

3/30/25

## **The Good Shepherd Of The Sheep**

### **Jn. 10:1-21**

It has been said that there are none so blind as those who will not see. The statement is a charge to all of mankind, who for whatever reason choose to reject, ignore or disregard the evidence or proof that would enable them to make the right decision.

\* Such has been the proclamation of Jesus regarding the Pharisees as to their spiritual blindness in contrast to the blind man He healed.

The Pharisees were offended at Jesus, for declaring they were spiritual blind, to which their answer was one of sarcasm, "Are we blind also?"

This is what prompted the discourse of the Good Shepherd that is characterized by three things. Jn. 10:1-21

- I. The proclamation. vs. 1-6
- II. The interpretation. vs. 7-13
- III. The application. vs. 14-21

#### **I. The proclamation. vs. 1-6**

A. The connection between the previous chapter and this one is unmistakable.

- 1. The Jews had excommunicated the blind man from the temple for his witness of Jesus

and accused of being born in sin and attempting to teach the Pharisees. Jn. 9:34-35

- 2. Jesus sought out the blind man and revealed Himself to him and he worshipped Jesus. Jn. 9:35-38
- 3. Jesus proclaimed this to be the very purpose for which He had come into the world, that those who do not see may see and those who see may be made blind. Jn. 9:39  
\* The judgment is the result of each person by their decision as to who Jesus is, God is not at fault for people's spiritual blindness!
- 4. Jesus responded to their sarcastic question of being blind, their sin remained because they had physical sight, but refused the healing of the blind man, refusing to acknowledge the evidence they could see, due to being spiritually blind. Jn. 9:40-41

B. The common pattern of a miracle or sign event, followed by a discourse is also unmistakable.

- 1. Jesus cleansed the temple and what follows is the discourse to Nicodemus. Jn. 3:1-21
- 2. Jesus spoke with the woman of Samaria and then He gave a discourse to His disciple about the harvest being white. Jn. 4:33-38
- 3. Jesus healed the paralytic at the Pool of Bethesda, so the Jews sought to kill Jesus, then Jesus gave them a discourse about being the One sent by the Father to do His

works and the four-fold witness of John the Baptist, the works of the Father, the Scriptures and Moses. Jn. 5:16-47

4. Jesus fed the multitudes and the following day he gave a discourse to the crowd that followed Him for the physical benefit only. Jn. 6:1-14, 22-27
5. Jesus forgave the woman caught in the very act of adultery, then gave a discourse about His valid witness in the treasury of the temple. Jn. 8:13-59
6. Jesus healed the blind man and now he gives the discourse of the Good Shepherd. Jn. 10:1-21

**C. The cultural setting is unmistakable.**

1. The proclamation is prefaced by two things. vs. 1a-b
  - a. The first being the importance of what is about to be declared. vs. 1a
    - 1) The phrase “Most assuredly” in Greek is the two-fold repetition of the word “amen, amen”, also translated, “Truly, Truly or Verily, Verily”, appearing twenty-five times in the gospel of 25
    - 2) The phrase placed at the beginning of the sentence indicates that what was about to be stated was very important truth to be heeded and emphasized by the repetition.

- 3) When the phrase is placed at the end of the sentence, thought they are the same words “amen, amen”, it affirms the importance of the proclamation.
- b. The second is the authority of what is going to be declared.
  - 1) This revealed the highest authority, the words of Jesus, “I say to you”. vs. 1b
  - 2) Jesus did not quote Moses.
  - 3) Jesus did not quote the religious men or Rabies of the past or the present.
2. The proclamation is about false shepherds, “he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.” vs. 1c-e
  - a. The sheepfold was a common place that various sheep were kept for the night be it in a town or some other place. vs. 1c
  - b. The proper entrance was through the one door. vs. 1c
  - c. The one who does not enter the sheepfold by the one door, but climbs up some other way is identified to be a thief and a robber, a false shepherd. vs. 1d
3. The shepherd of the sheep entered by the door, “But he who enters by the door is the shepherd of the sheep.” vs. 2
  - a. The word But “de” marks the sharp contrast.
  - b. Contrasting the false shepherds in verse one to the true shepherds in verse two.

