

I. introduction

A. The difference between the worlds gods and the true God is that God cares.

1. He cares for His own.
2. Luke 12:32–34

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

33 “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.

34 “For where your treasure is, there your heart will be also.

3. His own are cared for by Him.

B. Begin with the insensitivity of the disciples to others.

1. Demonstrate that they don't care for some as they should.
 - a) Children-Mt. 19
 - b) Widows-mite
 - c) Hurt-
2. Show also how sad it is that the false shepherds don't care for the sheep.

C. Continue.

D.

II. v. 6 "Jesus said these riddles to them, but these did not know/understand what the were which he spoke to them."

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

A. This is a heavy statement.

1. Jesus spoke to them --> they did not understand.
 - a) To understand something is to comprehend, and appreciate, the intent of the speaker/writer. It is to pull together the information in a cohesive, and final, manner.
 - (1) To not understand, in most instances, is to demonstrate a lack of listening and/or basic knowledge of the subject matter.
 - (2) Yet, it is not so in things pertaining to the kingdom of God.
 - b) Understanding in the kingdom of God is a hallmark of regeneration, spiritual maturity, and usability in the ministry.
 - (1) Hallmark of regeneration: John 8:43 (see 2 Timothy 3:1-9)

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- (a) It is the person who does not have the Holy Spirit who does not ever understand.
- (b) It is the person who is not of God who does not ever understand.
- (2) Hallmark of spiritual maturity: Matthew 13:23
 - (a) Hebrews 5:11–14
 - (a) **11** Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing.
 - (ii) **12** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.
 - (iii) **13** For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant.
 - (iv) **14** But solid food is for the mature, who because of practice have their senses trained to discern good and evil
 - (b) **6: 1** Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, **2** of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.
- (3) Hallmark of usability in ministry: John 11:16
- c) However, ultimately, all understanding is from God.
 - (1) Luke 9:45; 24:45
 - (2) See Ephesians 1:15-23!!!
 - (3) Psalm 119:34
 - (a) **34** Give me understanding, that I may observe Your law
 - (b) And keep it with all *my* heart.
 - (4) Psalm 119:104
 - (i) **104** From Your precepts I get understanding;
 - (ii) Therefore I hate every false way.
 - (5) Psalm 119:129–130
 - (i) **129** Your testimonies are wonderful;
 - (ii) Pe.
 - (iii) **129** Your testimonies are wonderful;

- (iv) Therefore my soul observes them.
- (v) 130 The unfolding of Your words gives light;
- (vi) It gives understanding to the simple.

2. **John 3:10; 6:62, 60; 7:32; 8:27, 43; 10:6, 38; 12:16; 13:7; 20:9**
= John's statements about those who did not understand.

- a) Who else did Jesus speak to and understood?
 - (1) Crowds:
 - (a) Matthew 7:28–29
 - (b) **28** When Jesus had finished these words, the crowds were amazed at His teaching;
 - (c) 29 for He was teaching them as *one* having authority, and not as their scribes.
 - (2) Children:
 - (a) Matthew 21:15–16
 - (b) 15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, “Hosanna to the Son of David,” they became indignant
 - (c) 16 and said to Him, “Do You hear what these *children* are saying?” And Jesus *said to them, “**Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF’?**”
 - (3) Women:
 - (4) Disabled:
 - (5) Outcasts.
- b) Who else did Jesus speak to and they DID NOT understand?
 - (1) Rich
 - (2) Religious
 - (3) Proud
 - (4) Darkened

3. Which would you like to be?

- B. Once it is clear that the leaders of Israel were hardened, even beyond remedy, Jesus began to speak in such a way that forced an interpretation.
 - 1. It left the leaders in the dark.
 - 2. It compounded their own frustration at Him.

