup> See footnote 6.

<sup>15</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am known by the sheep that are My own’ here instead of ‘the sheep that are My own know me’.

And, I lay out the life *that is* Mine for defense of the sheep.

*JESUS SPEAKS OF 'OTHER SHEEP'*

16 And, I have other sheep which are not from the enclosed courtyard – *that is*, this *one*. And, *it is* necessary that I lead these. And, they shall hear the voice *that is* Mine.

And, there shall come to be <sup>16</sup> one flock; one shepherd.

*JESUS ANNOUNCES HIS AUTHORITY OVER DEATH*

17 For this reason the Father loves me – because I, *for My part*, lay out the life *that is* Mine with the result that I again carry it off *as a prize*.

18 No one takes it away from Me. Rather, I, *for My part*, lay it out from My own *initiative*. I have authority to lay it out; and, I have authority to again take it *as a prize*. I have carried off this – *that is*, the Injunction – *as a prize* from beside the Father *that is* Mine.”

*THE SCHISM THAT RESULTED AMONGST THE JEWS*

19 So then, <sup>17</sup> a schism again came to be amongst the Jews on account of the words – *that is*, these *words*.

20 Now, many from among them were saying, “He has a demon; and, He is insane. Why do you listen to Him?”

21 Others were saying, “These things – *that is*, the utterances – are not from one having been possessed by a demon. A demon is NOT able to be opening <sup>18</sup> eyes of blind *ones*!”

*JESUS EXPLAINS THAT HIS DEEDS TESTIFY  
THAT HE IS THE ANOINTED ONE*

22 Now, <sup>19</sup> the Feast of the Dedication <sup>20</sup> came about. He was in <sup>21</sup> Jerusalem. And, <sup>22</sup> it was winter. 23

<sup>16</sup> 97.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘there shall come to be’ here instead of ‘they shall come to be’.

<sup>17</sup> 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here.

<sup>18</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be opening’ (a present infinitive) here instead of ‘to open’ (a aorist infinitive).

<sup>19</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘Then,’.

<sup>20</sup> ‘the Feast of the Dedication’ – a festival established by Judas Maccabaeus to celebrate the re-dedication of the Temple in 164 B.C. after its desecration by the Greek ruler Antiochus Epiphanes.

<sup>21</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘And,’ here.

And, the Jesus was walking in the Temple in the Portico of <sup>23</sup> Solomon.

24 So then, the Jews surrounded Him. And, they were saying to Him, “Until when are you stirring up the psyche *that is* ours? If you, *for Your part*, are the Anointed One, tell us with frankness.”

25 The Jesus responded to them, “I told you; and, you are not believing.

The deeds which I, *for My part*, am doing in the Name of the Father *that is* Mine – THESE testify concerning Me.

*JESUS EXPLAINS THE DIFFERENCE  
BETWEEN THESE JEWS AND HIS SHEEP*

26 However, you, *for your parts*, are not believing. For, you are NOT <sup>24</sup> from amongst the sheep – *namely*, the *ones that are* Mine, just as I told you <sup>25</sup>.

27 The sheep – *that is*, the *ones that are* Mine – keep on hearing <sup>26</sup> the voice *that is* Mine. And, I, *for My part*, know them. And, they keep on following Me.

28 And, I, *for My part*, keep on giving to them life – *that is*, eternal life.

And, they should by no means lose themselves in the present age.

And, no one shall snatch them from the Hand *that is* Mine.

29 The Father *that is* Mine, Who <sup>27</sup> has lastingly given *them* to Me, is greater than all <sup>28</sup>. And, no one is able to snatch *them* from the Hand of the Father *that is* Mine.

*JESUS PROCLAIMS HIS RELATIONSHIP WITH THE FATHER*

30 I, *for My part*, and the Father are ONE!”

*JESUS RESPONDS TO THE THREAT*

<sup>23</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>24</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, you are not’ here instead of ‘Because, you are not’.

