

Vicarious Sacrifice: False Shepherds Abandon Sheep in a Crisis; Jesus Was Viewed as a Threat to the Pharisees Control over the People; the Blind Were Leading the Blind, John 10:13; Jesus Calls Himself the “Good Shepherd”; He Introduces *Ginōskō*–to know–as Virtue Love; Jesus Loves Us because He Knows (*Ginōskō*) His Sheep & His Sheep Love Him because They Know (*Ginōskō*) Him through Spiritual Growth–*Dikaíosúnē*: the Thinking of the Judge, John 10:14; Divine Virtue Love, John 10:15a

John 10:13 - “He flees because he is a hired hand and is not concerned about the sheep.”

1. The power enjoyed by the religious leaders of Jerusalem was maintained by the imposition of fear and guilt not from the Scripture, but from the Oral Law.
2. Although they were aware of the Messianic prophecies of the Tanakh, the Pharisees refused to relate the teachings, miracles, and personal claims of Jesus to those prophecies.
3. Jesus was a threat to their power and control over the people and the preservation of their status quo blinded them to the arrival of their Shepherd whom they refused to recognize.
4. This refusal led directly to the potential sheep in Palestine being blinded to the reality of Jesus as their Messiah.
5. Religion’s ability to keep the well-educated ignorant of obvious truth creates the paradox of people having 20/20 vision while walking ‘round blind.
6. This was true of the Pharisees and other religious leaders individually and ultimately for the majority of the Jewish population.
7. Theologically blind theologians will abandon sheep when the wolf begins his stalk and chase.

John 10:14 - “I am the good shepherd, and I know [customary present active indicative of *γινώσκω* (*ginōskō*): to habitually love] My own and My own knows Me,

1. This is the last of this parable’s four “I am” statements by the Lord. In the first two, He professes, “I am the door” in verses 7 and 9. In the last two, He makes the claim “I am the good shepherd” in verses 11 and 14.
2. In verse 14, Jesus again uses the present active indicative of the verb *εἰμί* (*eimi*): “I keep on being the good Shepherd, I will always be the good Shepherd, there never was a time when I was not the good Shepherd.”
3. The claim of being a good Shepherd indicates that He owns a flock of sheep. He knows each sheep in His sheepfold and each sheep in the sheepfold knows Him.
4. The verb “to know” is the present active indicative of *γινώσκω* (*ginōskō*). There are multiple applications for this verb. This one refers to the loving relationship between the Shepherd and His sheep.
5. Here *ginōskō* means approval, love, and provision due to experience, observation, and study.
6. The Lord’s love for His sheep is based on their positive volition at gospel hearing, their devotion to His teachings, and their desire to “follow Him.”

7. The sheep respond with love for the Lord's substitutionary sacrifice, His didactics that present the thinking of divine viewpoint, and His willingness to never leave them.
8. We know and love the Lord and He knows and loves us. The issue here is the presence of divine integrity gradually taking shape in the souls of the sheep.
9. Our love for Christ is manifest by consistently following Him by continuous inculcation and application of truth to life and circumstances.
10. The principle contained in the Lord's statement, "I love My own and My own love Me" is that both are associated with **δικαιοσύνη (dikaiosúnē)**: "the thinking of the Judge."
11. In the soul of the mature sheep, the composites of integrity take shape: **(1)** orientation to the standards of divine righteousness, **(2)** orientation to the requirement to adjust to the justice of God, **(3)** grace orientation to divine guidance both positive and negative, and **(4)** acquisition of the knowledge of God enhances one's advancement in the other three.
12. Those who are ignorant of His teachings do not have this capacity. Believers who know the Lord's teachings are the one's having the capacity to love Him. However, God loves all His sheep and calls them by name (John 10:3).

John 10:14 - "I am, have been, and shall remain the good Shepherd, and I love, from the source of divine integrity, My own, and My own love, from the source of accumulated doctrine, Me, (EXT)

John 10:15 - even as the Father knows Me and I know the Father; and I lay down My life for the sheep."

1. The customary present active indicative of the verb *ginōskō* is again used twice, this time expressing the personal love of the Father for Jesus and Jesus' personal love for the Father. Their love for each other is habitual and goes back to eternity past.
2. The relationship in verse 14 between the Shepherd and His sheep is based on acquisition by the sheep of the thinking of the Judge.
3. In verse 15, the relationship between the First and Second Persons of the Trinity is the perfect illustration.
4. It was the divine desire to have this kind of relationship between the Godhead and mankind from the beginning.
5. Divine love was the point of contact in the garden of Eden as long as Adam and Ishah remained in status quo perfection and innocence.