

JESUS IS... #20 The Good Shepherd

John 10:1-42

I. Jesus' Figure of Speech (10:1-6)

- The Greek word for *figure of speech* (*paroimia*) refers to an obscure saying that needs to be interpreted. D. A. Carson points out that John's gospel has no parables. Rather, the distinct term used in John 10:6 to describe Jesus' "figure of speech" is *paroimia* [Greek]. Far from being a parable, it is actually a symbol-laden discourse employed by Jesus to communicate a certain message. [A. Kostenberger, *Jesus the Good Shepherd...*]
- A. Distinguishing the true shepherd (vs. the thief, robber, stranger, etc)
 1. Means of entry
 2. Sheep's response—they hear his voice & willingly follow
- B. Application—the formerly-blind man's response to Jesus vs. his response to Pharisees (Jn. 9)
 - "Jesus...[is] contrasting himself, the Good Shepherd, with the Pharisees, whom he identifies with the evil shepherds of Ezekiel 34. 'The Pharisees have expelled from God's flock the man whom Christ Himself enlightened. They are scattering the sheep whom Christ came to gather' (Dodd, p. 359)." IVP

II. Jesus' Exposition, Explanation

- A. "I am the Door (gate)" (10:7, 9)
 1. Jesus is the unique door, way (Jn. 14:6). All others are "thieves & robbers" (10:8) "*All who came before me were thieves & robbers* may hint at messianic pretenders who promised their followers freedom but instead led them into armed conflict & doom (cf. Acts 5:36-37; 21:38)." ESV.
 2. If anyone enters thro' Him, he shall be saved (10:9) Also "Jesus is the only way by which one can become part of the people of God (i.e., Jesus' flock)." ESV.
- B. "I am the Good Shepherd" (10:11, 14) Greek Lit. *the* shepherd, *the* good (one)
 - Another 'I am' saying. In the OT, God as the true shepherd is contrasted with unfaithful shepherds who will be judged by him (Ezek. 34). But [King] David or the Davidic Messiah is also depicted as a (good) shepherd (2 Sam. 5:2), as is Moses (Isa. 63:11). Jesus as God & man is the fulfillment of both of these themes. The reference to the "good shepherd" who *lays down his life for the sheep* calls to mind young David, who literally risked his life for his sheep (1 Sam. 17:34-37). But Jesus surpassed David in that He didn't just risk His life; rather, He gave His life on the cross for his sheep. ESV.
 - 1. Vs. the "bad, evil shepherds"—Jesus is the promised divine-human shepherd-king (Ezek. 34)
 - 2. Vs. thieves & robbers—"I came that they might have (keep on having) life...abundantly" (10:10) Note: Jesus' promise of abundant life, which begins already in the here & now, brings to mind OT prophecies about abundant blessing (e.g., Ezek. 34:12-15, 25-31). Jesus calls his followers, not to a dour, lifeless, miserable existence that squashes human potential, but to a rich, full, joyful life, one overflowing with meaningful activities under God's personal favor & blessing & in continual fellowship with his people. [ESV.]
 - 3. Vs. the hired hand (hireling)—Jesus "lays down His life for the sheep" (10:11, 15, 17-18) **Note:** The idea of a voluntary & vicarious death for the sheep is not found in the Old Testament (Jeremias 1968:496-97; Barrett 1978:374). The closest conceptual background is that of the suffering servant of Isaiah 53 (Brown 1966:398; Westcott 1908:2:57). While this servant is likened to a sheep rather than a shepherd (Isa. 53:7), it is said of him that "the Lord makes his life a guilt offering" (Isa. 53:10). The expression in John 10, *lays down his life* (*tithemi ten psychen*), could be taken as a translation of "makes his life" (*sim naphsho*, Is 53:10; Jeremias 1967c:710). For the sheep (*hyper ton probaton*), in John speaks of sacrifice (Barrett 1978:375)...it is used of sacrifice in which 'the death envisaged is on behalf of someone else'. (D. A. Carson 1991:386)." IVP.
 - 4. His "sheep" believe (vs. "you don't believe...you're not My sheep" 10:26)
 - The formerly blind man heard Jesus' voice & believed (9:38)
 - Brought out /kicked out of the Jewish "sheepfold" (9:34)
 - brought into Jesus' flock—of Jewish & Gentile believers—"one flock, one Shepherd" (10:16) "At the heart of Jesus' message in John 10:16 is a 'paradigm shift' with regard to the Jews' place in God's plan: while considering themselves to be safely 'inside the fold,' they all of a sudden find themselves 'out in the cold,' outside of God's redemptive sphere, replaced by select 'other sheep' (i.e., Gentiles)." [A. Kostenberger, *Jesus the Good Shepherd...*] "Jesus mentions that he has other sheep not of this sheep pen/fold who must be brought also, so *there shall be one flock & one shepherd* (10:16). The most natural reading, accepted by most commentators, is that Jesus is referring to sheep from outside the fold of Judaism. There are Gentiles who will listen to His voice & be joined to His flock. Thus, this section speaks of Jesus' founding a community apart from official Judaism." [IVP] Note: We (the believers) are not charged to create/produce 'one flock' (encompassing all believers). Jesus simply stated "there shall be one flock, one shepherd." In the OT God promised He would gather Israel's scattered tribes from across the whole earth.
 - 5. "I give them eternal life & they'll never perish" (10:28) *Eternal life* by definition can never be taken away, especially when Jesus' sheep belong to him & to his Father. ESV. In Jn. 6:39-40 Jesus also says, "This is the will of him who sent me, that I should

lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son & believes in him should have eternal life, & I will raise him up on the last day.” (Jn. 6:39-40) This implies that no true believer will ever lose his/her salvation, since everyone who believes in the Son will also *have eternal life* & will continue as a believer until the final judgment (*the last day*), when Jesus *will raise him/her up* into the fullness of eternal life. ESV.

6. Eternally secure in the Son’s & Father’s Hands—“no one can snatch them out” (10:29-30)
7. Causing division (10:19-21) Jesus called His “sheep” (e.g. blind man, & others 10:42) out of the people in Judaism; some remained within the Jewish “fold” (e.g. the Pharisees) Note: Judaism is described as a sheep pen [fold], but not all the sheep in the pen/fold belong to Jesus’ flock. They are separated out as they recognize His voice and follow Him out from the sheep pen. Jesus is gathering his flock together out from the pen of official Judaism. [IVP] Meanwhile some remain in the fold.
- C. The Shepherd’s intimate, personal relationship with each “sheep”
 1. “I know My own (sheep) and My own know Me” (10:14)
 2. “My sheep hear My voice & I know them & they follow Me” (10:27)
 - The “sheep” discern the Shepherd’s voice from other voices: There’s a “theme of discernment...there are more voices calling to ‘the sheep’ than just their own shepherd’s. Following Jesus means refusing to follow others who are claiming to be shepherds.” IVP.
 3. “The Lord is *My Shepherd*” (Psalm 23) Note: The Lord is the Shepherd of the people as a whole, as well as individual members; and *in this psalm [23] the particular member is in view*. In worship, [when] the faithful...sing this psalm, they see God’s majesty in the way He personally attends to each of His covenant ‘sheep’. He is the shepherd of [His people] as a whole; & in being such, He is the shepherd for each faithful [believer] as well. ESV.
 - David: “The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for His name’s sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod & Your staff, they comfort me...” (Psalm 23:1-4)
 - Jacob: “God...has been my shepherd all my life long to this day...” (Gen. 48:15)

III. Quotes:

1. David was Israel’s Shepherd-King:

David was Israel’s outstanding king (~ 1,000 BC) “the Lord told [David] ‘You shall be shepherd of my people Israel, & you shall be prince over Israel.’” (2 Sam. 5:2) David was a Shepherd-King

2. Jesus was prophesied as a future king-like-David:

Jesus was descended from David’s family, born in David’s hometown (Bethlehem): About 700 BC, Micah prophesied: “But you, O Bethlehem...who are too little to be among the clans of Judah, from you shall come forth...[the] *ruler in Israel...And he shall stand & shepherd his flock* in the strength of the LORD...” (Micah 5:2-4) Quoted in Matt. 2:6 “You, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall *come a ruler who will shepherd My people Israel*” (Matt. 2:6)

