

➤ Ephesians 2

ii. Jesus is a cosmic Shepherd. His flock is a world wide flock.

D. Recognizing the Shepherd's Voice

i. 2 Timothy 4:3-4

ii. Jude 1:12

iii. Ephesians 4:14

**LIVE THE STORY**

*The Gospel is intended to be learned and lived in community.  
The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- How does John connect the account of the healing of the man born blind (John 9) to the events of Hanukkah (10:22)?
- What does it mean that Jesus is the Gate or Door for the Sheep?
- What kind of shepherd-like voices come offering life today? How might people be fooled today? (See 2 Tim. 4:3-4, Jude 1:12, and Eph. 4:14.)
- How might shepherds today be tempted to be false shepherds rather than being like the good shepherd?
- What themes are present in John 10 that were also in John 6?
- What does Paul offer as proof of his apostolic calling? (See 2 Corinthians 4 & 11.)
- How can we make certain we will recognize the Shepherd's voice when He calls us? How do we tune our hearts and ears to His voice?
- What are some of the forms that "other voices" come today? How does the abundant life of Jesus differ from the world's idea of it?
- How does Jesus redefine the kind of hero we are to follow in John 10? The kind of glory we are to seek?

**The Word Became Flesh (part 16)**  
**The Gate, The Shepherd, and the Thieves**  
Jerry Cisar — December 3, 2017

Text: John 10

**Introduction**

- A. Abundant Life and the Good Shepherd
- B. *Happy Hanukkah* John 10:22
  - i. Purifying, dedicating, and re-opening the temple.
  - ii. Antiochus Epiphanes
  - iii. Judas Maccabeus
  - iv. Pharisees (separatists)
  - v. Failed leadership of the nation and temple (Ezekiel 34)

**I. The Parable (10:1-6)**

- A. Recall the context of what has just happened... 9:34-41
- B. Why does Jesus use a parable?
  - i. So that those with hard hearts would not see (Matt. 13:13).
  - ii. To teach truth to those who hear His voice (Matt. 13:16).
  - iii. The Pharisees are thieves and robbers.
  - iv. Background

## II. The Gate (10:7-10)

- i. Not only has Jesus entered the sheepfold properly, but He is the very means of entrance.
  - ii. Psalms of Dedication
    - a) Psalm 24:7-10
    - b) Psalm 118:19-21
  - iii. Jesus declared Himself to be the temple (John 2:19, 21); now the gate into the very presence of God.
- B. Is the Shepherd the Door?
- i. The sheep go in and out and find pasture.
  - ii. Moses' prayer (Numbers 27:16-17)
  - iii. Rev. 21-22
- C. The Thief and the Abundant Life of the Shepherd (Ezekiel 34)
- i. Leaders who indulged in excess at the expense of justice and care of the flock are thieves—the leaders who did not strengthen the weak, heal the sick, or bind up the injured. They were those who ruled harshly and brutally.
  - ii. Abundant life occurs when the shepherd binds up the injured, strengthens the weak, and makes sure the needy get justice. It is when the shepherd keeps one sheep from plundering another.

## III. The Shepherd (10:11-18)

A. "I am the noble shepherd."

Gary Burge: *"It is important not to overly sentimentalize the image given here. This is not a portrait of a kindly man holding cuddly lambs. 'Good' can just as well be translated 'noble.' The shepherd's job was severe, tiring, and hazardous."*

- i. The shepherds who are *not good* flee at the sign of danger. They are *cowardice, self-protecting, shameful*.
- ii. John 10 brings back ideas which were central in John 6.
  - a) The only way the sheep receive abundant life is for the shepherd to lay down His life.
  - b) "As the Father has sent me, so I send you" (20:21).

Herman Ridderbos: *"Jesus does not picture all those who 'came before him' (vs. 8) as bloodthirsty brutes. But what motivates them is not the well-being of the flock but their own desire for and power."*

B. The Good Shepherd Knows His Sheep

- i. Knowledge means relationship.
- ii. Hireling shepherds have no interest in a personal relationship with the flock.

C. Sheep that are not of this sheep pen (16).

- i. This verse stands in stark contrast to the ideas of the Maccabean revolt and the Pharisees and their separatism.