

## **John 10:1–10**

### **I AM the Door**

#### **John 10:1–10** (NKJV)

**10** “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. <sup>2</sup> But he who enters by the door is the shepherd of the sheep. <sup>3</sup> To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” <sup>6</sup> This figure of speech Jesus used with them, but they did not understand what he was saying to them.

<sup>7</sup> So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup> All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup> I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. <sup>10</sup> The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly

# Introduction:

Matthew 16:18–19 (ESV)

<sup>18</sup> And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell (Hades) shall not prevail against it. <sup>19</sup> I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

**The gates of Hades** has often been interpreted as representing the evil forces of Satan attacking the church of Jesus Christ. But **gates** are not instruments of warfare. Their purpose is not to conquer but to protect those behind them from being conquered, or, in the case of a prison, to keep them from escaping. And **Hades**, which corresponds to the Hebrew *sheol*, refers here to the abode of the dead, not to eternal hell.

When the terms **gates** and **Hades** are properly understood, it becomes clear that Jesus was declaring that death has no power to hold God’s redeemed people captive. Its **gates** are not strong enough to **overpower** (*katischuō*, to have mastery over) and keep imprisoned the church of God, whose Lord has conquered sin and death on her behalf (Rom. 8:2; cf. Acts 2:24). Because “death no longer is master over

Him” (Rom. 6:9), it is no longer master over those who belong to Him. “Because I live,” Jesus said, “you shall live also” (John 14:19). Satan now has the power of death, and he continually uses that power in his futile attempt to destroy Christ’s church. But Christ’s ultimate victory over Satan’s power of death is so certain that the writer of Hebrews speaks of it in the past tense: “Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil” (Heb. 2:14; cf. Rev. 1:18)

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 3, pp. 32–33). Chicago: Moody Press.

## Review

John 9

Healing of Blind man physical and spiritual and the blinding of the Pharisees

## Lesson:

### I. The Only Shepherd

## II. The Only Sheep

## III. The Only Door

### I. The Only Shepherd

**10** “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. <sup>2</sup> But he who enters by the door is the shepherd of the sheep. <sup>3</sup> To him the gatekeeper opens.

<sup>6</sup> This figure of speech Jesus used with them  
John does not use the word παραβολη [*parabolē*], but παροιμία [*paroimia*] (verse 6), and it really is an allegory of the Good Shepherd and self-explanatory like that of the Prodigal Son in Luke 15.

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 10:1). Nashville, TN: Broadman Press.

Jesus developed this analogy in several ways. The connection with the preceding chapter is seen in Jesus’ contrast of the Pharisees with the man born blind. The Pharisees—spiritually blind while claiming insight (John 9:41)—were false shepherds. As the True Shepherd,

Jesus came to seek and to heal. His sheep hear and respond to His voice.

Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 309). Wheaton, IL: Victor Books.

v. 1 “**Truly, truly**, I say to you, he who does not enter the **sheepfold by the door** but climbs in by **another way**, that man is a **thief** and a **robber**.

Throughout Israel’s history, shepherding had always been a familiar part of everyday agrarian life. And the people all knew that sheep are the most helpless, defenseless, straying, and dirty of animals. They require constant oversight, leading, rescue, and cleaning or they will die. Being a shepherd was good training for leading people. In fact, the patriarchs Abraham, Isaac, and Jacob had been shepherds (Gen. 13:1–11; 26:12–14; 46:32; 47:3), as were Israel’s greatest leaders: Moses (Ex. 3:1) and David (1 Sam. 16:11; 17:28, 34; 2 Sam. 7:8).

But while the metaphor of a shepherd suggests tender care, it can also depict harsh, abusive, autocratic rule. As will be seen in the discussion of verse 1 below, the Bible refers to false spiritual leaders, as well as true ones, as shepherds

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 425). Chicago: Moody Press.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος **διὰ τῆς  
θύρας** εἰς τὴν **αὐλὴν** τῶν προβάτων ἀλλὰ  
ἀναβαίνων **ἀλλαχόθεν** ἐκεῖνος **κλέπτης** ἐστὶν καὶ  
**ληστής**:

“Truly, truly, I say to you,

Ἀμὴν ἀμὴν λέγω ὑμῖν,

The formula never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people

Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 2, p. 188). New York: Charles Scribner's Sons.