3. Jesus, the “Good Shepherd,” is this Promised Shepherd-King-like-David:

The topic of the Good Shepherd has produced wonderful portraits of Jesus as the humble shepherd, but this misses the main point of Jesus claiming this title. The image of the shepherd is...royal...messianic—related to the coming Davidic king [king-like-David], through whom God will restore Israel. [About midway between King David (~1,000 BC) and Jesus (30 AD), Ezekiel (~600 BC) prophesied about a future Shepherd-King-like David.] In Ezekiel 34, the word of the LORD came to Ezekiel ‘Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?’ (Ezek. 34:1-2) Instead of feeding the sheep, the kings of Israel are feeding themselves. So, God will seek out His scattered sheep and bring them back to the mountains of Israel. Because the human kings [of Israel] have failed to be faithful instruments of god’s authority, God must become the shepherd Himself. ‘I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD.’ (Ezek. 34:15) ‘I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.’ (Ezek. 34:23). God will be the shepherd through the new Davidic king [the promised king-like-David]. The new shepherd, who is both God and the Davidic king [the promised king-like-David], will lead the flock into the true holy land, the land where God dwells. In Ezekiel 37 God promises to set up David as king, ‘My servant David shall be king over them, and they shall all have one shepherd...’” (Ezek. 37:24) [Michael Dauphinais & Matthew Levering, *Holy People, Holy Land: Theological Introduction to the Bible*]

JESUS IS... #20 The Good Shepherd [SCRIPT 20a]

Jesus said, “**I am the good shepherd.** The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. **I am the good shepherd.** I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.” (John 10:11-16)

PIX: John 10 Good Shepherd (Title)

When Jesus says, “I’m the good shepherd” this saying implies a number of things

1. It implies not all shepherds are “good.” There are bad, evil, &/or incompetent shepherds
2. There’s an OT background

IV. Israel’s leaders, kings were “shepherds” to God’s people

PIX: John 10 Shepherd King

V. More important God promised a future “Shepherd-king”

PIX: David Shepherd vs. Lion

PIX: David rescues Lamb from Lion

PIX: David King of Israel

PIX: David King Warrior

4. David was Israel’s Shepherd-King:

David was Israel’s outstanding king (~ 1,000 BC) “the Lord told [David] ‘You shall be shepherd of my people Israel, & you shall be prince over Israel.’” (2 Sam. 5:2) David was a Shepherd-King

Israel’s decline & captivity

PIX: Israel Divided Kingdom

PIX: Israel Fall of Judah

PIX: Israel into Exile

PIX: Ezekiel Michael Angelo

PIX: Ezekiel 34 Israel’s Shepherd

PIX: Ezekiel 34 v12 (As a Shepherd I’ll seek...)

5. Jesus, the “Good Shepherd,” is this Promised Shepherd-King-like-David:

The topic of the Good Shepherd has produced wonderful portraits of Jesus as the humble shepherd, but this misses the main point of Jesus claiming this title. The image of the shepherd is...royal...messianic—related to the coming Davidic king [king-like-David], through whom God will restore Israel. [About midway between King David (~1,000 BC) and Jesus (30 AD), Ezekiel (~600 BC) prophesied about a future Shepherd-King-like David.] In Ezekiel 34, the word of the LORD came to Ezekiel ‘Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?’ (Ezek. 34:1-2) Instead of feeding the sheep, the kings of Israel are feeding

themselves. So, God will seek out His scattered sheep and bring them back to the mountains of Israel. Because the human kings [of Israel] have failed to be faithful instruments of God's authority, God must become the shepherd Himself. 'I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD.' (Ezek. 34:15) 'I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.' (Ezek. 34:23). God will be the shepherd through the new Davidic king [the promised king-like-David]. The new shepherd, who is both God and the Davidic king [the promised king-like-David], will lead the flock into the true holy land, the land where God dwells. In Ezekiel 37 God promises to set up David as King, 'My servant David shall be king over them, and they shall all have one shepherd...'. (Ezek. 37:24) [Michael Dauphinais & Matthew Levering, *Holy People, Holy Land: Theological Introduction to the Bible*]

PIX: Matthew 2 v6 Bethlehem

6. Jesus was prophesied as a future king-like-David:

Jesus was descended from David's family, born in David's hometown (Bethlehem): About 700 BC, Micah prophesied: "But you, O Bethlehem...who are too little to be among the clans of Judah, from you shall come forth...[the] *ruler in Israel...And he shall stand & shepherd his flock* in the strength of the LORD..." (Micah 5:2-4) Quoted in Matt. 2:6 "You, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall *come a ruler who will shepherd My people Israel*" (Matt. 2:6)

When Jesus said, "I'm the good shepherd" it implied a lot!

