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A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- There is no better loved picture of Jesus **than the Good Shepherd.**
- The picture of the shepherd is woven into the **language** and **imagery** of the Bible.

- The main part of Judaea was a central plateau, stretching from Bethel to Hebron for a distance of about **35 miles to 17 miles across.**

- The ground, for most part, **was rough and stony.**

- Judaea was more of a pastoral than an agricultural country.

- Therefore, the most familiar figure was the shepherd.

- His life was very hard.
- No flock ever grazed without a shepherd,
 - And he was never off duty.

- There being little grass,
the sheep were
bound to wander,
- And since there were
no protecting walls,
the sheep had constantly
to be watched

- The shepherd's task was not only constant but dangerous,

- He had to guard the flock against wild animals especially against wolves.

- And there were always thieves and robbers ready to steal the sheep.
- Constant vigilance, fearless courage, patient love for his flock, were the necessary characteristics of the shepherd

- In the Old Testament God is often pictured as the shepherd, and the people as his flock.

- *"The Lord is my shepherd: I shall not want"*
(**Psalm 23:1**).

- John 10:3

*For him the watchman
opens the door;
and the sheep
listen to his voice;
and he calls his own sheep
by name,
and leads them out.*

(20 cNT)

- In the early morning hour,
when it is still dark,
a shepherd,
coming to get his sheep,
calls to them as he enters,
and they know him
by his voice.
 - Several shepherds
use the fold for the night;
so each one
calls his own sheep
in his own way.

- He knows every one of them personally and they know him.
 - More than this: they know “his voice.”
- Notice how this word “voice” is repeated **in v. 3, 4, and 5.**
- How do we believers know Jesus?
 - By his voice as we hear it in his Word.

- The picture is now that of the sheep grazing,
 - Some being scattered at a distance from the shepherd.
 - The moment a stranger approaches and tries to reassure them with his voice,
 - The sheep not only will not follow him,
 - They will even turn and flee from him.
- (**John 10:5**)

- Let us observe that the shepherd goes to the door and uses the door to get his sheep.
- The stranger tries to get in some other way, without using the door.
 - So the door is the key.

- Likewise, the last clause,
*they do not know
the voice of strangers,*
(**John 10:5**)
- Is the direct opposite of
*they know his voice,
that of the shepherd.*
(**John 10:4**)
 - Of strangers, too,
there are many
who seek to
steal the sheep;

- There is only one shepherd.
- As the shepherd's “voice” is emphasized by four repetitions, (John 10:3;4;16;27)

- **John 10:5**

***They will not follow a stranger,
but will run away from him;
because they do not know
a stranger's voice.***

- **1 John 4:1**

***Beloved, believe not every spirit,
but try the spirits
whether they are of God:***

- ***because many false prophets
are gone out into the world.***

- **John 10:6**

This was the allegory that Jesus told them, **but they did not understand** of what he was speaking.

- **John 10:7**

So he continued:

***“In truth I tell you,
I am the Door for the sheep.***

- The use of a parable was to demonstrate to all present that the Pharisees were indeed utterly blind.

- Yet this form of teaching impresses itself upon the mind more than any other,

- And if there is any hope at all, it may eventually penetrate and enlighten

- In so far as men will not see,
they, indeed,
shall not see,
- And this is a judgment
upon them.
- John 9:39
And Jesus said,
For judgment
I am come into this world,
that they which see not
might see;
- *and that they*
which see
might be made blind.

- For those who see, a parable reveals the truth
 - And by its very form enters more deeply
- And enlightens still more
 - And opens the eyes of the heart more fully.

- So our Lord combines grace and judgment.
- What the end result will be is decided by the heart.
 - So John writes:
Jesus, therefore,
“said to them again.”
(**John 10:7**)

- Our Lord adds more light.
- If this does not penetrate, the judgment on these men will be more pronounced.
- If it does penetrate at last, grace and truth will win another victory.

- The added light will more enlighten those who see.
- So Jesus speaks “again.”
(**John 10:7**)
- He interprets his parable.
- And adds new features to the interpretation,
 - Intensifying the power of the light to the utmost.

- In this very brief statement, “*I am the door of the sheep*,”
 - Jesus offers the key to his entire parable.
 - Even a little spiritual insight should now reveal what Jesus really intends.
 - But the hatred for this man has blinded the heart of the Pharisees.

- The article with the predicate,

- *I am*

- “*the door*,”

- Means that the subject and the predicate are identical and interchangeable.

- Jesus now weaves together the figure and the reality:
- “I am (reality)”
- The door of the sheep (figure).”
 - The figure illuminates the reality,
 - So the reality brings out the beauty of the figure.

- Verse 8

- Jesus now takes the key and himself begins to unlock the door.

- *All, as many as came before me, are thieves and robbers;*
(**John 10:8**)

- Here we learn what “thief,” “robber,” “stranger,”
signify in the parable.

- Jesus speaks historically of Jewish leaders as He brings history down to the present
 - This includes some of whom stand before him at this very moment.

- Moses, the prophets, and other godly leaders used “**the door,**” the promised Messiah.
- Jesus now **contrasts** the false Jewish religious leadership now in control.
 - In front of Him stood the **Pharisees** and the **Sadducees.**

- Some have thought that Jesus here refers to false Messiahs who had come before his time.

- But this is untrue to the parable.

- False Messiahs would be false doors.

- Not thieves and robbers.

