

FIRST BAPTIST CHURCH, 2-12-12 AM NOTES
"THE SHEPHERD AND HIS SHEEP" (PART ONE)
JOHN 10:1-10
#38 in Series, "Verse-by-Verse Through John"

Psalms 23:1 (NKJV) "The Lord *is* my shepherd; I shall not want."

Isaiah 40:11 (NKJV) "He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry *them* in His bosom, *and* gently lead those who are with young."

Mark 6:34a (NKJV) "And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd."

Hebrews 13:20b (NKJV) "...that great Shepherd of the sheep..."

I. Jesus Is the True Shepherd (vv. 1-6)

A. What Is the Sheepfold and What Does It Illustrate?

John 10:16 (NKJV) "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."

B. Who Are the Thieves and Robbers?

C. Who Is the Shepherd of the Sheep?

Luke 19:5-6 (NKJV) "⁵ And when Jesus came to the place, He looked up and saw him, and said to him, 'Zacchaeus, make haste and come down, for today I must stay at your house.' ⁶ So he made haste and came down, and received Him joyfully."

II. Jesus Is the Door (vv. 7-10)

A. The Symbolism of the Door (vv. 7-9)

B. The Supply of the Door (vv. 9-10)

1. Salvation (v. 9a)

2. Security

John 10:28-29 (NKJV) “²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.”

3. Service (v. 9b)

Ephesians 1:6 (NKJV) “to the praise of the glory of His grace, by which He has made us accepted in the Beloved.”

1 Corinthians 10:31 (NKJV) “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”

4. Satisfaction (v. 10)

1 John 5:20b (NKJV) “...Jesus Christ. This is the true God and eternal life.”

Jonah 4:2b (NKJV) “...You *are* a gracious and merciful God, slow to anger and **abundant** in lovingkindness...”

Ephesians 3:20 (NKJV) “Now to Him who is able to do **exceedingly abundantly** above all that we ask or think, according to the power that works in us.”

1 Timothy 1:14 (NKJV) “And the grace of our Lord was **exceedingly abundant**, with faith and love which are in Christ Jesus.”

Titus 3:5b-6 (NKJV) “...the Holy Spirit, ⁶ whom He poured out on us **abundantly** through Jesus Christ our Savior”.

1 Peter 1:3b (NKJV) “...His **abundant** mercy...”

Galatians 5:22-23a (NKJV) “²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control.”

Matthew 14:15b (NKJV) “Send the multitudes away, that they may go into the villages and buy themselves food.”

Matthew 14:16a (NKJV) “But Jesus said to them, ‘They do not need to go away.’”

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“THE SHEPHERD AND HIS SHEEP” (PART ONE)
JOHN 10:1-10
#38 in Series, “Verse by Verse through John”

The picture of the Lord as the shepherd and those who savingly believe in Him as His sheep is a common picture all through the Bible. The best known use of that picture is the 23rd Psalm. **Psalms 23:1 (NKJV)** “The Lord *is* my shepherd; I shall not want.” We see that picture in **Isaiah 40:11 (NKJV)** “He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry *them* in His bosom, and gently lead those who are with young.” When Jesus looked upon the lost crowds, We read in **Mark 6:34a (NKJV)** “And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd.” We read in **Hebrews 13:20** that Jesus is “that great Shepherd of the sheep”. From this rich mine of biblical imagery comes the wonderful truths of John 10 teaching us about Jesus as the shepherd and what He does for His sheep. Perhaps no other relationship in the natural world more accurately illustrates the relationship between Christ and those who have believed on Him than the illustration of a caring shepherd for his sheep.

Since we have been away from our study of John for about two months, let me set the context of this passage. There is actually no break between chapter nine and chapter 10 of John. In chapter nine, Jesus has miraculously healed a blind beggar. Because he was healed on the Sabbath, the Jewish religious leaders (specifically the Scribes and the Pharisees) tried to get the formerly blind man to in some way repudiate Jesus. Because the healed man would not do what they wanted, the religious leaders had him put out, excommunicated, from the synagogue. They had no compassion on this man when he was blind and no joy when he who was blind was healed. These religious leaders who were supposed to be shepherding the Jews were in reality causing them great harm and deceiving them. With every encounter with Jesus, these hypocritical leaders grew to hate Jesus more and became more resolved to kill Him.

