



**Jesus  
The Good and True  
Shepherd - John 10**

**Part 12 of the series – Three Years That Changed the World**

# Introductory Remarks

- ✓ This discourse by Jesus (John 10) probably continues in the same setting as John 9 where Jesus is addressing the Pharisees (and others)
- ✓ The comparison of a Shepherd to his sheep would have been easy to comprehend for those who heard Jesus speak. It's a common analogy used throughout Scripture
- ✓ The Old Testament prophets spoke of the one who would come and shepherd his people (Read all of Ezekiel 34 and Micah 5). The Pharisees misappropriated themselves as that true shepherd.

***For this is what the Sovereign Lord says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. I will bring them out from the nations and gather them from the countries, and I will bring them into their own land. I will pasture them on the mountains of Israel, in the ravines and in all the settlements in the land. I will tend them in a good pasture, and the mountain heights of Israel will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel. I myself will tend my sheep and have them lie down, declares the Sovereign Lord (Ezekiel 34:11-15)***

# Introductory Remarks

- ✓ John 10 contains the 3<sup>rd</sup> and 4<sup>th</sup> of the “I Am” statements made by Jesus:
  1. “I am the bread of life” (John 6:35)
  2. “I am the light of the world” (John 8:12)
  3. “**I am the door/gate**” (John 10:7)
  4. “**I am the good shepherd**” (John 10:11)
  5. “I am the resurrection and the Life” (John 11:25)
  6. “I am the way, the truth and the life”(John 14:6)
  7. “I am the true vine” (John 15:1-5)
- ✓ These statements are crucial for understanding Jesus's self-revelation in the Gospel of John and his role in God's plan of salvation. They are not just metaphors, but profound truths about his divine nature and mission.
- ✓ As the True Shepherd – Jesus came to seek and to heal. Those who are his sheep will hear and respond to his voice.

*“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. **But he who enters by the door is the shepherd of the sheep.** To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and **the sheep follow him, for they know his voice.** Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.” Jesus used this illustration, but they did not understand the things which He spoke to them” (John 10:1-6)*

✓ Jesus starts this discourse by identifying two people:

1. The false shepherds (identified as thief's and robbers) – they have no care or concern for the sheep and the sheep know it.
2. The True Shepherd (the shepherd of the sheep) – who calls and knows his sheep by name, shows care and concern for his sheep, and his sheep follow him because they know his voice.



## **A few key takeaways from the passage we just read (John 10:1-6)**

- This region of Palestine would have had multiple “folds” where they would gather their sheep and keep them there at night for protection.
- A sheepfold would be a “walled” type enclosure (usually stone) that contained several flocks of sheep, and they were guarded by a “doorkeeper so they can be protected from thieves and beasts of prey



## **A few key takeaways from the passage we just read (John 10:1-6)**

- There was no reason for anyone to enter the sheepfold any other way but through the door.
- Anyone who chooses to enter the sheepfold by any other means (such as climbing the walls) would be considered a thief or a robber. Their motives would be no good.



## **A few key takeaways from the passage we just read (John 10:1-6)**

- By contrast, the shepherd of the sheep has every right to enter the sheep pen because he knows his sheep and they know him.
- There was a watchman (doorkeeper) that guarded the sheep while they were penned up for the night. Often it was the shepherd
- At morning the shepherd would open the door to the sheepfold and lead the sheep out to pasture, and they would follow him



## **A few key takeaways from the passage we just read (John 10:1-6)**

- In another interesting contrast, Jesus tells the hearers of this story that the sheep will not follow a stranger for they don't recognize his voice.
- In fact, they will run away from a stranger or someone they are not familiar with
- The Pharisees were oblivious to what Jesus was teaching them, so he elaborates further



## A few key takeaways from the passage we just read (John 10:1-6)

- The point of this story is in how the shepherd forms his flock – he nurtures them, cares for them and calls each by name
- People come to God because he calls them, and their proper response is to follow him.  
***“Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life” (John 8:12)***
- The true meaning of this lesson was missed by those who heard these words from Jesus