Later in this chapter the Jews (Pharisees) challenge Jesus—"tell us plainly, are you the Christ?"

"The Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." (John 10:24-30)

Jesus says, "I've told you already..." When?

- It's implied in Jesus' saying "I'm the Good Shepherd..."
- The ultimate "good shepherd" is both God & man (divine & human)
- He's God coming directly to shepherd His people (as Ezekiel promised). So Jesus can say,
 - "before Abraham was, I AM" &
 - "I & the Father (God) are One"
- He's also David's human descendant appointed by God (the Son of Man)
- He will gather God's scattered people (Judah & Israel) to be united as one flock
- Also, He will gather Jewish & Gentile believers to be one flock, under one shepherd.

PIX: John 10 NZ Sheep

JESUS IS... #20 The Good Shepherd [SCRIPT 20b]

PIX: Jesus Is Jesus & Sheep

PIX: John 10 Jesus Our Shepherd

John 10:1-42

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. (John 10:1-6)

VI. Jesus’ Figure of Speech (10:1-6) told in response to events of Chap 9 (esp. addresses Pharisees)

- The Greek word for *figure of speech* (*paroimia*) refers to an obscure saying that needs to be interpreted. D. A. Carson points out that John’s gospel has no parables. Rather, the distinct term used in John 10:6 to describe Jesus’ “figure of speech” is *paroimia* [Greek]. Far from being a parable, it is actually a symbol-laden discourse employed by Jesus to communicate a certain message. [A. Kostenberger, *Jesus the Good Shepherd...*]
- C. Distinguishing the true shepherd (vs. the thief, robber, stranger, etc)

PIX: John 10 Sheepfold Pen

3. Means of entry
 4. Sheep’s response—they hear his voice & willingly follow
- D. Context—the formerly-blind man’s response to Jesus vs. his response to Pharisees (Jn. 9)

PIX: John 9 Jesus Gives Sight to Blind

- Jesus is saying the blind man is a “sheep.” He responded differently to me & you (Pharisees). He listened to me, responded to me—because he’s “my sheep” & I’m the “good shepherd.” Who are you? You are “thieves & robbers.” I brought this blind man sight, freedom, joy, a future, salvation (etc). What did you bring him? You didn’t want him to be healed on the Sabbath (b’coz of you petty rules about Sabbath). You reject me (Jesus) b’coz (according to you) I broke the Sabbath, so I can’t be the Saviour! You want the formerly-blind man to deny me (Just give glory to God, we know Jesus is a sinner). He won’t; he’s not intimidated; so you throw him out of the Synagogue. You’re bad/evil shepherds, rejecting the “sheep.” I receive him into the flock; you throw him out (excommunication—out of Jewish society, no job, business, future—you want to rob him of all these). How did you get this right/position? You weren’t appointed by God (illegal entry).
- “Jesus...[is] contrasting himself, the Good Shepherd, with the Pharisees, whom he identifies with the evil shepherds of Ezekiel 34. ‘The Pharisees have expelled from God’s flock the man whom Christ Himself enlightened. They are scattering the sheep whom Christ came to gather’ (Dodd, p. 359).” IVP

VII. Jesus’ Exposition, Explanation

PIX: John 10 v9 I am the Door

PIX: John 10 v9 I am the gate

- D. “I am the Door (gate)” (10:7, 9)
3. Jesus is the unique door, way—“I am the Way, the Truth & the Life, no one comes to the Father except through me” (Jn. 14:6). All others are “thieves & robbers” (10:8) “*All who came before me were thieves & robbers* may hint at messianic pretenders who promised their followers freedom but instead led them into armed conflict & doom (cf. Acts 5:36-37; 21:38).” ESV.

4. If anyone enters thro' Him, he shall be saved (10:9) Also "Jesus is the only way by which one can become part of the people of God (i.e., Jesus' flock)." ESV.