## **αὐλὴν** **the sheepfold**

Originally αὐλή [*aulē*] (from ἀω [*aō*], to blow) in Homer's time was just an uncovered space around the house enclosed by a wall, then a roofless enclosure in the country where flocks were herded as here and verse 16. It later came to mean the house itself or palace (Matt. 26:3, 58, etc.). In the papyri it means the court attached to the house.

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 10:1). Nashville, TN: Broadman Press.

10:1–2. Verses 1–5 describe a morning shepherding scene. A **shepherd** enters through a **gate** into a walled

enclosure which has several flocks in one **sheep pen**. The enclosure, with stone walls, is guarded at night by a doorkeeper to prevent thieves and beasts of prey from entering. Anyone who would climb the wall would do it for no good purpose.

Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 309). Wheaton, IL: Victor Books.

Each village in the shepherding regions of Palestine had a **fold** where **sheep** were kept at night. The shepherds would graze their flocks in the surrounding countryside during the day, and then lead them back to the communal sheepfold in the evening. There the shepherds would stop each sheep at the entrance with their rods and carefully inspect it before allowing it to enter the fold (cf. Ezek. 20:37–38). Once in the fold, the sheep were in the care of the **doorkeeper** (a hired undershepherd; v. 12), who would keep watch over them during the night

.....some argue that the **sheepfold** represents the church or heaven, the context (cf. v. 16) indicates that it represents Israel. In addition, it is hard to see how thieves could break into either the church or heaven and steal sheep (cf. vv. 27–29). The **door** is Jesus Himself (vv. 7, 9), who alone has the authority to lead out of Israel's fold His own elect sheep. The thieves and robbers represent the self-appointed (cf. Matt. 23:2) Jewish religious leaders, who, doing the work of

the devil, not God, climbed the walls of the sheepfold to spiritually fleece and slaughter the people.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 426). Chicago: Moody Press.

he who does not enter the sheepfold **by the door**  
**διὰ τῆς θύρας** **dia** -Through - emphasis on the only  
 and right way in.

v1 he who does not enter the sheepfold **by the door**  
 but climbs in by **another way**, that man is a **thief** and a  
**robber.**

### **thief**

*kléptēs* – a *thief* who steals by *stealth* (in secret), rather  
 than in the open with *violence* (

### **robber.**

stealing *out in the open* (typically with *violence*). 3027 /  
*lēstēs* ("a bandit, briard") is a thief *who also plunders*  
*and pillages* – an unscrupulous marauder (malefactor),  
 exploiting the vulnerable without hesitating to use  
 violence.



by **another way**, they don't come in the door, they come the wrong way.

**Some other way** (ἀλλαχόθεν). Lit., *from some other quarter*. The thief does not, like the shepherd, come *from* some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This *from* is significant, because, in the previous discourses, Jesus has laid great stress on the source from which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of *origin*. See 8:23, 42, 44. In the latter part of this chapter He brings out the same thought (vv. 30, 32, 33, 36).

Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 2, p. 188). New York: Charles Scribner's Sons.

The thieves and robbers represent the self-appointed (cf. Matt. 23:2) Jewish religious leaders, who, doing the work of the devil, not God, climbed the walls of the sheepfold to spiritually fleece and slaughter the people.

Those leaders were the latest in a long line of false shepherds in Israel. Isaiah pictured such hypocrites in graphic terms as “mute dogs unable to bark, dreamers lying down, who love to slumber; ... dogs [who] are greedy, [and] are not satisfied ... shepherds who have no understanding; they have all turned to their own way, each one to his unjust gain, to the last one” (Isa. 56:10–11). “The shepherds have become stupid,” wrote Jeremiah, “and have not sought the Lord; therefore

they have not prospered, and all their flock is scattered” (Jer. 10:21). In 12:10 the Lord said through Jeremiah, “Many shepherds have ruined My vineyard, they have trampled down My field; they have made My pleasant field a desolate wilderness.” “My people have become lost sheep,” God lamented in 50:6. “Their shepherds have led them astray. They have made them turn aside on the mountains; they have gone along from mountain to hill and have forgotten their resting place.”

