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. οὐλή αυλή *courtyard, court, walled house.*
   b. κλέπτης κλέπτω #2812 16x. Fr. κλέπτω κλέπτο #2913 13x. The contrast of shepherd and thief is noted by Homer (Il. 3:11). NT passages: Mt. 21:19; 24:43; 27:64; 28:13; Mk. 10:19; Lk. 12:33; 18:20; Jn. 10:18,10; 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. 3:16; 16:15. LXX parallels γανabus #1589 33x and γανabus #1960 15x.


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 κλέπτο #2812 13x, θφυω θυω #2390 14x, ἀπόλλυμι απόλλυμι 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 #4377 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 sheep 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 יָהּ 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).**
   b. The essence of shepherding is soul sacrifice (Jn. 10:11 cf. 15:13) in the ultimate expression of ἀγάπη agapē #2616 11x (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 witnesses without answers.