4. The door keeper was the one responsible for the caring of the sheep of the several shepherds overnight till morning, when the true shepherd of each flock came to lead his his own out. vs. 3
  - a. The door keeper or porter opened the door only to the true shepherd, "To him the doorkeeper opens." vs. 3a
  - b. The sheep recognized the voice of the true shepherd. "and the sheep hear his voice." vs. 3b
    - 1) The word hear "akouo", means to be endowed with the faculty of hearing, able to recognize their shepherd's voice.
    - 2) The tense is the present active indicative.
  - c. The true shepherd called his own sheep by name, they recognize his voice and he leads them out of the sheepfold, "and he calls his own sheep by name and leads them out." vs. 3c
    - \* This is true of shepherds and their sheep!
5. The shepherd is known as the owner by three things. vs. 4-5
  - a. He brings the sheep out as he calls them, "And when he brings out his own sheep, he goes before them." vs. 4a-b
  - c. His sheep respond to their shepherd's voice and follow him, "and the sheep

- follow him, for they know his voice." vs. 4c-d
- \* He leads his sheep, He does not drive them like cattle!
- d. His sheep will not follow anyone else, "Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers." vs. 5
    - 1) They will flee from the stranger.
    - 2) They do not know the voice of a strangers.
  6. The proclamation is not a parable. vs. 6
    - a. The commentary of John identifies the use of the shepherd and sheep imagery, John says, "Jesus used this illustration." vs. 6a
      - 1) The word *illustration* is not the word for parable "parabole", but "paroimia" that means a wayside saying literally, it is commonly said to be an allegory.
      - 2) A parable is an extended metaphor with one central message, everything is not to be given a meaning and either compares or contrasts.
        - \* There are no Parables in John.
      - 3) An allegory is the use of prolonged metaphors or types with greater details than a parable as figurative language, such as Bunyan's Pilgrim's Progress or the allegory in Galatians about Abraham's two sons and the

- two covenant of Sarah and Hagar, the Jerusalem of now in bondage or the Jerusalem from above as free. Jn. 4:24
- b. The word “paroimia” appears five times in the New Testament, four are in John, translated “figurative language, figure of speech and proverb.” Jn. 16:25, 29; 2Pet. 2:22
- c. The use of parallelism throughout the discourse.
- 1) Twice the phrase “Most assuredly, I say unto you” is stated. vs. 1a-b, 7b-c
  - 2) Twice the phrase, “I am the door” is stated. vs. 7d, 9a
  - 3) Twice the phrase, “The good shepherd” is stated. vs. 11a, 14a
  - 4) Twice the word “wolf”. vs. 12
  - 5) Twice the word, “hireling” is stated. vs. 12-13
  - 6) The good shepherd is contrasted to both the thief and robbers as well as the hireling, which is also mentioned twice. vs. 12
- d. The outcome was that the Pharisees did not understand the things He spoke to them, “but they did not understand the things which He spoke to them.” vs. 6b
- 1) The reason has already been given, they refused to see by choice and remained in their sins. Jn. 9:38, 41

- 2) The use of figurative language was used by Jesus often, be it in parables, similes, metaphors or allegories for the purpose of enhancing their understanding, not to hinder it.
- 3) The rejection of the common knowledge in the illustration that is an allegory would bring greater darkness by their own doing. Matt. 11:25; 13:14-15

***This is the proclamation of Jesus to the Pharisees in view of their spiritual blindness!***

## **II. The interpretation. vs. 7-13**

- A. There are many different interpretations of the discourse of the Good Shepherd.
1. There is the attempt to give every element a meaning which confuses or contradicts the main theme of salvation. vs. 9-10
  2. There are attempts to see much more than is there, therefore saying more than it says.
  3. There is the simple pattern of the Lord’s teaching that I believe makes the discourse understandable.
    - a. Jesus proclaimed a truth first.
    - b. Jesus then interpreted that truth.
    - c. Jesus always made application of the truth.

