

THE GOOD SHEPHERD AND HIS ONE FLOCK

John 10:1-18

(“The **Good Shepherd**” John 10:11, 14; “The **Great Shepherd**” Heb. 13:20; “The **Chief Shepherd**” 1 Pet. 5:4)

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

John 10:14 "I am the good shepherd, and I know My own and My own know Me,

Hebrews 13:20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,

1 Peter 5:4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

Not *parabolē* but *paroimia* (par-oy-meé-ah) is used here is a symbolic or figurative saying, an allegory. Application of real facts; an extended metaphor where every detail has meaning. In this case we have an allegory explaining an allegory; the “Good Shepherd” explaining “The Door.” The figures used here: Shepherd, Sheep, Sheepfold, Hireling, Wolf, etc. Three figures were mixed by the Lord Himself in:

Luke 12:32 “Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.”

The ideal Eastern King was the Shepherd of his flock, the Father of his family, and the authoritative Ruler of his nation.

When Jesus stated that He was “The Good Shepherd,” all the implications of the above were merged in Him

I. The Allegory of the Door.

- A. Our Lord appears to be the door. Vs. 1. See Vs. 9
 1. There seems to be only one opening into the sheepfold and that is Jesus.
 2. **John 14:6** Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.
 3. If we enter by the door, then we can say with King David, “The Lord is my Shepherd.” **Ps 23:1.**
 4. All other breaches into the fold are wrong, dishonest and calculating.
 - (a) Some are there to steal or at least disrupt the safety of the others.
 - (b) These robbers are clearly the Pharisees, Jews and leaders of 9:16, 18, 24, 29; 10:19-21
- B. The “Good Shepherd” and all subsequent shepherds enter by the door, there is no other entrance. Vs. 2
- C. In vs. 3 we see the “doorkeeper” or porter. It may be the Father. “...that God will open up to us a door for the word...” **Col. 4:3.** “and the Lord opened her heart.” **Acts 16:14.** See **John 6:44, 65**
 1. The Shepherd knows (is intimately familiar with), owns and leads His sheep. See **Ezk. 34**
 2. The Shepherd “puts forth” or thrusts the sheep. He leads, not drives; they listen and follow because they are familiar with Him as their leader. Vs. 4
 3. The sheep will not follow strange, false voices, they flee. Vs. 5
 4. “This figure of speech” was not understood by the false, evil professors in the audience. Vs. 6

II. The Allegory of the Door Explained.

- A. Jesus lays claim to being the door, vs. 7
- B. The Pharisees, Jews and wicked leaders who endangered the sheep were ignored. Vs. 8
- C. There is safety and salvation, freedom and satisfaction behind the door of eternal life. Vs. 9

III. The Allegory of The Good Shepherd.

- A. The bad Shepherd is come to steal from God. He means to steal sheep, kill sheep or completely ruin and immobilize the sheep of the Lord’s pasture. Vs. 10

- B. The contrasting Good Shepherd has come to impart abundant life to the sheep, eternal life. Vs. 28
1. How will this come to pass?
 - a. In vss. 11, 17, 18 He “lays down His life” for the sheep.
 - b. Who determined all of this?
 - (1) **Zech. 13:7** "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones. **Isa. 53:10; Acts 2:23**
- C. The “hireling” may not be thieves or robbers, but they cut and run when the wolf comes making them accessories. Vs. 12
1. The wolves here could ultimately mean the Devil, but in context probably means the false shepherds, the robbers and perhaps the hireling. Really, the Pharisees and Jews of chapter 9.
 - a. Jesus spoke of “false prophets” as “ravenous wolves” in **Matt. 7:15**.
 - b. He sent the twelve in the “midst of wolves.” **Matt. 10:16**.
 - c. The seventy were sent as “lambs among wolves” in **Luke 10:3**.
 - d. Paul warned the Ephesian Elders: “...savage wolves will come in among you...” **Acts 20:29**
- D. Those in it for the money or occupation (hirelings) are cowardly unconcerned guardians. Vs. 13
- E. For the second time we see “The Good Shepherd.” He owns and knows them and visa-versa. Vs. 14
- F. This Knowledge (*ginöskö*) means to know experientially and that causes Him to die for them. Vs. 15
- G. “One flock” is as old as **Ezk. 37:22**. Unity is not created, but discovered in Jesus/word. Vs. 16
1. Caiaphas, brother-in-law to Annas, and High Priest prophesied this of our Lord. **John 11:49-52**
 2. We recognize “the other sheep” as meaning the gentiles. **Eph. 2:14-16; 3:6**
 - (1) **Eph 3:6** *to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel*
 3. There is now “one flock” with “one Shepherd.” **Eph 4:4** “*There is one body and one Spirit...*”
- H. Twice we find “lay it down” and “take it up again” in Vss. 17-18.
1. As “truly, truly” begins the chapter, so the death and resurrection of the Lord is repeated for clarity and complete assurance that it will come to pass, and it has, indeed!
 2. A combination of the Father’s love and admiration for the obedience to His will by the Son, drives the Father to entrust to the Son His own death and resurrection.
 3. Jesus has “authority” because He “received it from the Father.” Take it to the bank! John 17:1-2