While John 10 is one of the most comforting Chapters in the Bible for God’s people, it is **not** a simple passage that is easy to interpret. For example, the “sheepfold” in verse one is interpreted by some to illustrate Heaven, others say it is the world, others say it is the church, and still others say it is the Jews. Then there is the problem of the “doorkeeper” (“porter” in some translations) in verse 3. Some say it is Jesus, but that can’t be right because the doorkeeper lets the shepherd (who pictures Jesus) in to the sheepfold. There is the problem of two kinds of sheepfold in verse one and in verses 7-10. A part of the problem in understanding what Jesus says is that few if any of us have even known a Shepherd. Those to whom Jesus was speaking, however, were very familiar with sheep and shepherds. That means that we have to do a little extra work to understand.

Let’s jump into this passage and try to learn its comforting and encouraging truths.

I. Jesus Is the True Shepherd (V1-6)

In verse six, John calls verses 1-5 an “illustration”. That word is translated “figure of speech” in most translations. Let’s examine what Jesus is illustrating. We will do that by asking and answering several questions.

A. What Is the Sheepfold and What Does It Illustrate?

Because raising sheep was such a common vocation, outside every town there would be one or more large fenced in spaces where multiple shepherds could leave their sheep in a safe place while the shepherd either went home or found somewhere to stay in the town. These places for the sheep were called “sheepfolds”. The walls of the sheepfold were usually made of stone and were 10-12 feet high. There was a typical gate or door through which the sheep entered in the evening and exited in the morning. There would be a hired man called a porter or doorkeeper (V3) who was paid to watch the sheep and protect them from thieves and robbers and wild animals.

The Sheepfold in verses 1-6 cannot illustrate heaven because there are no thieves or robbers threatening those in Heaven. It cannot represent the church in this passage, because the shepherd does not lead his

flock out of the church as he does here. When we look at this passage in its context, there can be no doubt that the sheepfold represents Judaism that had largely been corrupted into a legalistic religion that taught salvation by following the rules (law). The main evidence that the sheepfold is Judaism is the context. Jesus is continuing His rebuke here of the Jewish religious leaders. Jesus is presenting Himself to Judaism to call out from that body those the Father has given Him. What is he calling them out to? He is calling them out to follow Him and be His disciples. At Pentecost, those who followed Him as His disciples became the church. Jesus referred to the church that would be brought about and would be made up of more than Jews in **John 10:16 (NKJV)** “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.” That one flock is the church made up of believing Jews and believing Gentiles.

B. Who Are the Thieves and Robbers?

Jesus was without a doubt referring here to the Jewish religious leaders as thieves and robbers. Jesus said that these cruel men didn't know God (John 8:55). It was obvious that they didn't care about the sheep. They trampled the sheep, called them accursed (John 7:49), and kicked them out of the synagogue for simply stating the truth (John 9:34). These religious leaders were interested only in providing for and protecting themselves. The Pharisees were lovers of money (Luke 16:14), and even took advantage of poor widows (Mark 12:40). They had allowed the Sadducees to turn the Temple that was intended to be a house of prayer into a den of thieves (Matthew 21:13). They were willing to kill Jesus so that Rome would not take away their privileged status. The power behind these thieves and robbers was “The thief” spoken of in verse 10 which is the devil.

C. Who Is the Shepherd of the Sheep?

The Shepherd of the sheep is obviously Jesus. He comes in truth to the Jews first and calls them to follow Him. Those whom the Lord had given ears to hear heard His voice and followed Him. This is what theologians call the “effectual call”. Notice that He calls them by name. He knows them. We see examples of what is described here elsewhere in the Gospels when Jesus called and those whose hearts had been prepared, whose deafened ears and been enabled to hear, and those whose blind minds had been made to see heard His voice and followed Him. An example would be Zacchaeus in **Luke 19:5-6 (NKJV)** “⁵ And when Jesus came to the place, He looked up and saw him, and said to him, ‘Zacchaeus, make haste and come down, for today I must stay at your house.’ ⁶ So he made haste and came down, and received Him joyfully.” The Shepherd called and the sheep that had been given to Him heard and followed. We see the same pattern when Jesus called out Mathew and the other disciples. The ones given to Him by the Father heard His voice and followed Him. Those who have been called to Him will not follow a false shepherd. They know the true Shepherd's voice.

