

## John 10.11-18

### 11

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

<sup>NASB</sup> "I am the good shepherd; the good shepherd lays down His life for the sheep.

<sup>KJV</sup> I am the good shepherd: the good shepherd giveth his life for the sheep.

<sup>NRS</sup> "I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>NET</sup> "I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>NIV</sup> "I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>CEB</sup> I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>NLT</sup> "I am the good shepherd. The good shepherd sacrifices his life for the sheep.

<sup>MSG</sup> "I am the Good Shepherd. The Good Shepherd puts the sheep before himself, sacrifices himself if necessary.

<sup>MGVH</sup> I, I AM the good shepherd. The good shepherd lays down his life for the sheep.

- Note the context. In 10.1-6, Jesus spoke in the 3<sup>rd</sup> person about the shepherd and gate. In 10.7-10, he says, "I am the gate..."
- Note that placing the subject (ὁ ποιμὴν ὁ καλός) at the beginning of the sentence gives it greater emphasis.
- How do you understand καλός here? What other ways might it be translated? (Cf. the NET Bible note.)
- Though only a lowly preposition, ὑπὲρ is an important theological word in John. Check its other uses. [Jn. 1:30](#); [6:51](#); [10:11,15](#); [11:4,50ff](#); [13:37f](#); [15:13](#); [17:19](#); [18:14](#)
- Do a search in Accordance on the NA28 Greek text for: ψυχή <AND>τιθημι <AND>υπερ  
Note the verse hits returned. Jn. 10.11,15; 13.37, 38; 15.13; 1 Jn. 3.16 )
- What do make of the MSG translation? What new concept has it added? "if necessary"??

## 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-

NASB "He who is a hired hand, and not a shepherd, who is not the owner of the sheep,

sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them*.

KJV But he that is an hireling, and not the shepherd, whose own the sheep are not,

seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

NRS The hired hand, who is not the shepherd and does not own the sheep,

sees the wolf coming and leaves the sheep and runs away-- and the wolf snatches them and scatters them.

NET The hired hand, who is not a shepherd and does not own sheep,

sees the wolf coming and abandons the sheep and runs away. So the wolf attacks the sheep and scatters them.

NIV The hired hand is not the shepherd and does not own the sheep.

So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

CEB When the hired hand sees the wolf coming, he leaves the sheep and runs away. That's because he isn't the shepherd;

the sheep aren't really his. So the wolf attacks the sheep and scatters them.

NLT A hired hand will run when he sees a wolf coming. He will abandon the sheep because they don't belong to him

and he isn't their shepherd. And so the wolf attacks them and scatters the flock.

MSG A hired man is not a real shepherd. The sheep mean nothing to him.

He sees a wolf come and runs for it, leaving the sheep to be ravaged and scattered by the wolf.

MGVH The hired hand—and since he is not a shepherd, nor are the sheep his own—

sees the wolf coming and leaves the sheep and runs away. And the wolf ravages them and scatters them.

- Again, the subject is fronted for emphasis, and in this case is also provided with considerable description. The basic sentence structure is: ὁ μισθωτὸς ... θεωρεῖ ... καὶ ἀφήσιν ... καὶ φεύγει ...
- Note where else ἀρπάζω occurs in John. [Jn. 6:15](#); [10:12,28f](#)  
(BTW, this is the word used in 1 Thess 4.17 that is rendered in the Latin Vulgate with *rapiemur* that is the basis for “rapture” language.)
- What theme ties together this verse with 1.11; 10.3f; 13.1? [Jesus/God's own people/sheep/disciples](#)

### 13

ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

<sup>NASB</sup> "*He flees* because he is a hired hand and is not concerned about the sheep.

<sup>KJV</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep.

<sup>NRS</sup> The hired hand runs away because a hired hand does not care for the sheep.

<sup>NET</sup> Because he is a hired hand and is not concerned about the sheep, he runs away.

<sup>TNIV</sup> The man runs away because he is a hired hand and cares nothing for the sheep.

<sup>CEB</sup> He's only a hired hand and the sheep don't matter to him.

<sup>NLT</sup> The hired hand runs away because he's working only for the money and doesn't really care about the sheep.

<sup>MSG</sup> He's only in it for the money. The sheep don't matter to him.

<sup>MGVH</sup> That's because he's a hired hand, and it doesn't matter to him what happens to the sheep.