PIX: John 10 v10 Life Abundant

PIX: John 10 v11 Good Shepherd lays down Life

- E. **"I am the Good Shepherd"** (10:11, 14) Greek Lit. *the* shepherd, *the* good (one)
- Another 'I am' saying. In the OT, God as the true shepherd is contrasted with unfaithful shepherds who will be judged by him (Ezek. 34). But [King] David or the Davidic Messiah is also depicted as a (good) shepherd (2 Sam. 5:2). Jesus as God & man is the fulfillment of both of these themes.
 - *Lays down his life*: The reference to the "good shepherd" who *lays down his life for the sheep* calls to mind young David, who risked his life for his sheep (1 Sam. 17:34-37). But Jesus surpassed David in that He didn't just risk His life; rather, He gave His life on the cross for his sheep. ESV.
8. Vs. the "bad, evil shepherds"--Jesus is the promised divine-human shepherd-king (Ezek. 34)
9. Vs. thieves & robbers—"I came that they might have (keep on having) life...abundantly" (10:10)
Note: Jesus' promise of abundant life, which begins already in the here & now, brings to mind OT prophecies about abundant blessing (e.g., Ezek. 34:12-15, 25-31). Jesus calls his followers, not to a dour, lifeless, miserable existence that squashes human potential, but to a rich, full, joyful life, one overflowing with meaningful activities under God's personal favor & blessing & in continual fellowship with his people. [ESV.]

PIX: John 10 Bad Shepherd Hireling Flees

10. Vs. the hired hand (hireling)—Jesus "lays down His life for the sheep" (10:11, 15, 17-18) **Note:** The idea of a voluntary & vicarious death for the sheep is not found in the Old Testament. The expression in John 10, *lays down his life* (*tithemi ten psychen*), could be taken as a translation of "makes his life" (*sim naphsho*, Is 53:10; Jeremias 1967c:710). For the sheep (*hyper ton probaton*), in John speaks of sacrifice (Barrett 1978:375)...it is used of sacrifice in which 'the death envisaged is on behalf of someone else'. (D. A. Carson 1991:386)." IVP.
11. His "sheep" believe (vs. "you don't believe...you're not My sheep" 10:26)
- The formerly blind man heard Jesus' voice & believed (9:38)
 - Brought out /kicked out of the Jewish "sheepfold" (9:34)
12. **His Sheep Hear His Voice & Follow Him** (5X "voice")

PIX: John 10 v27 My sheep Hear Follow eternal Life

PIX: John 10 v27 My sheep Listen Follow

- "The sheep *hear his voice*; he calls his own sheep by name & leads them out"—Sheep aren't dumb
- "The sheep follow him; they *know his voice*. They won't follow strangers, they'll flee; they don't know the stranger's *voice*." Discernment—Many voices, but hear, recognize, respond to His voice. The formerly-blind man heard many voices (e.g. Pharisees: 'deny Jesus, give God the glory.' No!)
- "I have other sheep, not of this fold. I must bring them also, & they'll *listen to my voice*." (10:16)
- "My sheep *hear my voice*, and I know them, and they follow me." (10:27)

PIX: God's Voice

PIX: Listening hearing

PIX: God Whispers RU Listening

PIX: John 10 many voices

- Every “sheep” responds directly to the “Shepherd” (It’s not indirect—the Lord told me to tell you!)
- The Lord is the chief/great Shepherd (Pastor), every believer is responsible/ related to Him. Don’t say “I just follow the Pastor (what he says).” If you follow a man, you’ll be disappointed

PIX: Local Church

- Every church responds directly to the Lord—“Admin local, each (church) answering to the Lord” Some people want to put themselves between the believer/ church & the Lord—Listen to/follow me
- **“One flock, one Shepherd”** (10:16) brought into Jesus’ flock—of Jewish & Gentile believers—“one flock, one Shepherd” (10:16) “At the heart of Jesus’ message in John 10:16 is a ‘paradigm shift’ with regard to the Jews’ place in God’s plan: while considering themselves to be safely ‘inside the fold,’ they all of a sudden find themselves ‘out in the cold,’ outside of God’s redemptive sphere, replaced by select ‘other sheep’ (i.e., Gentiles).” [A. Kostenberger, *Jesus the Good Shepherd...*] “Jesus mentions that he has other sheep not of this sheep pen/fold who must be brought also, so *there shall be one flock & one shepherd* (10:16). The most natural reading, accepted by most commentators, is that Jesus is referring to sheep from outside the fold of Judaism. There are Gentiles who will listen to His voice & be joined to His flock. Thus, this section speaks of Jesus’ founding a community apart from official Judaism.” [IVP]
- **OT Background (Ezek. 37): 2 sticks joined—One nation, One King, One Shepherd**
- 2 Sticks –Judah (2 tribes) & Israel (10 tribes) joined together
- “I will make them **one nation** in the land, on the mountains of Israel. **One king** shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms... But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. My servant David shall be king over them, and they shall all have **one shepherd**...They shall dwell in the land...They, their children & their children's children shall dwell there forever, and David my servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. I will set them in their land & multiply them, & will set my sanctuary in their midst forevermore.” (Ezek 37:22-26)
- God will re-gather the “Lost tribes of Israel,” God will produce one nation under one shepherd-king
- Note: We (the believers) are not charged to create/produce ‘one flock’ (encompassing all believers). Jesus simply stated “there shall be one flock, one shepherd.” In the OT God promised He would gather Israel’s scattered tribes from across the whole earth, making them one nation, under one king, one shepherd. We shouldn’t exclude those whom the Lord includes—the Pharisees excluded the formerly-blind man, but Jesus included him in the one flock—“In essentials unity, in non-essentials liberty...”