4. There is in this illustratliteral and figurative language, using various metaphors mixed in the discourse.

**B. The interpretation is provided by Jesus. vs. 7-10**

1. Jesus declared, “Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.” vs. 7
  - a. Jesus is talking to the Pharisee, “them”.
  - b. Jesus once again qualifies the importance and authority, “Most assuredly, I say to you”.
  - c. Jesus proclaimed the third “I”AM”, “I say to you, “I am the door of the sheep.” vs. 7, 9
  - d. The shepherds out in the wilderness would corral the sheep into a cave or enclosure and then they would lay across the opening as the door that not one sheep would get out or a wolf to get in.
2. Jesus declared, “All who ever came before Me are thieves and robbers, but the sheep did not hear them.” vs. 8
  - a. If Jesus is the door and there is only one door to the sheepfold, then Jesus is referring to all false shepherds, thieves or robbers who did not point the people to the promised coming Messiah, the door and hope of Israel and did not hear them.
  - b. Though the statement certainly applies to all in the past to that present day of Jesus,

so Jesus includes the religious men of His day by the present tense “are” not “were”.

- 1) God as you know pronounced judgment over the shepherds of Isreal who fed themselves, not the sheep and had been scatered. Ezk. 34:1-10; Jer. 23:1-4; 25:32-38; Zech. 11
- 2) Jesus will be the shepherd of the remnant of Isreal in the Kingdom Age. Ezk. 34:17-31
- c. The Pharisees and others who were rejecting Jesus were those who did not have the right to the sheep.
  - 1) The word thief “kleptes” implies subtlety and trickery.
  - 2) The word robbers “lestes”, connotes violence and plundering.
  - 3) This word is used for Barabas who was freed by Pilot instead of Jesus.
3. Jesus declared He is the door to salvation, “I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.” vs. 9
  - a. Jesus already said He was the door to the sheep of Israel. vs. 7d, 9a
  - b. Jesus now defines the purpose of the door, salvation, “If anyone enters by Me, he will be saved” vs. 9b-c
  - c. Jesus described the quality of salvation.

- 1) First, the quality of salvation means the person will be saved from the judgment of God's wrath for their sins, "he will be saved. vs. 9c
  - a) The paralytic was told to sin no more lest a worse thing come upon him. Jn. 5:14
  - b) The adulterous woman heard the words, "Neither do I condemn you, go and sin no more." Jn. 8:11
  - c) Jesus is the true light that lights every man that comes into the world, He is the light of the world. Jn. 1:9; 8:12; 9:5
  - d) Jesus is the Savior of the world, the way the truth and the life and no man comes to the Father but by Him for there is no other name given under heaven and earth whereby men must be saved because there is one God and one the only mediator between God and men, the man Christ Jesus. Jn. 4:42; 14:6; Acts 4:12; 1Tim. 2:5
- 2) Second, the quality of salvation means the person is under the grace of God, "and will go in and out and find pasture." vs. 9d
  - a) The person "will go in and out" means they will have a sense of safety, freedom and access to God. Heb. 4:14-16

- b) Freedom from the sins of the past. Ps. 103:12
  - c) Freedom from sin nature by the new divine nature. 2Pet. 1:3-4
  - d) Freedom from deeds and acts of sin from the power of sin that can enslaved us. Rom. 6:15-23
- 3) The person "will find pasture" indicates they will be called, led, fed and protected by the Shepherd Jesus.
4. Jesus declared the contrast between the coming of the thief and Himself. vs. 10
  - a) The thief comes selffishly for self-benefit, "The thief does not come except to steal, and to kill, and to destroy." vs. 10a-c
    - 1) That is why the thief and robber come in any and every other way than the door.
    - 2) That they might:
      - a) Steal what is not theirs.
      - b) Kill whatever sheep would cry and give them away.
      - c) Destroy what they cannot take.
      - d) The aorist tense indicates actuality!
  - b) The true shepherd Jesus has come selflessly to benefit the sheep, "I have come that they may have life, and that they may have it more abundantly." vs. 10d-e
    - 1) "I" is emphatic, He came from heaven.
    - 2) The purpose is stated that they may have spiritual life and eternal life.

