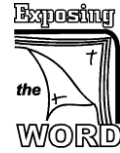




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20- The Parable of the Good Shepherd John 10:1-6

In John chapter ten we have a couple of statements that again declare that Jesus is the I Am. We will look at these in the next two lectures after this one. We have before us a parable that Jesus spoke. Some call this a metaphor, and indeed it is. Christ draws an analogy from which the two I AM statement will be flesh out of. These are I AM the Door and I AM the Good Shepherd.

In *John 10:6* this story is called a parable. *Joh 10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

This is the only time in the KJV translation that the word *parable* is used in John. The original word in Greek is, *paroimia* (*par-oy-mee'-ah*) and is found only five times in the New Testament, all but one being in John. The other places it is translated proverb(s).

So Jesus, as He so often did, is going to teach about who He is with a parable.

I- Looking for the Shepherd:

Before we begin let us take a look at the beautiful predictions concerning the coming Messiah and the picture given on Him in the image of the Shepherd.

Eze 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered:

and I will turn mine hand upon the little ones.

And it is obvious that the 23rd Psalm is the great discourse on the Lord being our Shepherd.

II- Party Crashers Unwelcome:

Now this may seem like a crazy title for this point but in our culture there are many who try to crash parties to get in without an invitation. They are called party crashers and are unwelcome at the party. Notice the harsh words Christ had concerning those who try to get into heaven any other way than by His sacrifice.

Joh 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

He calls them a thief and a robber. Jesus is connecting the Pharisees with the man born blind in the previous chapter because the Pharisees, who claimed to see, were really blind and were false shepherds.

Barnes Notes says:

The Pharisees professed to be the guides or shepherds of the people. Jesus, in the close of the last chapter, had charged them with being blind, and of course of being unqualified to lead the people. He proceeds here to state the character of a true shepherd, to show what was a hireling, and to declare that he was the true shepherd and guide of his people. This is called *Joh 10:6* a parable, and it is an eminently beautiful illustration of the office of the Messiah, drawn from an employment well known in Judea.

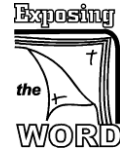
Remembering the man who was born blind it was obvious as we pointed out last



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time that the religious leaders did not care for the man's welfare.

There are two different words used here that if we are not careful we lose the meaning during translation. The first word thieves means a sneaky thief who obtains his loot by being subtle and sneaky. The word for robbers means one who plunders and obtains his loot by force and or violence.

Jesus could well have been talking about others who had come before Him and claimed to be the Messiah and wanted to bring about the kingdom of God by violence. Two such men are mentioned by Gamaliel in *Act 5:36-37 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.*

These were men who had claimed to be the true shepherd but were found to not be. Jesus was presenting Himself in contrast to them.

III- The Shepherd Enters:

The first five verses of John 10 depict what would have been a morning scene for a shepherd. His sheep had been in the fold or sheep pen for safe keeping during the night. The shepherds would leave them protected and guarded during the night inside the enclosed. This was a communal enclosure that had a guard on the door called the porter in verse 3. Jesus told us that anyone who would try to climb the walls and not go through the door in verse 1 was up to no good and did not have the sheep's best interest at heart.

While the thief had no right to enter the shepherd had every right. When the shepherd would arrive he would be allowed in by the porter because he was the true shepherd. *Joh 10:2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth...*

As the shepherd would enter the flocks of the community would be comingled. How would he separate them? The sheep knew the shepherd and would follow him. *John 10:3b ... and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

The other sheep would not follow him because they did not recognize his voice.

Jesus had told the Pharisees before that they were not of God and now uses a very familiar analogy to illustrate this for them.

The teaching here is simply, if the Pharisees had been of God and doing God's will as they claimed they would have recognized Christ's voice and understood his words because His voice was God's voice.

IV- Sick Sheep:

Normally when a stranger enters the fold and tries to get a sheep to follow him the sheep will not. *Joh 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

There is one exception to this rule however. If the sheep is sick or injured it may follow. The application to this is, if you will allow, the sheep who have gotten infected with the things of the world. They have heard the voice before but the things of the world are stopping their ears and they can no longer hear the shepherd.