III. v. 7 "Therefore, Jesus said again, "Truly, truly I say to you all that I am the door of the sheep."

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

- A. He repeats Himself because of their lack of knowledge about what He was speaking.
- B. It might appear that He was really trying help them understand, but He wasn't.
- C. he merely repeats the same enigmatic statement.
- D. "therefore" = οὖν = a conjunction that means "because of a previous assertion, statement, this or that...."
 - 1. It was the very fact that they did NOT understand that He repeats His riddle.
 - 2. This is not a help to understanding, but a confining of hardness in their hearts.
- E. Again, see John 10:19-21.
- F. Notice the statement, "I am the door of the sheep."
 - 1. He is the passage into the sheepfold.
 - 2. You must get in through Him.
 - a) Remember.

IV. v. 8 "All which ones came before Me, they are thieves and robbers, but My sheep did not hear/listen."

8 πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπτει εἰσὶν καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

- A. What does this mean?
 - 1. All = ?
 - 2. Who = ?
 - 3. Came before =?
- B. Possibilities:
 - 1. All prophets?
 - a) No.
 - b) Most prophets in Israel were from God.
 - 2. All leaders?
 - a) No.
 - b) Many leaders of Israel were from God.
 - 3. All saviours?
 - a) Yes.
 - b) "All" = the entire category of something.
 - c) In this case, every single person who sets himself up as Messiah to the people are not at all who they say they are.
 - (1) Historically, from prophets in Israel, to political saviours in the world, there have always been people who believed themselves to be able to bring in a kingdom of sorts to rescue people.

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- (2) This is also the case in the future:
- (a)
- (i) Matthew 24:9–13
- (i) 9 “Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.
- (b) 10 “At that time many will fall away and will betray one another and hate one another.
- (c) 11 “Many false prophets will arise and will mislead many.
- (d) 12 “Because lawlessness is increased, most people’s love will grow cold.
- (e) 13 “But the one who endures to the end, he will be saved.
- (f) Matthew 24:23–24
- (i) 23 “Then if anyone says to you, ‘Behold, here is the Christ,’ or ‘There *He is*,’ do not believe *him*.
- (ii) 24 “For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.
- C. Jesus is saying that there is no other Savior except for Him.
1. You cannot get into the kingdom but by Him.
2. Acts 4:11–12
- (i) 11 “He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, *but* WHICH BECAME THE CHIEF CORNER *stone*.
- (b) 12 “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”
3. 1 Timothy 2:3–6
- (a) 3 This is good and acceptable in the sight of God our Savior,
- (ii) 4 who desires all men to be saved and to come to the knowledge of the truth.
- (iii) 5 For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,
- (iv) 6 who gave Himself as a ransom for all, the testimony *given* at the proper time.
4. “...but My sheep did not hear them...”
- a) God's sheep did not "hear" these false saviors.

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- b) In the future, neither will they hear then either.
- c) This is an indication to these Pharisees that:
 - (1) The fact that they do not understand Jesus' teaching indicts them as not His sheep.
 - (2) The fact that they do listen to the teaching of false Messiahs indicts them as not His sheep.
- d) In every way, Jesus exposes the truth of their hearts as evidenced by their behavior.
 - (1) However, just because true sheep cannot be ultimately deceived does not mean that you should not exercise discernment.
 - (2) You must still judge and evaluate false teachers and teaching.
 - (a) 1 John 4:1-6
 - (b) Philippians 1:9-11
 - (a) 9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,
 - (ii) 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;
 - (iii) 11 having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God.
- e)

V. v. 9 "I am the door; if anyone has come through Me, he will be saved, and he will come in, and he will go out, and he will find pasture."

9 ἐγὼ εἶμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὕρήσει.

- A. Jesus reiterates.
- B. "If anyone has come..."
 - 1. Historic Aorist.
 - 2. Meant to categorize everyone of all time.
- C. Notice the analogy:
 - 1. He will be saved = in the framework of the analogy, he will have no cause of fear from harm.
 - 2. He will come in = into the sheepfold.
 - 3. He will go out = out of the sheepfold.
 - 4. He will find pasture = good place to graze.
- D. What does this mean?
 - 1. see v. 10.

