

## (6) The Good Shepherd (John 10:1-21)

1. Jesus introduces the Good Shepherd discourse with an introduction to Thieves and Robbers (Jn. 10:1-6).
  - a. The venue for thieves and robbers is the sheepfold. αὐλή aulē <sup>#833</sup><sub>12x</sub>: *courtyard, court, walled house*.
  - b. κλέπτης kleptēs <sup>#2812</sup><sub>16x</sub>. Fr. κλέπτω kleptō <sup>#2813</sup><sub>13x</sub>. The contrast of shepherd and thief is noted by Homer ([Il. 3:11](#)). NT passages: Mt. 6:19,20; 19:18; 24:43; 27:64; 28:13; Mk. 10:19; Lk. 12:33,39; 18:20; Jn. 10:1,8,10; 12:6; Rom. 2:21; 13:9; 1<sup>st</sup> Cor. 6:10; Eph. 4:28; 1<sup>st</sup> Thess. 5:2,4; 1<sup>st</sup> Pet. 4:15; 2<sup>nd</sup> Pet. 3:10; Rev. 3:3; 16:15. LXX parallels גַּנָּב ganab <sup>#1589</sup><sub>35x</sub> and גַּנָּבִים gannabim <sup>#1590</sup><sub>17x</sub>.
  - c. ληστής lēstēs <sup>#3027</sup><sub>15x</sub>: *robber, highwayman, bandit, revolutionary, guerrilla*. Well attested by Soph., Hdt., Jos. Plato used the term for sea robbers that later became πειρατής. NT passages: Mt. 21:13; 26:55; 27:38,44; Mk. 11:17; 14:48; 15:27; Lk. 10:30,36; 19:46; 22:52; Jn. 10:1,8; 18:40; 2<sup>nd</sup> Cor. 11:26.
  - d. [Trench](#) develops a study on thieves and robbers.
  - e. The thief's purpose in the fold is to steal, kill and destroy (Jn. 10:10). κλέπτω kleptō <sup>#2813</sup><sub>13x</sub>, θύω thuō <sup>#2380</sup><sub>14x</sub>, ἀπόλλυμι apollumi <sup>#622</sup><sub>90x</sub>. This is consistent with the woe message that Ezekiel leveled on the faithless shepherds of Israel (Ezek. 34:1-10).
  - f. The doorkeeper (θυρωρός thurōros <sup>#2377</sup><sub>4x</sub> Mk. 13:34; Jn. 10:3; 18:16ff.) opens the door for each shepherd (Jn. 10:3-6).
    - 1) Each shepherd has personal ownership over certain sheep but not others. "His own" (vv.3,4).
    - 2) Each shepherd has personal names for each individual sheep.
    - 3) Sheep from multiple flocks can be penned together at night, but will self-segregate in the morning as each shepherd leads them out.
2. I AM the Door (Jn. 10:7-10).
  - a. Jesus' "I AM the Door" message is the first to reference previous messianic claimants.
  - b. Theudas and Judas of Galilee are mentioned by Gamaliel as short-term messianic celebrities (Acts 5:36-37). Josephus mentions a subsequent Theudas who cannot be the same as this one. Acts also mentions a certain Egyptian (Acts 21:37) who would cause trouble later on.
  - c. [Edersheim](#) mentions the general messianic hopes that were thriving at this time in Israel's history. Dictionary of Jesus and the Gospels also includes a good [article](#).
  - d. Jesus' function as the Door introduces a new metaphor where believers can more fully operate in greater fulfillment of Hebrew scripture shepherding passages (Jn. 10:9 cf. Ps. 23).
    - 1) David understood the faithfulness of יהוה YHWH to personally shepherd him.
    - 2) David could not understand the positional truth of being "in Christ" or the Paterological truth of coming to the Father through the shepherding Son (Jn. 10:9; 14:6).
    - 3) The Door principle is further developed as the Veil principle in Hebrews 10.
3. I AM the Good Shepherd (Jn. 10:11-18).
  - a. The Good, Great, and Chief Shepherd titles for Jesus Christ form a trinity of shepherding passages (Jn. 10:11-18; Heb. 13:20; 1<sup>st</sup> Pet. 5:4).
  - b. The essence of shepherding is soul sacrifice (Jn. 10:11 cf. 15:13) in the ultimate expression of ἀγάπη agapē <sup>#26</sup><sub>116x</sub> (1<sup>st</sup> Jn. 3:16).
  - c. Shepherding is not for hirelings (Jn. 10:12-13).
  - d. The shepherd/sheep intimacy is equated with the Father/Son intimacy (Jn. 10:14-15).
  - e. Other sheep. Jesus 1<sup>st</sup> advent ministry was to Israel (Mt. 10:6; 15:24), but the Gentile sheep (cf. Acts 17:26; Deut. 32:8) will soon be conjoined with the Jewish sheep into one flock.
  - f. God the Father has eternally loved God the Son (Jn. 3:35; 5:20; 15:9,10; 17:26) but a particular love is manifested in view of the Son's volitional participation in the Father's plan (Jn. 10:17; Prov. 8:30-31).
  - g. The Good Shepherd's soul is that which He lays down (Jn. 10:18a), pours out (Isa. 53:12), and takes up again (Jn. 10:18b). It is His spirit that is committed to the Father at the point of physical death (Lk. 23:46).
4. Jewish leaders Go Schizo (Jn. 10:19-21).
  - a. The contrast between divine viewpoint and human viewpoint caused some to doubt Jesus' sanity.
  - b. The undeniable miracles left others without answers.