<sup>25</sup> 95.4% of the Greek manuscripts, including the best line of transmission (f35), include the clause ‘just as I told you’ here. The NU omits it.

<sup>26</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on hearing’ (a present tense, singular verb) here instead of ‘shall hear’ (a future tense, plural verb).

<sup>27</sup> 97.6% of the Greek manuscripts, including the best line of transmission (f35), have the relative pronoun ‘Who’ here instead of the definite article ‘the’.

<sup>28</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘is greater than all’ here. On the basis of 0.4% the NU has ‘is than all greater’.

OF BEING STONED BY THE JEWS FOR BLASPHEMY

31 So then,<sup>29</sup> the Jews again picked up stones in order that they might stone Him.

32 The Jesus responded to them, "I showed you many beautiful deeds<sup>30</sup> from the Father *that is Mine*<sup>31</sup>. For which deed of these do you stone Me?"

33 The Jews responded to Him, saying, <sup>32</sup> "Concerning a beautiful deed we are not stoning You, Rather, concerning blasphemy – that is, because You, *for Your part*, being a man, are making Yourself God."

34 The Jesus responded to them, "Is it not a lastingly written *thing* in the Law *that is yours*: <sup>33</sup> 'I, *for My part*, **said, "You are gods"**? <sup>34</sup>

35 If He said *that* THESE are 'gods', to whom the Word of the God came to be – and, the Writing is not able to be nullified! – 36 *why are you, for your parts*, are saying, 'You blaspheme' because I – Whom the Father set apart for divine purposes *for Himself* and commissioned into the *Created Order* – said, 'I am Son of the God'?

37 If I am not doing the deeds of the Father *that is Mine*, stop believing Me.

38 Now, if I am doing *them*, and *if* ever you might not be believing ME, believe<sup>35</sup> the deeds, in order that you might come to know and you might believe<sup>36</sup> that the Father *is* in Me and I, *for My part*, *am* in Him<sup>37</sup>."

39 So then, they were again seeking to oppress Him<sup>38</sup>.

JESUS ESCAPES TO A PLACE

WITH MORE RECEPTIVE PEOPLE

And, He came out from the hand *that was* theirs.

40 And, He went away again to the other side of the Jordan *River* to the place where John was baptizing first. And, He was staying there. 41 And, many came to Him.

And, they were saying, <sup>39</sup> "John, on the one hand, did no sign *from God*. On the other hand, all whatever John said concerning this *One* was TRUE!"

42 And, many there directed faith toward Him<sup>40</sup>.

<sup>29</sup> 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'So then,' here.

<sup>30</sup> 87.7% of the Greek manuscripts, including the best line of transmission (f35), have 'beautiful deeds' here. On the basis of 9.7% the NU has 'deeds – that is beautiful ones'.

<sup>31</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the genitive pronoun translated as 'that is Mine' here. On the basis of 0.4% the NU omits it.

<sup>32</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'saying,' here.

<sup>33</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word which often introduces a quotation here. Nonetheless, a quotation is implied.

<sup>34</sup> A reference to Psalm 82:6

<sup>35</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'believe' (an aorist, imperative verb) here instead of 'keep on believing' (a present, imperative verb).

<sup>36</sup> 94.7% of the Greek manuscripts, including the best line of transmission (f35), have 'you might believe' here. On the basis 1.4% the NU has 'you might know'.

<sup>37</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Him' here instead of 'the Father'.

<sup>38</sup> 18.9% of the Greek manuscripts, including the best line of transmission (f35), have οὖν πάλιν πιάσαι αὐτὸν here. On the basis of 9.7% the NU has οὖν αὐτὸν πάλιν πιάσαι. The other manuscripts have several other variants.

<sup>39</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include a particle which often introduces a quotation. In English we can translate this with quotation marks. On the basis of 1% the NU omits this particle.

<sup>40</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'there toward Him' here instead of 'toward Him there'.