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2. In Hebrew, often the meaning of something is repeated in the next verse and simplified so that we do not escape the meaning.
3. Jesus is aiming for understanding (which He knows they do not have).

VI. v. 10 "The thief does not come, unless in order that he might steal, and slaughter, and destroy. I have come in order that you might have life, and you might have (it) abundantly/over the top."

John 10:10

10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

- A. There is only one purpose that a thief would visit a sheepfold = to steal, slaughter, and destroy.
 1. Steal = take what is not his.
 2. Slaughter = word used of the slaying of the sacrifice animal.
 3. Destroy = to annihilate.
- B. The intentions of one who proclaims his messiahship are never good.
 1. Therefore, do not believe them!
 2. They do not love you.
 3. They do not care for you.
- C. Contrast Jesus:
 1. He came in order to give life to the sheep.
 2. This life is not just restitution of a life so that a sheep might just live the way he has always lived.
 - a) This life is described as "abundant life."
 - b) It is:
 - (1) Not a reference to ecstatic spiritual phenomena.
 - (2) Not a reference to mystical experience.
 - (3) Not a reference to more money if you come to Jesus.
 - (a) **Abundant life** is a term used to refer to [Christian](#) teachings on fullness of [life](#). It is not an organized movement or a unique doctrine, but a name applied to the teachings and expectations of the groups and people who follow the teachings. Abundant life teachings may include expectations of prosperity and health,[\[1\]](#) but may also include other forms of fullness of life when faced with adverse circumstances. https://en.wikipedia.org/wiki/Abundant_life
 - (b) This phrase is most often associated with Charismatic theology.
 - (i) Kenneth Copeland

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- (ii) Benny Hinn
 - (iii) Kenneth Hagin
 - (iv) Bill Johnson - Bethel Church in Redding, Washington.
3. But, is this what Jesus came to give His sheep?
 - a) John 11:25-26
 - b) John 14:19
 4. This is in contrast to being stolen, slaughtered, and annihilated.
 - a) Jesus, in contrast to the false saviors, gives life (His own, by the way).
 - b) False shepherds, preserve their lives (leaving the sheep for dead).

VII. v. 11 "I am the good shepherd. The good shepherd places his soul on behalf of the sheep."

John 10:11

11 Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

- A. Now Jesus introduces His ministry - Shepherd.
 1. He is the door = His place.
 2. He is the shepherd = His work.
- B. This is beautiful.
 1. He is a good shepherd.
 2. This is in contrast to the bad shepherd.
- C. What is a good shepherd?
 1. Jesus defines it to the Pharisees.
 2. A good shepherd dies for the sheep.
- D. "Good" = noble, righteous, winsome, right.
 1. This is the quality of this shepherd.
 2. Remember, we learned that shepherds typically were rascally and untrustworthy.
 3. They were riff-raff.
 4. They were for hire.
- E. But Jesus does not preserve His life at the expense of the sheep.
- F. Jesus lays down His life for the life of the sheep.
 1. Think beyond the theological.
 2. Think within the analogy.
 3. When would a shepherd have to lay down his life/soul?
 - a) At the needs of the sheep.
 - b) At the work of leading the sheep.
 - c) At the sight of danger.
 4. It is at the sight of danger that Jesus is most referring to.
- G. In other words, when Jesus, the good shepherd, sees danger, He places Himself between the sheep and the danger.