*“Then Jesus said to them again, “Most assuredly, I say to you, **I am the door of the sheep**. All who ever came before Me are thieves and robbers, but the sheep did not hear them. **I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture**. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly” (John 10:7-10)*

- ✓ Jesus changes the focus of the metaphor (figure of speech):
  1. In the first figure of speech, he was the Shepherd
  2. In this figure of speech, he is the Door to the sheepfold
- ✓ A key takeaway here is the use of the phrase “I Am” which no doubt will get the attention of his hearers – especially the Pharisees
- ✓ This is the 3<sup>rd</sup> “I Am” statement found in the Gospel of John – “I am the door”



## A few key takeaways from the passage we just read (John 10:7-10)

- ✓ Sometimes the shepherd would sleep at the opening to the sheepfold and be the door/gate to keep the sheep in and predators out.
- ✓ No one could enter or leave except through the shepherd
- ✓ The metaphor here is that Jesus is the door through which the sheep enter the safety of God's fold and are able to go out to the rich pasture of his blessing.

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- ✓ This phrase; “**All who ever came before Me are thieves and robbers, but the sheep did not hear them**” is a rebuke to the religious leaders as they were supposed to care for the spiritual good of the people. Instead of doing that they “robbed” the people of the protection and care that a shepherd provides.
- ✓ Consequently, the sheep didn’t hear them as they were not the true shepherd
- ✓ Jesus further rebukes their behavior by showing their true nature to **steal, kill** and **destroy** which are characteristics of the devil (their father – John 8:44). The thief takes life while **Jesus gives life to those who believe.**

***“I am the good shepherd.”** The good shepherd gives His life for the sheep. 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. The hireling flees because he is a hireling and does not care about the sheep. **I am the good shepherd;** and I know My sheep and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”*

*(John 10:11-16)*

- ✓ Jesus identifies himself as the “good shepherd” and this is the 4<sup>th</sup> “I Am” statement in the Gospel of John – **“I Am the Good Shepherd”**. This sets him apart from all other shepherds.
- ✓ This is a reminder of the words of David as he describes his Heavenly Father; ***“The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness For His name’s sake.” (Psalm 23 :1-3)***

*“I am the good shepherd. The good shepherd **gives His life for the sheep**. 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. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and **I know My sheep** and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”*

*(John 10:11-16)*

✓ What does the good shepherd do:

1. Gives his life for his sheep (some thing Jesus will do at the cross)
2. He knows his sheep; *“Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!” Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel”*  
*(John 1:47-49)*

*“I am the good shepherd. The good shepherd gives His life for the sheep. **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. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep and am known by My own.** As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”*

*(John 10:11-16)*

- ✓ Note the contrast between the hired hand and the good shepherd:
  1. The hired hand lacks commitment to the sheep and is only interested in the money and self preservation
  2. The good shepherd cares intimately for his sheep and they are fully aware of his concern, watchful eye, and personal interest in their safety.
- ✓ This is the reason the disciples began following and continued following Jesus

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*(John 10:11-16)*

- ✓ Here Jesus declares his relationship to the Father (each knows the other) but later in John 10:27-30, Jesus will declare that he and the Father are One.
- ✓ The purpose of Jesus being born, and ministering on the earth for 3 and ½ years was that he would ultimately give his life as a ransom (atonement) for his sheep
- ✓ It doesn't stop with just the Jews, but the door would be opened to the Gentile (sheep) starting with the spread of the gospel from the Apostles (including Paul) and throughout the church age until Jesus returns. Jesus is the shepherd to all who believe!