- Verses 12-13 are one, somewhat complicated, sentence. Note the text variant phrase (as described in the NET Bible note) which has been added in the Greek and in virtually all the English versions to help clarify the sense.
- οὐ μέλει αὐτῷ: Cf. Friberg, μέλει, for idiom usage: "used impersonally with the dative of person"

## 14

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

NASB "I am the good shepherd, and I know My own and My own know Me,

KJV I am the good shepherd, and know my *sheep*, and am known of mine.

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

NET "I am the good shepherd. I know my own and my own know me—

TNIV "I am the good shepherd; I know my sheep and my sheep know me--

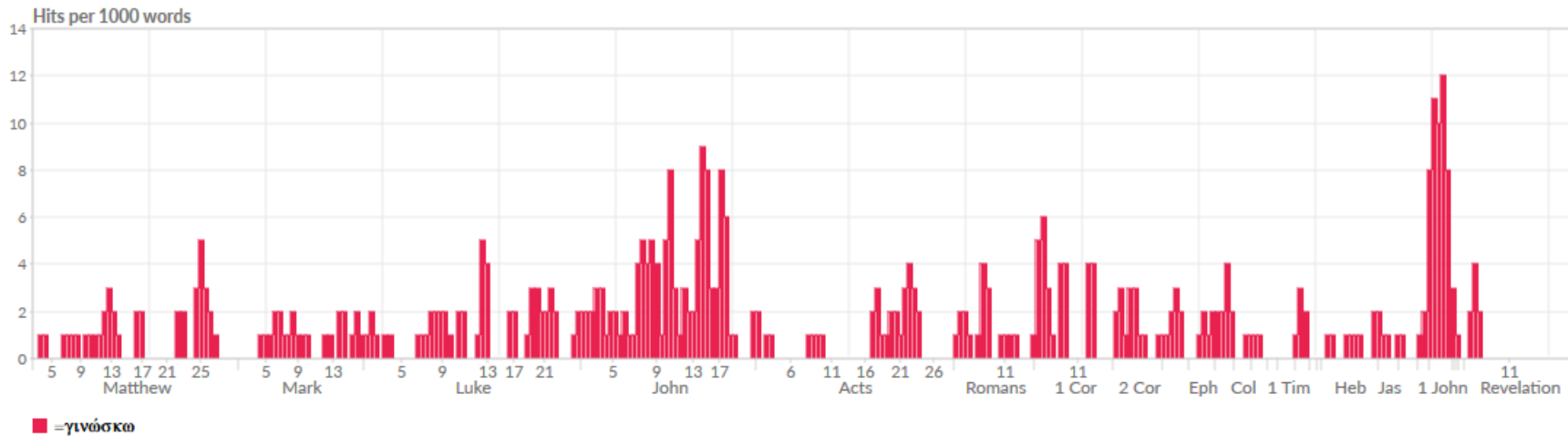
CEB I am the good shepherd. I know my own sheep and they know me,

NLT "I am the good shepherd; I know my own sheep, and they know me,

MSG "I am the Good Shepherd. I know my own sheep and my own sheep know me.

MGVH I, I AM the good shepherd, and I know my own *sheep*, and my own know me.

- τὰ ἐμὰ: My own *what*? Note the gender, number, case > **Neut Pl Acc**  
Now surmise what must be intended, namely: **τὰ πρόβατα**
- How many times does a form of γινώσκω appear in John? **57x**  
What does this suggest? **(John 8.32!) "Knowing" is an important theme in John!**
- In which books of the NT does a form of γινώσκω appear most frequently?



=γινώσκω

1.09 Matt.

1.26 Rom.

3.06 Phil.

1.72 James

1.06 Mark

2.34 1Cor.

0.63 Col.

1.82 2Pet.

1.44 Luke

1.78 2Cor.

0.67 1Th.

11.67 1John

3.64 John

1.79 Gal.

2.42 2Tim.

4.03 2John

0.87 Acts

1.24 Eph.

0.81 Heb.

0.41 Rev.

>> “Knowing” is most frequent in 1 John, 2 John, and John >> a ‘Johannine’ theme that indicates that these documents are likely coming from a similar, shared background

## 15

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

<sup>NASB</sup> even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

<sup>KJV</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

<sup>NRS</sup> just as the Father knows me and I know the Father. And I lay down my life for the sheep.

<sup>NET</sup> just as the Father knows me and I know the Father— and I lay down my life for the sheep.

<sup>TNIV</sup> just as the Father knows me and I know the Father--and I lay down my life for the sheep.

<sup>CEB</sup> just as the Father knows me and I know the Father. I give up my life for the sheep.