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1. This is the noble character of the true Savior.
2. Understand this, now theologically.
 - a) This describes the purpose and intent of the incarnation of Christ.
 - (1) 1 John 3:7-8
 - (i) 7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;
 - (b) 8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.
 - (2) Hebrews 2:14-18
 - (a) "render powerless" the devil.
 - (b) "free" those who were subject to death.
 - (c) This is the "abundant life."
 - b) Therefore, we understand that the sons of God were, in God's plan, created to live forever.
 - (1) However, because of sin, they would die (Genesis 2:15-16).
 - (2) They, like the rest of the world, are under condemnation.
 - c) In order to gain back the sons of God forever, precious in His sight, the Son "laid down His life."
 - (1) He placed himself between the wolf, Satan, and the sheep, the sons of God.
 - (2) This is noble. This is love. This is goodness.
 - d) Now, having been completely severed from the wolf, you are free to go in and out and find pasture.
 - (1) You, if you are a child of God, are truly living.
 - (2) See Romans 8:15-17, 23-25, 278-39
 - (3) Now, also, you are required to be a good shepherd to your brother or sister in Christ.
 - (a) John 15:12-14

(a) 12 "This is My commandment, that you love one another, just as I have loved you.

(b) 13 "Greater love has no one than this, that one lay down his life for his friends.

(c) 14 "You are My friends if you do what I command you.

(b) There are few things more despicable than a Christian living for himself.

(c) This contradicts love; the abundant life; noble shepherding.

(d) 2 Corinthians 5:14-15

(i) 14 For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

(ii) 15 and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

(e)

VIII. v. 12 "The hireling, not being a shepherd, who is not the (owner) of the sheep, beholds the wolf while coming, and abandons the sheep and flees, and the wolf snatches the same and scatters (them)."

John 10:12

12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει — καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει —

A. The hireling:

1. He is one who is working for a wage.
 - a) Leviticus 19:13
 - (a) 13 'You shall not oppress your neighbor, nor rob *him*. The wages of a hired man are not to remain with you all night until morning.
 - b) Luke 10:7 (cf. Matthew 10:10).
 - (a) 7 "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.
2. He is not the owner, but works for the owner.
 - a) He is not invested.
 - b) He is not carrying responsibility and interest.
3. Ultimately, he does not love the sheep.

B. Notice the description:

1. He is not a shepherd.
2. He is not the owner of the sheep.
3. Does not mean he does not know what he is doing.
 - a) He performs the work.
 - b) He does the shepherding.
4. However, he is not a shepherd.

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- C. In this, the standard of a shepherd of sheep was raised and established.
- D. What does he do?
 - 1. Sees the wolf.
 - 2. Abandons the sheep.
 - 3. Flees.
- E. In the face of danger to the sheep (a wolf only comes to the sheepfold for one reason), he preserves his life at the expense of the life of the sheep.
 - 1. This is antithetical to Jesus, who places his very soul between the sheep and the danger.
 - 2. This is the description of a false messiah.
 - 3. But it is also the description of a false shepherd as well.
 - a) Acts 20:25-30
 - b) 1 Peter 5:1-5

IX. v. 13 "Because he is a hireling, and he does not care to himself, concerning the sheep."

John 10:13

13 ὅτιμισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

- A. Why would a hireling run in the face of danger?
- B. Why would someone hired to watch and care for the sheep leave in the hour most needed?
- C. I will tell you why:
 - 1. He does not care.
 - 2. He does not care.
- D. He does care about something: the money.
 - 1. However, he knows that he will lose his money when all the sheep are scattered.
 - 2. Not even the money keeps him by the sheep.
- E. He does not care.
- F. For money:
 - 1. The Pharisees crushed widows - "devour widows" (Matthew 23:14) -Mark 12:41-44; Luke 16:14 "Now the Pharisees were lovers of money..."
 - 2. Judas betrayed Jesus -
 - a) Matthew 26:14-16
 - b) *Judas's Bargain*
 - c) **14** Then one of the twelve, named Judas Iscariot, went to the chief priests
 - d) 15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.
 - e) 16 From then on he *began* looking for a good opportunity to betray Jesus.
 - 3. The rich oppress the poor in the church -
 - (1) James 2:5-7

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- (2) 5 Listen, my beloved brethren: did not God choose the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?
 - (3) 6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?
 - (4) 7 Do they not blaspheme the fair name by which you have been called?
4. People are willing to choke out the Word and remain unfruitful-
- (a) Matthew 13:22
 - (b) 22 “And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.