*“Therefore, My Father loves Me, because **I lay down My life that I may take it again.** No one takes it from Me, but **I lay it down of Myself. I have power to lay it down,** and **I have power to take it again.** **This command I have received from My Father.**” Therefore, there was a division again among the Jews because of these sayings. And many of them said, “He has a demon and is mad. Why do you listen to Him?” Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?” (John 10:17-21)*

- ✓ Jesus is speaking of his crucifixion – four times in John 10 he speaks of laying down his life for his sheep (John 10:11, 14, 17, 18)
- ✓ In addition, Jesus speaks of his resurrection twice (John 10:17, 18)
- ✓ The death of Jesus was wholly voluntary, and he had 100% sovereign control over his own destiny. Although Jesus would be crucified by ruthless and ungodly sinners, they would only do so when it was His time – no sooner and no later than the timetable God had already preordained.

*“Therefore, My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”*

**Therefore, there was a division again among the Jews because of these sayings.**

**And many of them said, “He has a demon and is mad. Why do you listen to Him?”**

**Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”** (John 10:17-21)

- ✓ Many in the crowd judged him to be a mad man, a sinner, and being possessed by a demon. This became the belief of many especially in the religious leadership ranks.
- ✓ Those with a little bit of common sense questioned how this was possible given Jesus opened the eyes of a blind man.
- ✓ “Like the blind man they realized that Jesus’ miraculous power was undeniable proof that he truly was sanctioned by and sent from God” (John MacArthur, Commentary on the Gospel of John, page 435)

# Jesus' Last Public Teaching



**The Final Confrontation  
With the Hostile Jewish Crowd**

**“Now it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon’s porch. Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”**  
(John 10:22-24)

- ✓ There is about a 2-month gap between John 10:21 and John 10:22
  - ❖ Some bible commentators think that Jesus left Jerusalem during this two-month period and then returned. Others conclude Jesus remained in the vicinity of Jerusalem during this 2-month period.
  - ❖ During this time Jesus taught on divorce (Matt. 19:3-12), blessed the children (Matt. 19:13-15), spoke to the rich young man (Matt. 19:23-30), taught on the Kingdom (Matt. 19:23-30) and the parable of the workers in the vineyard (Matt. 20:1-16)
  - ❖ Jesus now gathered at the temple (Solomon’s porch) and teaches publicly one final time.

**“Now it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon’s porch. Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”**  
(John 10:22-24)

- ✓ John tells us that it was winter, and this confrontation with the religious leaders came during the **Feast of Dedication**:
  - ❖ The Feast of dedication (Sometimes called the Feast of Lights or Hanukkah) is not a required Old Testament feast that had to be observed by the Jews
  - ❖ It was celebrated on the 25<sup>th</sup> day of the Jewish month Chislev (Nov/Dec) and originated during the “intertestamental period” and commemorates the Jewish victories over the Syrian king Antiochus Epiphanes. During the wars with Syria the Jews liberated Jerusalem (with the help of the Romans), rededicated the temple and established this celebration (Festival of Lights) to remember this significant victory

*“Now it was the Feast of Dedication in Jerusalem, and it was winter. And **Jesus walked in the temple, in Solomon’s porch**. Then the Jews surrounded Him and said to Him, **“How long do You keep us in doubt? If You are the Christ, tell us plainly.”** (John 10:22-24)*

- ✓ This was intended as a hostile confrontation by the religious leaders
- ✓ They surrounded Jesus and were determined to pin him down and were looking to find a way to discredit him, but they feared a revolt.
- ✓ They were outraged of his previous unapologetic claims to be God; **“For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God”** (John 5:18)
- ✓ They wanted a public response to the question; Are you the Christ? This would give them (in their opinion) cause to have Jesus arrested but it wasn’t his time.

***“Jesus answered, “I did tell you, but you do not believe. The works I do in my Father’s name testify about me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.” (John 10:25-30)***

✓ Jesus’ response is quite the rebuke:

❖ **I did tell you, but you willfully chose not to believe**

❖ Even with all the miracles (the works I do in my Father’s name) performed by Jesus should have been sufficient evidence that he was the Messiah, but **the religious leaders chose to willfully deny the truth**

❖ Jesus tells them that you don’t believe in me because you are not my sheep which was quite the statement of who their true father was.