- 2) The life is enjoyed here and now with abundance of benefits and richness of life, through a God sourced quality of life.
- 5. Jesus declared the contrast between the hireling and Himself. vs. 11-13
  - a. Jesus identified Himself, “I am the good shepherd. The good shepherd gives His life for the sheep.” vs. 11
    - 1) The word good “kalos” means excellent, beautiful, noble with the idea of efficiency, fidelity and loveliness.  
\* This is the fourth “I AM”!
    - 2) Jesus gave His life for the sheep. Matt. 20:28; Mk. 10:45; Jn. 1:29; 1Pet. 1:19  
\* Jesus states this five times. vs. 11, 15, 17, 18 twice
    - 3) So Jesus is both the door and good shepherd.
  - b. Jesus identified the hireling, “But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.” vs. 12
    - 1) He is one who serves for money, a hireling, he is not the shepherd. vs. 12a-b
    - 2) He does not own the sheep. vs. 12c

- 3) He sees the wolf coming and leaves the sheep and flees, instead of defending the sheep. vs. 12d
- 4) He allows the sheep to be caught by the wolf and scatters them, having no compassion for the sheep.
- c. Jesus repeats the reason for the hireling’s conduct, “The hireling flees because he is a hireling and does not care about the sheep.” vs. 13
- d. The entire Old Testament and New is full of the imagery as well as the warnings of false and wicked shepherds.
  - 1) The people of God are called the sheep of His pasture. Ps. 23; 74:1, 78:52; 80:1; 100:3
  - 2) There are stern warnings to the wicked shepherd who scatter the flock and feed themselves and the promise of raising up shepherds to feed them. Jer. 23:1-4; Ezk. 34:1-10, 11:31
  - 3) There is the prophecy of the foolish and worthless shepherd of the Anti-Christ. Zech. 11:7-14
  - 4) The New Testament is no different in the use of the metaphor and warnings. Matt. 9:36; 15:24; 18:11-13; 20:31; Mk. 6:34; 14:27; Lk. 12:32; 15:3-7; Acts 20:29; 1Pet. 1:1-4

*This is the interpretation by Jesus to the Pharisees regarding their spiritual blindness!*

### III. The application. vs. 14-21

- A. The good relation of the good shepherd to the sheep is applied by Jesus. vs. 14-16
  - 1. The good shepherd is Jesus, “I am the good shepherd; and I know My sheep, and am known by My own.” vs. 14
    - a. This is the second time Jesus said he was the “good shepherd”. vs. 11a
    - b. The good shepherd Jesus knows His sheep. vs. 11b
      - 1) The word know “ginosko” means to perceive, recognize and identify in the present active indicative tense.
      - 2) Jesus is God, all knowing, Omniscient, and predestined us according to His foreknowledge, knowledge beforehand, then justified and sanctified us. 2Pet. 1:2
  - c. The good shepherd is known by His sheep by virtue of the spiritual birth, even as children know their own parents.
    - 1) The word known “ginosko” in the present indicative passive tense.
    - 2) His sheep hear His voice, He calls them by name, leads them out, he goes before them, they follow Him, and they know His voice. vs. 3-4

- 2. The good shepherd’s relation to the sheep is as the one to His Father, “As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.” vs. 15
  - a. The relation is one of intimate family knowledge, Jesus and the Father are one, the present active indicative tense. vs. 15a
  - b. The relation is one of being sacrificial, as Jesus lays down His life for the sheep. vs. 15b
- 3. The good shepherd’s relation to other sheep that are not Jews. vs. 16
  - a. The declared application of Jesus, “And other sheep I have which are not of this fold; them also I **must** bring, and they will hear My voice.” vs. 16a-c
    - 1) The word “fold” has been primarily used for Israel in our text, as Jesus is addressing the Pharisee. vs. 15a
    - 2) The other sheep “**must**” be brought in, the word has the idea of obligation and absolute necessity. vs. 15b
    - 3) These other sheep will hear His voice of the good shepherd, as the sheep from Israel had, as the paralytic and blind man, who He sought out and found. vs. 15c
      - \* As many as received Him, to them He gave the right to become the children of God, even to those who believed in His name. Jn. 1:12

**b.** The declared application of Jesus is the composite of the two folds is the product of one flock and one shepherd, “and there will be one flock and one shepherd.” vs. 15d

- 1) Jew and Gentile, one in Christ Jesus I the church under the leading of One shepherd. Eph. 2:11-18; 3:1-7
- 2) The church before the throne of God after the rapture, “And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth.” Rev. 5:9-10
- 2) The one shepherd is Jesus, the Good Shepherd.