II. Jesus Is the Door (V7-10)

The illustration changes a little here as Jesus moves the focus from His shepherding to the access that only He gives to the father. Now, He is illustrated by the door to the sheepfold, but it is a different kind of sheepfold than the one referred to in verse one.

A. The Symbolism of the Door (V7-9)

Follow how the sheepfold is different in these verses. When the shepherd had the sheep out in the country pastures away from the cities and the large pens with a hired guard, at night he would build a little pen out of stones that was high enough that the sheep couldn't jump over it. It simply was left with an opening wide enough for the sheep to come in and out. In the early 1900's, the most famous Old Testament scholar was Sir George Adam Smith. He told about being in the Mideast and talking to an Arab shepherd. The shepherd showed the Old Testament scholar where he kept the sheep at night. It consisted of 4 walls and an entrance. The shepherd said that the sheep were safe here during the night. Sir George said, “But there is no door.” The shepherd was not a Christian, but answered “I am the door”. Sir George asked him what he meant by that statement. The shepherd explained that once the sheep were inside, “I lie in the open space, and no sheep goes out but across my body, and no wolf comes in unless he crosses my body; I am the door” [Quoted in John Commentary by R. Kent Hughes, page 267]. That is the

way that what Jesus said would have been understood by those original hearers. The sheepfold He was speaking of here was the Father's sheepfold and the sheep were those who came to the Father and were allowed into the fold. All this is speaking of salvation. Jesus is saying that He alone is the entrance into God's fold and God's flock.

When Jesus says in these two verses that He is the door, in the Greek it is emphatic. It literally says "I, I alone, am the door." This speaks of what theologians call "The Exclusivity of Christ". If He alone is the way to the Father, then all other ways are false and do not lead to the Father. In verse 8, Jesus refers to others who claim to be the way and calls them "thieves and robbers". These two words refer to 2 different kinds of false ways. The word translated "thieves" is the Greek word "kleptes" that we get our word "kleptomaniac" from. This word refers to one who steals cunningly or by stealth. The word translated "robbers" means one who steals by violence. They refer to two categories of false religion that offer alternative ways other than through Jesus the door. The thieves are those who subtly try to pull people into error and the robbers are those who through human power force others to follow after them as Islam has done in many parts of the world.

In Christ, Jew and Gentile would become one flock when they enter through the one and only door to the Father's fold and that one door is Jesus Himself. A door divides. The door determines who is on the inside and who is on the outside. Every person is discerned to be saved or lost (separated from God or reconciled to God) based on whether or not they have come through the one door – Jesus.

B. The Supply of the Door (V9, 10)

Those who go through the door have four things:

1. Salvation (V9a)

The word "saved" means to be delivered safe and sound. It was used of a person who had recovered from a severe illness, a person who survived a war, or someone acquitted in court. This salvation that is given to all who come through the door is a complete salvation that covers our past, our present, and our future. When we go to Jesus, the door and by repentance and faith walk through the door, we are immediately saved from the penalty of sin. Every sinful past act or thought is forgiven. Every sin we **will** commit is forgiven based on the merit and the substitutionary death of Christ on the cross where He took the wrath of God for all of our sins. The theological word for this is **justification**. We are declared righteous before God through faith in Christ. As we appropriate by faith all that happened on the cross and understand that not only was Christ crucified, but the old us in Adam that sin held in slavery was also crucified, we are being saved daily from the power of sin. This involves growing in the grace and knowledge of the Lord and the theological word for this is **sanctification**. That's still not all there is to this being saved that comes through Jesus the door. When Jesus returns or we go into His presence through death, we will be made like Him and saved from the very presence of sin. The theological word for that is **glorification**. Jesus provides a complete salvation. We have been saved from the penalty of sin; we are being saved from the power of sin as we apply the cross to our lives, and we will be saved from the presence of sin when He returns or we go to be with Him through physical death. Those who go through the door are justified, being sanctified, and will be glorified.