- When Jesus adds that these **“are”** thieves and robbers he comes down to the present.
(**John 10:8**)
- And includes the **Jewish leaders.**

- These leaders rule by fear,
John 7:13,

***no man spake openly
of him for
fear of the Jews.***

- The very opposite of
**the gentle care
of shepherds.**

John 10:9

*I am the Door;
he who goes in
through me
will be safe,
and he will go
in and out
and find pasture.*

- So again Jesus emphasizes the key:

“I am the door”

(John 10:9)

- He now starts with the present and looks into the future.

- The past is done with and cannot be changed.

- Jesus now says that, if any such sheep enters the door, it will be saved.

(**John 10:9**)

- How else but by the door would it enter the fold?

- **John 14:6**

***I am the way,
the truth,
and the life:***

- Jesus speaks of going out and finding pasture.
(**John 10:9**)
- The entire conception of a sheep going in and out of the fold at will is wrong.
 - No sheep does that.
 - It is led in by the shepherd and let out by the shepherd.

- “*and shall find pasture*”
for his sheep.
(**John 10:10**)
- This identifies the Shepherd as a shepherd whose concern is the welfare of the sheep.
- The thief and robber act far otherwise
(**John 10:12**).

- Our Lord
has mingled
two figure of speech
- **Sheep** do not find salvation,
 - And **Christians**
do not find pasture;
 - But both concepts are
in this verse.
 - **Let us not be blind**
like the Pharisees.

In reality
there are really
three doors
spoken of in this chapter,
and we must distinguish them
if we are to get the
full meaning of the door:

(1) “***The door into the sheepfold***”
(**John 10:1**).

- The sheepfold here **is not heaven** but the nation of Israel (**Psalm 100:1-5**).
- Christ came to Israel through the way prophesied in Scripture;
 - John the Baptist opened the door for Him.

(2) **“The door of the sheep”**
(**John 10:7**).

- This is the door that leads people **out of their present fold;** in this case, **Judaism.**
- Christ opened the way for multitudes to leave the old religious system **and find new life.**

- (3) ***The door of salvation***
(**John 10:9**).

Here the sheep
find eternal life.

- **Satan**,
through his false teachers
(**thieves** and **robbers**),
wants to steal, kill,
and destroy the sheep;
- But Christ promises
eternal life
for His sheep.

- ***"Woe to the shepherds who destroy and scatter the sheep of my pasture!"***
(Jeremiah 23:1-4).
- Ezekiel has a tremendous indictment of the false leaders:
- ***"Woe be to the shepherds of Israel who feed themselves! Should not shepherds feed the sheep?"***
(Ezekiel 34:2)

- In **John 10:10**
Jesus paints a
black picture of the thief.

- The **thief**
does not come
except to:

- **steal**
- **slaughter**
- **destroy.**

- In John 10:10

Jesus paints
a beautiful picture
for His sheep.

- The Abundant Life.

Abundantly ...

- How unreal are the ideas of those who think the Christian leads a boring life.
- Forbidden to do anything that everyone else wants to do,.
 - Fearing an angry God!

- On the contrary,
the Christian life
is the happy life.
- Abundant, overflowing,
and exciting.
- Beyond any other kind of existence
the world
has to offer.
 - As Jesus said,
The abundant life.

- As one writer put it:
- **They do not realize**
that in life,
as in arithmetic,
there is a **minus** sign
as surely as a **plus**;
- And that certain experiences
do not **add** to,
but **subtract** from life.

- In verse 11
Jesus presents
a new figure.
- We hear
no more
about the door.
- Jesus is now
the Good Shepherd.

- Twice

Jesus says,
“*I am the door*”;
(John 10:7,9)

- Twice

he now adds,
I am the Good Shepherd,
(John 10:11,14)

- Here, Jesus presents both figures as **“*I am*”**.

- He is in **a class by Himself.**

- There is **no other like Him.**

- Jesus does not here compare himself with other shepherds;
 - He is NOT "A good shepherd"
 - He is "THE good shepherd.
 - He is a shepherd in a sense in which no other man can ever be a shepherd.

- The Good Shepherd does something unique.

- Something no shepherd has ever done before.

- The Good Shepherd lays down his life in behalf of the sheep.

- Jesus, unlike the hireling, faces the wolf and lets the wolf kill him in defense of the sheep.

- However,
little good
that would do the sheep,
- For after the
shepherd is killed,
the poor sheep
would be utterly
at the mercy of the wolf

- The only deliverance of the sheep would lie in the shepherd's killing or driving off the wolf, himself retaining his life for their benefit

- Jesus is the one and only shepherd, who saves the sheep by laying down and then taking up his life again. (**John 10:17**)
- This is a case in which the human figure is too weak and small to cover the divine reality.

- The astonishing realities here clothed in the figure of the shepherd and the sheep are chiefly two:

- First,
instead of a sheep
serving as a
blood-sacrifice
for the shepherd,

- Here the reverse takes place
- The shepherd makes himself the blood-sacrifice for the sheep;

- **Secondly**,
whereas all other
blood-sacrifices
give their lives
in sacrificial death
never to regain them,
- This marvelous shepherd
takes his life
back again.

- Third,

All other blood-sacrifices
die without the

will of their own,

- This shepherd

of his own will

dies for the sheep.

- Fourth:

- No other

blood-sacrifice

by its death

bestows new life

upon others.

- Only in the light of his actual death and resurrection can these realities be understood.
- None of the hearers of Jesus understood the full import of his words at the moment.

- Jesus speaks for the future.
- After the brief space of six months all will be plain.
- That is why Jesus uses this figurative language.

- Many will ponder these words until the parable becomes reality.

- **Think on these things**
- **Philippians 4:8**

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17



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