PIX: In Essentials Unity

PIX: John 10 v28 Eternal Life never Perish

13. **“I give them eternal life & they’ll never perish”** (10:28) *Eternal life* by definition can never be taken away, especially when Jesus’ sheep belong to him & to his Father. ESV. In Jn. 6:39-40 Jesus also says, “This is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the

Son & believes in him should have eternal life, & I will raise him up on the last day.” (Jn. 6:39-40)
This implies that no true believer will ever lose his/her salvation, since everyone who believes in the Son will also *have eternal life* & will continue as a believer until the final judgment (*the last day*), when Jesus *will raise him/her up* into the fullness of eternal life. ESV.

14. Eternally secure in the Son’s & Father’s Hands—“no one can snatch them out” (10:29-30)

PIX: John 10 vv19-21 Division

15. Causing division (10:19-21) Jesus called His “sheep” (e.g. blind man, & others 10:42) out of the people in Judaism; some remained within the Jewish “fold” (e.g. the Pharisees) Note: Judaism is described as a sheep pen [fold], but not all the sheep in the pen/fold belong to Jesus' flock. They are separated out as they recognize His voice and follow Him out from the sheep pen. Jesus is gathering his flock together out from the pen of official Judaism. [IVP] Meanwhile some remain in the fold.

F. The Shepherd’s intimate, personal relationship with each “sheep”

4. “I know My own (sheep) and My own know Me” (10:14)

5. “My sheep hear My voice & I know them & they follow Me” (10:27)

- The “sheep” discern the Shepherd’s voice from other voices: There’s a “theme of discernment...there are more voices calling to ‘the sheep’ than just their own shepherd's. Following Jesus means refusing to follow others who are claiming to be shepherds.” IVP.

PIX: Psalm 23 Shepherd carries Sheep

PIX: Psalm 23 Led to Joy

6. “**The Lord is My Shepherd**” (Psalm 23) Note: The Lord is the Shepherd of the people as a whole, as well as individual members; and *in this psalm [23] the particular member is in view*. In worship, [when] the faithful...sing this psalm, they see God’s majesty in the way He personally attends to each of His covenant ‘sheep’. He is the shepherd of [His people] as a whole; & in being such, He is the shepherd for each faithful [believer] as well. ESV.

- David: “The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for His name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod & Your staff, they comfort me...” (Psalm 23:1-4)
- Jacob: “God...has been my shepherd all my life long to this day...” (Gen. 48:15)

If the Lord isn’t your shepherd, you’re on your own—“I did it my way...”

PIX: Sinatra Frank

PIX: Frank Sinatra happy

PIX: Frank Sinatra I did it my way

PIX: Frank Sinatra

PIX: Frank Sinatra gun

“Figure of speech”

D. A. Carson points out that John has no parables. Rather, the distinct term used in John 10:6 to describe Jesus' use of a "figure of speech" is *paroimia* [Greek]. Far from being a parable, John 10:1ff. is actually a symbol-laden discourse employed by Jesus to communicate a certain message. [A. Kostenberger, *Jesus the Good Shepherd... (John 10:16) The OT Background of a Familiar Metaphor*, Bulletin for Biblical Research, 2002]