<sup>NLT</sup> just as my Father knows me and I know the Father. So I sacrifice my life for the sheep.

<sup>MSG</sup> In the same way, the Father knows me and I know the Father. I put the sheep before myself, sacrificing myself if necessary.

<sup>MGVH</sup> Just as the Father knows me, I also know the Father, and I lay down my life for the sheep.

- Hopefully you observed that verses 14a and 15b together are almost identical to verse 11. What has changed? **his life > my life >> I.e., where Jesus was speaking abstractly before, now he applies it to himself**

## 16

καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·

κακεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποιμνὴ, εἰς ποιμήν.

NASB "I have other sheep, which are not of this fold;

I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

KJV And other sheep I have, which are not of this fold:

them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

NRS I have other sheep that do not belong to this fold.

I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

NET I have other sheep that do not come from this sheepfold.

I must bring them too, and they will listen to my voice, so that there will be one flock and one shepherd.

TNIV I have other sheep that are not of this sheep pen.

I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

CEB I have other sheep that don't belong to this sheep pen.

I must lead them too. They will listen to my voice and there will be one flock, with one shepherd.

NLT I have other sheep, too, that are not in this sheepfold.

I must bring them also. They will listen to my voice, and there will be one flock with one shepherd.

MSG You need to know that I have other sheep in addition to those in this pen.

I need to gather and bring them, too. They'll also recognize my voice. Then it will be one flock, one Shepherd.

MGVH And I have other sheep which are not part of this sheep pen.

It is necessary that I also lead them, and they will hear my voice, and they will become one flock, one shepherd.

- What does Jesus mean by “other sheep that are not of this fold”? Note that the view assumed here is from the perspective of John’s community in the late first century. Jesus cannot be referring to other Christian communities ~30 CE, since there are none!)
  - Any Christians anywhere?
  - Any Jewish Christians anywhere?
  - Gentile Christians?
  - People who are not yet Christian?
  - **There is very little interest in Gentiles in the gospel of John. (You can check it out!) Do 11.52 and 12.32 refer to Jewish Christians or a mixed group of Christians?**
- What exactly is an αὐλή, and how is different than a ποιμνὴ? **an αὐλή refers to the structure where sheep are sheltered; a ποιμνὴ refers to the flock / group of sheep**
- ἀκούσουσιν ... γενήσονται: Note the switch to \_\_\_FUT\_\_\_ tense.
- Search for occurrences of φωνή and ἀκούω in John. What is going on conceptually to account for the difference between what is said in this verse and what is said in 10.3 and 10.27? **Jn. 3:8,29; 5:25,28,37; 10:3,16,27; 18:37; present/gnomic sense, but when will the future sense actually happen?**

## 17

Διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

NASB "For this reason the Father loves Me, because I lay down My life so that I may take it again.

KJV Therefore doth my Father love me, because I lay down my life, that I might take it again.

NRS For this reason the Father loves me, because I lay down my life in order to take it up again.

NET This is why the Father loves me— because I lay down my life, so that I may take it back again.

TNIV The reason my Father loves me is that I lay down my life--only to take it up again.

CEB This is why the Father loves me: I give up my life so that I can take it up again.

NLT "The Father loves me because I sacrifice my life so I may take it back again.

MSG This is why the Father loves me: because I freely lay down my life. And so I am free to take it up again.

MGVH This is why the Father loves me: because I lay it down my life, that I may take it up again.

- Διὰ τοῦτό is idiomatic > Because of this > For this reason...
- Note the sentence order: με (=direct object) ὁ πατήρ (=subject) ἀγαπᾷ (=verb). To pick up the emphasis, one could almost translate: "It is **I** that **the Father** is loving..." In the second half of the sentence the ἐγὼ is fronted >> "... because **I** am laying down..."
- ἀγαπᾷ and τίθημι are both present tense. Usually we note the ongoing *aspect* of the present tense, but Greek does not have a simple present like English. Does it make a difference?
  - The Father **is loving** me, because I **am laying down**..
  - The Father **loves** me, because I **lay down**...
  - **The second sounds more natural in English, though it is easy to think of God's love for Jesus as ongoing. More interesting is whether Jesus is laying down (as if it were ongoing, continuous, repeated?) as compared to the simple lays down.**
- λαμβάνω can mean either have the sense of "take" or "receive." Which is better here? Is this a significant distinction? (check a lexicon and then look at v.18) **As noted in v18, Jesus has full control of his life. In John, Jesus is not raised by God but has the power to enact his own resurrection.**



## 18

οὐδεις ἀρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ.

ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

NASB "No one has taken it away from Me, but I lay it down on My own initiative.

I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

KJV No man taketh it from me, but I lay it down of myself.

I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

NRS No one takes it from me, but I lay it down of my own accord.

I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

NET No one takes it away from me, but I lay it down of my own free will.

I have the authority to lay it down, and I have the authority to take it back again. This commandment I received from my Father."

TNIV No one takes it from me, but I lay it down of my own accord.

I have authority to lay it down and authority to take it up again. This command I received from my Father."

CEB No one takes it from me, but I give it up because I want to. I have the right to give it up, and I have the right to take it up again. I received this commandment from my Father.""

NLT No one can take my life from me. I sacrifice it voluntarily.

For I have the authority to lay it down when I want to and also to take it up again. For this is what my Father has commanded."

MSG No one takes it from me. I lay it down of my own free will.

I have the right to lay it down; I also have the right to take it up again. I received this authority personally from my Father."

MGVH No one takes it from me, but I, I lay down on my own.

The authority is mine to lay it down, and the authority is mine to take it up again. This command I received from my Father.

- What is the difference between λαμβάνω in v17 and αἶρω used here? λαμβάνω = take hold of >> αἶρω = take away
- The NET and MSG read, "I lay it down of my own free will." Is this a good translation? How about the NLT's "I sacrifice it voluntarily"?
- Note the fronting of ἐξουσίαν twice. It is clear that the emphasis is on Jesus' "authority." In reading the text out loud, you would want to emphasize the word.
- Where else does ἐξουσία occur in John? Jn. 1:12; 5:27; 10:18; 17:2; 19:10f
- How are you going to translate λαβεῖν and ἔλαβον in this verse? Here we do need sense of "take" and "receive" cf BDAG
- What exactly is the ἐντολή Jesus mentions? That he lays down his life? That he has the authority to do so? That he takes up his life and has the authority to do so? That it includes (authority for) both laying down and taking up?

John 10.11-18 MGVHoffman translation

<sup>11</sup> I, I AM the **good shepherd**.

The **good shepherd** lays down **his life** for the **sheep**.

<sup>12</sup> The **hired hand**—and since he is not a **shepherd**, nor are the **sheep** his own—  
sees the **wolf** coming  
and leaves the **sheep**  
and runs away.

And the **wolf** ravages them and scatters them.

<sup>13</sup> That's because he's a **hired hand**,  
and it doesn't matter to him what happens to the **sheep**.

<sup>14</sup> I, I AM the **good shepherd**,  
and I **know** my own *sheep*,  
and my own **know** me.

<sup>15</sup> Just as the **Father** **knows** me,

I also **know** the **Father**,  
and I lay down **my life** for the **sheep**.

<sup>16</sup> And I have other **sheep** which are not part of this **sheep** pen.  
It is necessary that I also lead them,  
and they will hear my voice,  
and they will become **one flock, one shepherd**.

<sup>17</sup> This is why the **Father** loves me:  
because I lay down my **life**,  
that I may take it up again.

<sup>18</sup> No one takes it from me,  
but I, I lay it down on my own.

The authority is mine to lay it down,  
and the authority is mine to take it up again.

This command I received from my **Father**.

Note how the coloring of some repeated words shows both the structure and the interweaving of the passage in even this isolated unit. (Much more is going on in John 10.1-30, starting with key words of gate, thief, bandit, hearing voice. The “knowing” and hearing his voice themes are picked up again in 10.27 and 38.)

Here, vv 11-13 are a subunit introducing a new thought a shepherd who lays down his life and two new characters, the hired hand and the wolf. Shepherd, sheep, and life are the key words that link to next subunit, vv 14-16. Note that the narrative has progressed from an indefinite good shepherd who lays down *his* life to Jesus now identified as the good shepherd who says, “I lay down *my* life.” By the end of this subunit, Jesus is not just the good shepherd but the *one* shepherd of *one* flock. The concept of Father is introduced in vv 14-16—which serves to link to the next subunit in vv 17-18. It goes along with the theme of Jesus laying down his life which runs through verses 11-18, but this now becomes the center and is contrasted with Jesus ability to take up his life.

So while the passage started out with a simple image of a good shepherd who lays down his life, the passage spirals around until we understand that Jesus is the one, good Shepherd who both lays down and takes up his life as a realization of both the Father's love and command for him.