2. Security

A door signifies security. We will see what going in and out refers to in a moment, but it does not mean going in and out of salvation (relationship with God). Those who go through the door are secure in the Father's fold. A little later in chapter 10 Jesus says in **John 10:28-29 (NKJV)** "28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand." When we see Jesus Christ as He is, we realize that we are secure in Him. Charles Spurgeon used to say in his colorful way that his salvation was so secure that he could grab a cornstalk and swing out over the fires of hell, look into the face of the devil, and sing, "Blessed Assurance, Jesus is Mine" ["Illustrations for Biblical Preaching", Edited by Michael Green, Page 312]. That's great!

The door supplies us salvation and security.

3. Service (V9b)

Going in and out and finding pasture signifies the daily activity and provision of the sheep. Our daily activity is to serve Him and thereby glorify Him in all the activities of our life and to look to Him for our supply. Service is not the door to Jesus; Jesus is the door to service. So many people serve the Lord with the wrong motive. For some it is in order to be accepted by Him or to merit blessing from Him or to make Him “beholden” to them and compelled to answer their prayers. That’s sad. When we enter the Father’s fold through Jesus, we are saved, secure, and therefore we serve Him in our vocation, raising our family, ministries through the local church – our going in and out in the daily activities of life. Our motive is not to merit God’s acceptance; if we are in Christ, we are already accepted in the Beloved (Ephesians 1:6). It is not to merit answered prayer because the only prayer that is answered is based on Jesus’ merit (that’s what praying “in Jesus’ name” means). We serve Him as an act of worship with the motive that He be glorified. **1 Corinthians 10:31 (NKJV)** “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.” As we go “in and out and find pasture”, we have been given the Spirit of Christ to indwell us to empower us to serve Him in a way that is acceptable to Him and to bear fruit as we go about our daily life.

Jesus is the door to salvation, security, and fulfilling service.

4. Satisfaction (V10)

The thief here is of course Satan and those who do his bidding as the religious leaders of Jesus’ day did. He desires to steal and kill your joy, your reward, and your confidence in Christ. But in contrast to the thief, Jesus comes to give life that is abundant. The life that Jesus came to give is His very life. We were spiritually dead and Jesus gives us His life when we come through the door. We now are in Christ and have access to the Father because we are no longer dead but we have been made alive by Christ’s life that was not just given for us but to us.

Let’s focus on that word, “abundantly”. It means excess, overflow, or surplus. Christ’s life, eternal life is more than enough for our every need. It is overflowing life. It is interesting to see how much of what God does is described by this word “abundant”:

- **Jonah 4:2b (NKJV)** “...You *are* a gracious and merciful God, slow to anger and **abundant** in lovingkindness...”
- **Ephesians 3:20 (NKJV)** “Now to Him who is able to do **exceedingly abundantly** above all that we ask or think, according to the power that works in us”.
- **1 Timothy 1:14 (NKJV)** “And the grace of our Lord was **exceedingly abundant**, with faith and love which are in Christ Jesus.”
- **Titus 3:5b-6 (NKJV)** “...the Holy Spirit, whom He poured out on us **abundantly** through Jesus Christ our Savior”.
- **1 Peter 1:3b (NKJV)** “...His **abundant mercy**...”

He is abundant in lovingkindness, able to do exceedingly abundantly above what we could ask or think, abundant with faith and love, abundantly pours out His Holy Spirit, and is abundant in mercy.

This abundant life is not in some second blessing or the absence of tribulation and trials. What exactly is abundant life? Abundant physical life is when everything is working like it’s supposed to. Abundant spiritual life is when everything is working like it’s supposed to. It is when we have life in Christ and we are moment by moment abiding in him and the fruit of the Spirit is being produced in us (**Galatians 5:22-23a (NKJV)** “²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control...”). It is when we are experiencing the victory over sin that He provided for us and our life is magnifying Him. It is when we are experiencing His manifest presence in worship and His joy that comes with that even when our circumstances are painful. The abundant life is when we regularly see evidence of Christ living his life through us because we have an unexplained life that can only be attributed to what God is doing. That is the birthright of every believer!

CONCLUSION

Before Jesus fed the 5000, in Matthews account, one of Jesus’ disciples said in **Matthew 14:15b (NKJV)** “...Send the multitudes away, that they may go into the villages and buy themselves food.” Jesus

answered him in **Matthew 14:16a (NKJV)** “But Jesus said to them, ‘They do not need to go away...’”.
Neither do you. Jesus is sufficient. He came to give life and life more abundantly. (3256)