At the heart of Jesus' message in John 10:16 is a "paradigm shift" with regard to the Jews' place in God's plan: while considering themselves to be safely "inside the fold," they all of a sudden find themselves "out in the cold," outside of God's redemptive sphere, replaced by select "other sheep" (that is, Gentiles). [A. Kostenberger, *Jesus the Good Shepherd... (John 10:16) The OT Background of a Familiar Metaphor*, Bulletin for Biblical Research, 2002]

Ezekiel at one point states that God himself will come and lead his sheep (Ezek. 34:11), he predicts soon thereafter that God will send his servant David (Ezek. 34:23). Jesus brings together in himself both of these personages and their shepherding ministries and appropriates Ezekiel 34 fairly directly. While Ezekiel 34, however, refers to the unification of Israel and Judah (v. 22), Jesus extends the scope of the passage to include both Jewish & Gentile believers in one community (flock). [A. Kostenberger, *Jesus the Good Shepherd... (John 10:16) The OT Background of a Familiar Metaphor*, Bulletin for Biblical Research, 2002]

Context: Jesus' healing of the blind man in John 9 had led to the man's excommunication from the local synagogue. This act by the Jewish religious leaders issued in Jesus' response. Jesus saw in their excommunication of this formerly-blind man an arrogant assertion of usurped authority... Jesus' sharp polemic calls 'Israel's shepherds' to account...'All who came before me are thieves and robbers, but the sheep did not hear them' (John 10:8). [A. Kostenberger, *Jesus the Good Shepherd... (John 10:16) The OT Background of a Familiar Metaphor*, Bulletin for Biblical Research, 2002]

When Jesus likens the Jewish people to 'sheep without a shepherd' we should think ...in terms of its Old Testament usage, where it's equivalent to 'an army without a general, a nation without a national leader'. **The anointed king is repeatedly described as a shepherd** in the Old Testament, and when Jeremiah and Ezekiel look forward to a **future prince of the house of David** who will rule Israel in wisdom and justice, they depict him as **a faithful shepherd**, by contrast with the unworthy shepherds who betrayed their trust (cf. Jer. 23:1-6; Ezek. 34:23 f., 37:24). It is such Old Testament passages as these that underlie the self-portrayal of Jesus as the good shepherd in John 10:1-16." [F. F. Bruce, *The Book of Zechariah & the Passion Narrative*, 1961]

Israel's Leaders like Shepherds

Joshua: "Moses spoke to the LORD, saying, 'Let the LORD...appoint a man over the congregation who shall go out ...& come in before them, who shall lead them out & bring them in, that the LORD's congregation may not be as sheep that have no shepherd.' So the LORD said to Moses, 'Take Joshua...'" (Num. 27:15-18)

David "the Lord told [David] 'You shall be shepherd of my people Israel, & you shall be prince over Israel.'" (2 Sam. 5:2)

God as Shepherd:

Jacob: “God who has been my shepherd all my life long to this day...” (Gen. 48:15)

“Give ear, O Shepherd of Israel, You who lead Joseph like a flock.” (Psa. 80:1)

“Behold, the Lord GOD comes...He will **tend his flock like a shepherd; he will gather the lambs** in his arms; he will carry them in his bosom, & gently lead those that are with young.” (Isaiah 40:10-11)

“Hear the word of the LORD ...‘He who scattered Israel will gather him, & will **keep him as a shepherd keeps his flock.**’ For the LORD has ransomed Jacob & has redeemed him... They shall come & sing aloud on the height of Zion, & they shall be radiant over the goodness of the LORD, over the grain, the wine, & the oil, & over the young of the flock & the herd; their life shall be like a watered garden, & they shall languish no more.” (Jer. 31:10-12)

Jesus prophesied as the Shepherd-King:

David was Israel’s outstanding king (~ 1,000 BC) “the Lord told [David] ‘You shall be shepherd of my people Israel, & you shall be prince over Israel.’” (2 Sam. 5:2) David was a Shepherd-King

Jesus was prophesied as a future king-like-David:

Jesus was descended from David’s family, born in David’s home town (Bethlehem): “But you, O Bethlehem...who are too little to be among the clans of Judah, from you shall come forth ...[the] *ruler in Israel...And he shall stand & shepherd his flock* in the strength of the LORD...” (Micah 5:2-4) Quoted in Matt. 2:6 “You, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel” (Matt. 2:6)

