

(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 ^{#833}_{12x}: *courtyard, court, walled house*.
 - b. κλέπτης kleptēs ^{#2812}_{16x}. Fr. κλέπτω kleptō ^{#2813}_{13x}. 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; 1st Cor. 6:10; Eph. 4:28; 1st Thess. 5:2,4; 1st Pet. 4:15; 2nd Pet. 3:10; Rev. 3:3; 16:15. LXX parallels גַּנָּב ganab ^{#1589}_{35x} and גַּנָּב gannab ^{#1590}_{17x}.
 - c. ληστής lēstēs ^{#3027}_{15x}: *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; 2nd 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 ^{#2813}_{13x}, θύω thuō ^{#2380}_{14x}, ἀπόλλυμι apollumi ^{#622}_{90x}. 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 ^{#2377}_{4x} 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; 1st Pet. 5:4).
 - b. The essence of shepherding is soul sacrifice (Jn. 10:11 cf. 15:13) in the ultimate expression of ἀγάπη agapē ^{#26}_{116x} (1st 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 1st 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.