**B.** The good shepherd’s relation to the Father is applied by Jesus. vs. 17

1. The concluding declaration, “Therefore My Father loves Me.” vs. 17a
2. The clear explanation, “because I lay down My life.” vs. 17b
3. The confident expectation, “that I may take it again.” vs. 17b

**C.** The good shepherd’s relation to His death is applied by Jesus. vs. 18

1. The good shepherd was born to die by His own will, “No one takes it from Me, but I lay it down of Myself.” vs. 18a
  - a. Jesus was never a victim, He was delivered by the determinate counsel and foreknowledge of God to the gruesome death on the cross. Acts 2:23
  - b. Jesus was not killed by man, but laid His life down, voluntarily and was in full control throughout from His arrest, trial, sentence and execution.
  - c. Jesus dismissed His spirit when the appointed time came by saying, “It is finished”, and He bowed His head and gave up His spirit. Jn. 19:30
2. The good shepherd is Omnipotent, “I have power to lay it down, and I have power to take it again.” vs. 18b
  - a. Jesus was not powerless in the grave for He had power to raise His life up again.
  - b. Jesus told the Jews when He cleansed the Temple, “Destroy this temple and in three days, I will raise it up again”, this He was saying about the temple of His body in the resurrection. Jn. 2:20-21
3. The good shepherd came to do the will of the Father, “This command I have received from My Father.” vs. 18c

- a. The Father has not left Me alone, for I always do those things that please Him.” Jn. 8:29
  - b. Jesus was not acting alone, but in one with the Father, having received this very commandment from Him having submitted Himself to the Incarnation and willfully limited Himself for a time, only doing the works of the Father as He had stated all along.
- D.** The good shepherd’s relation to the hearers is applied by Jesus. vs. 19-21
- 1. The result among the crowds was one of division, “Therefore there was a division again among the Jews because of these sayings.” vs. 19
    - a. This was the conclusion of His words, a common outcome, being offended they rejected the words of Jesus. Jn. 6:52; 7:43; 9:16
    - b. The Jews primarily identify the Pharisees addressed by Jesus. Jn. 9:40-41; 10:7
    - c. The surrounding people were divided also without any doubt, though not stated in our text.
  - 2. The result of many in the crowd was one of insults and sarcasm, “And many of them said, “He has a demon and is mad. Why do you listen to Him?” vs. 20

- \* “And many of them said, “He has a demon and is mad. Why do you listen to Him?”
  - a. This was not the first time they had said He had a demon, adding that He was crazy. Jn.7:20, 52; 8:48
  - b. This was not the first time they had treated Him sarcastically. Jn. 7:35, 8:41
3. The result of others in the crowd were in defense of Jesus, but not totally convinced by Jesus. vs. 21
- a. They judged that the words Jesus spoke were not of one who had a demon, “Others said, “These are not the words of one who has a demon.” vs. 21a-b
  - b. They validated their statement by their observation, “Can a demon open the eyes of the blind?” vs. 21c
    - \* The question is rhetorical, there is only one correct answer, NO!!!
4. The obvious conclusions that are implied in the discourse directly and indirectly are
- a. The blind man’s testimony is valid, Jesus did heal him and He is the Messiah.
  - b. The blind man was one of the sheep of Jesus for he heard and responded to His voice.
  - c. The only way to be saved is to come through the door, Jesus.
  - d. The Pharisees were blind spiritually and they were still in their sins by their own will and doing.

- e. The person alone must examine the words of Jesus and decide for themselves who He is and it will determine their eternal destiny by their own choice!

***This is the application by Jesus to the Pharisees regarding their spiritual blindness!***

### **Conclusion**

The discourse of the good shepherd declared to the Pharisees has been laid out in a three-fold progression of good inductive Bible study, which has helped us understand it.

- I.** The proclamation, what was said!
- II.** The interpretation, what it means!
- III.** The application, how it applies to people and life!