Jesus the “Good Shepherd” is this Promised king-like-David, a Shepherd-King

The topic of the Good Shepherd has produced wonderful portraits of Jesus as the humble shepherd, but this misses the main point of Jesus claiming this title. The image of the shepherd is...royal...messianic—related to the coming Davidic king [king-like-David], through whom God will restore Israel. In Ezekiel 34, The word of the LORD came to Ezekiel ‘Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?’ (Ezek. 34:1-2) Instead of feeding the sheep, the kings of Israel are feeding themselves. So, God will seek out His scattered sheep and bring them back to the mountains of Israel. Because the human kings [of Israel] have failed to be faithful instruments of god’s authority, God must become the shepherd Himself. ‘I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD.’ (Ezek. 34:15) ‘I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.’ (Ezek. 34:23). God will be the shepherd through the new Davidic king [the promised king-like-David]. The new shepherd, who is both God and the Davidic king [the promised king-like-David], will lead the flock into the true holy land, the land where God dwells. In Ezekiel 37 God promises to set up David as king, ‘My servant David shall be king over them, and they shall all have one shepherd...’” (Ezek. 37:24) [Michael Dauphinais & Matthew Levering, *Holy People, Holy Land: Theological Introduction to the Bible*]

Ezek. 34:11-16 “Thus says the Lord GOD: Behold, I, I myself will search for my sheep & will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, & I will rescue them from all places where they have been scattered.... I will bring them out from the peoples & gather them from the countries, & will bring them into their own land. I will feed them on the mountains of Israel.... I will feed them with good pasture, & on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, & on rich pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, & I myself will make them lie down, declares the Lord GOD. I will seek the lost, I will bring back the strayed, I will bind up the injured, & I will strengthen the weak...” (Ezek. 34:11-16)

Note: God intervenes ...He successively undoes the damage inflicted by the failed shepherds (vv. 2-6, 8) by seeking the scattered (v. 12), gathering (v. 13) and feeding them (v. 14), & ensuring they live in security (v. 15). A Christological reading finds here an anticipation of the divine-human nature of the Messiah. Such a reading explains John 10:11-18, where, in claiming to be the “good shepherd,” Jesus claims to be both the Davidic Messiah (Ezek. 34:23) and the incarnate God of Israel (Ezek. 34:15; cf. John 1:14). [ESV.]

VIII. Jesus’ Figure of Speech (10:1-6)

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. (John 10:1-6)

- E. Distinguishing the true shepherd (vs. the thief, robber, stranger, etc)
 - 5. Means of entry
 - 6. Sheep’s response—they hear his voice & willingly follow
- F. Application—the formerly-blind man’s response to Jesus vs. his response to Pharisees (Jn. 9)

IX. Jesus’ Exposition, Explanation

- G. “I am the Door (gate)” (10:7, 9)
 - 5. Jesus is the unique door, way (Jn. 14:6). All others are “thieves & robbers” (10:8)
 - 6. If anyone enters thro’ Him, he shall be saved (10:9)
- H. “I am the Good Shepherd” (10:11, 14) Greek Lit. *the* shepherd, *the* good (one)
 - 16. Vs. the “bad, evil shepherds”—Jesus is the promised divine-human shepherd-king (Ezek. 34)
 - 17. Vs. thieves & robbers—“I came that they might have (keep on having) life...abundantly” (10:10)
 - 18. Vs. the hired hand (hireling)—Jesus “lays down His life for the sheep” (10:11, 15, 17-18)
 - 19. His “sheep” believe (vs. “you don’t believe...you’re not My sheep” 10:26)
 - The formerly blind man heard Jesus’ voice & believed (9:38)
 - Brought out /kicked out of the Jewish “sheepfold” (9:34)
 - brought into Jesus’ flock—of Jewish & Gentile believers—“one flock, one Shepherd” (10:16)
 - 20. “I give them eternal life & they’ll never perish” (10:28)
 - 21. Eternally secure in the Son’s & Father’s Hands—“no one can snatch them out” (10:29-30)
 - 22. Causing division (10:19-21) Jesus calling His “sheep” (e.g. blind man, & others 10:42) out of the people in Judaism; some remained within the Jewish “fold” (e.g. the Pharisees)
- I. The Shepherd’s intimate, personal relationship with each “sheep”
 - 7. “I know My own (sheep) and My own know Me” (10:14)

8. “My sheep hear My voice & I know them & they follow Me” (10:27)
9. “The Lord is *My* Shepherd” (Psalm 23)