

Greek Readings
Spring Quarter – Week 5 (4/7 – 4/11)
Series A, Easter 4
John 10:1-10

- **Verse 1 – 3**
 - Look up ἀμήν in Kittel’s *TDNT* (V1:336f). What is the Christological significance of Jesus’ double ἀμήν sayings in John? (cf. 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; etc.; BDAG) _____
 - Parse ἀναβαίνων _____ How does its use here differ from other uses in John? (cf. 3:13; 6:62; 7:8, 10; 12:20; 20:17) _____
 - Parse ἐκεῖνος _____ What is this pronoun’s antecedent? _____
 - Look up κλέπτης and ληστής in BDAG (547; 594). How do the actions of these two characters differ? (cf. Mt 24:43; Jn 12:6; Mt 26:55; Lk 10:30; Jn 18:40) _____
 - Parse ποιμήν _____ Does the lack of definite article contribute a particular nuance to this noun, as it is use here? (cf. v11, 12, 14, 16) _____
 - Parse πρόβατα _____; ἀκούει _____ What appears to be the discrepancy between this subject and verb? _____ How is this construction properly understood? _____
 - Look up ἀκούω in BDAG (37f). What type of genitive is the word τῆς φωνῆς? (cf. οἶδαςιν in v4) _____
 - Parse ἴδια _____ Note other uses of ἴδιος in John (1:11; 5:18, 43; 7:18; 13:1; 15:19). How do these inform its use here? (cf. ἴδια in v4 as well) _____
- **Verse 4 – 6**
 - Parse ἐκβάλη _____ How is this use juxtaposed to its usage in the previous narrative? (cf. 9:34) _____
 - Translate ἔμπροσθεν αὐτῶν πορεύεται _____ What does this image suggest? (cf. Nu 27:17; Ps 77:20; 78:52; 80:1) _____
 - Parse ἀκολουθεῖ _____ Notice that this verb patterns regularly with an object in the dative case (cf. BDAG) _____
 - Parse ἀκολουθήσουσιν _____ What is the force of this verb preceded by οὐ μή? (cf. 4:14; 6:35; Voelz 193) _____
 - Parse παροιμίαν _____ Look up παροιμία in BDAG (779f). How does the meaning of this word affect the interpretation of the prior text? (cf. 16:25; 29; 2 Pt 2:22; see also παραβολή) _____
 - Parse (οὐκ) ἔγνωσαν _____ What does this verb indicate concerning the disciples’ apprehension? (cf. 3:10; 8:27; 12:16) _____ To what previous verb is it semantically related? (cf. Mk 4:13; Jn 13:7; 20:9) _____
- **Verse 7 and 8**
 - Translate Εἶπεν οὖν πάλιν _____ How is the conjunction οὖν functioning in relation to the previous statement(s)? (cf. *NICNT: John* 449) _____
 - Parse θύρα _____; προβάτων _____ Explain why προβάτων is in the genitive case (cf. Voelz 257). _____

- Note the repetition of ἐγώ εἰμι ἢ θύρα in verse 9. What is the significance of these predicate ἐγώ εἰμι statements in John? (cf. 6:35, 48; 8:12; 10:11, 14; 11:25; 14:6; 15:1, 5) _____
- If Jesus calls himself the “Door” in 10:7, 9 (cf. 10:1, 2), then who might the “doorkeeper” (ὁ θυρωρός) be in 10:3? (cf. BDAG) _____
Lest the interpreter be too taken by the identification, notice that Jesus also refers to himself as “the Shepherd” in 10:11, 14! _____
- Parse πάντες _____ To whom does this adjective most likely refer? (cf. Ez 34:2, 8; Jn 3:10; 6:41, 52; 7:32; 8:48, 52; 9:46-53; *Smalcald III:12*) _____
- Parse ἦλθον _____; εἰσὶν _____ How do you account for this change in tense? _____ What significance does it have for the understanding of who is included in πάντες? _____
- Parse ἤκουσαν _____ With what noun does ἀκούω pattern as an object? _____ What previous statement does this verb recall? (cf. v3-5) _____
- **Verse 9 and 10**
 - Translate δι’ ἐμοῦ _____ How does the position of this prepositional phrase emphasize its meaning? (cf. 14:6) _____
 - Parse εισέλθῃ _____; σωθήσεται _____ Of what type of construction are these verbs a part? (cf. ἕάν; Voelz 270) _____
 - Translate εισελεύσεται καὶ ἐξελεύσεται _____ Of what is this language indicative? (cf. Dt 28:6; 31:2; Nu 27:17; Ps 121:8; see also *LSB Holy Baptism 270*) _____
 - Translate νομῆν εὐρήσει _____ What type of biblical imagery does this language elicit? (cf. Ps 23:2; Ez 34:14) _____
 - Parse κλέψῃ _____ What is the clause maker for this verb? _____ What type of depending clause is ἵνα κλέψῃ? _____ How is the phrase ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ best rendered? (cf. Voelz 193, 194) _____
 - Parse θύσῃ _____ Look up θύω in BDAG (463). Note how its typical meaning differs from its present contextual usage (cf. Mt 22:4; Lk 15:23, 27, 30) _____
 - Translate ἐγὼ ἦλθον _____ How does the use of the emphatic pronoun ἐγὼ emphasize even the phrase περισσὸν ἔχωσιν? (cf. 1:4; 20:31; Ridderbos *John* 359) _____
 - What type of depending clause is ἵνα . . . ἔχωσιν? _____

Integration of Meaning

Summarize the theme of this pericope in one sentence using the Law and Gospel elements found in the text.