✓ The problem the religious leaders had was a lack of spiritual perception and faith

*“Jesus answered, “I did tell you, but you do not believe. The works I do in my Father’s name testify about me, but you do not believe because you are not my sheep. **My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand.** My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.” (John 10:25-30)*

- ✓ In contrast – the sheep who listen to Jesus and follow him are his true sheep. They understand his message of salvation and choose to follow and obey him.
- ✓ Eternal life is a gift from God and when given by God it can NEVER be taken away. While it is true that believers will sin and stumble, it is also true that Jesus (The Good and True Shepherd) will lose NONE of his flock. This is never more evidenced with the Apostle Peter, who denied Christ but still repented and returned to his True Shepherd.

*“**Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers**” (Luke 22:31-32)*

*“Jesus answered, “I did tell you, but you do not believe. The works I do in my Father’s name testify about me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. **My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.**” (John 10:25-30)*

- ✓ The security of the believer in salvation does not depend on human effort, but is grounded in the gracious, sovereign election, promise and power of God. We can do nothing to earn salvation and therefore can do nothing to lose it
- ✓ If it were true that even one of Jesus’ sheep were to perish – it would make him a liar and make untrue everything he taught.
- ✓ No one, not a false shepherd or the devil himself can snatch one of Jesus’ sheep.
- ✓ The Father and the Son jointly guarantee the eternal security of the believer because Jesus and the Father are one. (See John 6:39-40)

**“Then the Jews took up stones again to stone Him. Jesus answered them, “Many good works I have shown you from My Father. **For which of those works do you stone Me?”** The Jews answered Him, saying, “For a good work we do not stone You, **but for blasphemy, and because You, being a Man, make Yourself God.**”** (John 10:31-33)

- ✓ This will be the fourth time recorded in the Gospel of John where the Jews attempted to kill Jesus (John 5 16-18, John 7:1, John 8:59).
- ✓ They will be unsuccessful this time as well because this was not the method in which Jesus will die nor was it his time to die.
- ✓ This group of Jews didn't have an answer to Jesus' claim of deity because they were not his sheep, nor did they believe who he claimed to be.
- ✓ Their made-up charge was blasphemy but the charge had no basis since Jesus was who he claimed to be – God in human flesh. (Philippians 2:5-11)

*“Jesus answered them, “Is it not written in your Law, ‘I have said you are “gods”’? If he called them ‘gods,’ to whom the word of God came—and **Scripture cannot be set aside, what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?** Do not believe me unless I do the works of my Father. But if I do them, even though you do not believe me, **believe the works, that you may know and understand that the Father is in me, and I in the Father.**” Again, they tried to seize him, but he escaped their grasp.” (John 10:34-39)*

- ✓ There was no misunderstanding as to what Jesus claimed – He was claiming to be God. Just because the Jews (religious leaders) willfully chose not to believe the declaration by Jesus didn’t make the claim by Jesus any less true. Therefore, the claim of blasphemy was without merit.
- ✓ Jesus appealed to his works “as proof” of his indivisible union with the Father
- ✓ Although they tried to seize Jesus – this was not his time to die



Perea and its surroundings in the 1st century CE

**“Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. There he stayed, and many people came to him. They said, “Though John never performed a sign, all that John said about this man was true.” And in that place, many believed in Jesus” (John 10:40-42)**

- Jesus would leave Jerusalem and not return for approximately 3-4 months
- Jesus went to the region of Perea across the Jordan River where John the Baptist had ministered
- The ministry of Jesus was received much more favorably in this region. While in Perea, many will trust Jesus as Savior. Quite the contrast from the time Jesus spent in Jerusalem.