But Israel’s false shepherds would not escape God’s judgment. In Jeremiah 23:1–2 God warned,

“Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares the Lord. Therefore thus says the Lord God of Israel concerning the shepherds who are tending My people: ‘You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,’ declares the Lord.”

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 426). Chicago: Moody Press.

Lying prophets, often posing as true shepherds, also threatened the early church (as they still do today). Jesus cautioned, “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves” (Matt. 7:15). Paul warned the elders of the Ephesian church, “I know that after my departure

savage wolves will come in among you, not sparing the flock” (Acts 20:29). Peter wrote, “False prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves” (2 Peter 2:1). In his first epistle John cautioned, “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world” (1 John 4:1). (For a further discussion of false teachers in the church, see *2 Peter and Jude*, The MacArthur New Testament Commentary [Chicago: Moody, 2005], especially chapters 5–7, 11–13.)

Scripture also predicts the coming of the ultimate false shepherd, the final Antichrist. Zechariah 11:16–17 reveals that as part of His divine judgment on Israel (and the world), God is

going to raise up a shepherd in the land who will not care for the perishing, seek the scattered, heal the broken, or sustain the one standing, but will devour the flesh of the fat sheep and tear off their hoofs. Woe to the worthless shepherd who leaves the flock! A sword will be on his arm and on his right eye! His arm will be totally withered and his right eye will be blind. (cf. Dan. 11:36–45; 2 Thess. 2:3–10; Rev. 13:3–10)Ω

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 427). Chicago: Moody Press.

It is hard to read these words without thinking of several backgrounds. By far the most important is Ezekiel 34. There the Lord berates ‘the shepherds of Israel’, the religious leaders of Ezekiel’s day, for slaughtering the choice animals, clothing themselves with wool, yet utterly failing to look after the flock. ‘You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally’ (Ezk. 34:4). God insists they are *his* sheep, *his* flock. In common with other Old Testament passages where both the Lord and his servant David are set forth as the ultimate solution to the problems of the people of God, so here. The Lord says, ‘I will rescue my flock ... I will bring them out from the nations ... I will pasture them on the mountains of Israel ... I myself will tend my sheep ... I will bind up the injured and strengthen the weak ... I will shepherd the flock with justice’ (34:10–16). Nevertheless, the alternative note is sounded: ‘I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken. I will make a covenant of peace with them and rid the land of wild beasts so that they may live in the desert and sleep in the forests in safety’ (vv. 23–25). The same themes—God’s servant

David ruling over his people in the constraints of a new covenant, ‘a covenant of peace’ and ‘an everlasting covenant’, and serving as their shepherd—recur in Ezekiel 37 as the climactic explanation of the miracle of revivification in the valley of dry bones. This in turn follows hard on the promise of cleansing water and transforming spirit (Ezk. 36:25–27), already picked up in John 3 (*cf.* notes on 3:5). Other Old Testament passages castigate the shepherds of Israel for their dereliction of duty (*e.g.* Is. 56:9–12; Je. 23:1–4; 25:32–38; Zc. 11), or portray God as the ultimate shepherd of Israel (Ps. 80:1; Is. 40:11; *cf.* Ps. 23:1). The mingling of the foci—the promised shepherd is the Lord, or the promised shepherd is the Lord’s servant David—is peculiarly appropriate in a book where the Word is God, and the Word is God’s emissary, distinguishable from him.

Carson, D. A. (1991). [The Gospel according to John](#) (pp. 381–382). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>2</sup> But he who enters by the door is the shepherd of the sheep. <sup>3</sup> To him the gatekeeper opens.

ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.

## II. The Only Sheep

v 3b The sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup> When he has

brought out all his own, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” <sup>6</sup> This figure of speech Jesus used with them, but they did not understand what he was saying to them.

- 1. *The Sheep are called by the Shepherd***
- 2. *The Sheep hear and know the voice of the Shepherd***
- 3. *The Sheep Follow the Shepherd***
- 4. *The Sheep will not follow a Stranger***

### **1. The Sheep are called by the Shepherd**

3b The sheep hear his voice, and he calls his own sheep by name and leads them out.

<sup>4</sup>When he has brought out all his own

he calls **his own** sheep

**ídios** (a primitive word, *NAS dictionary*) – properly, *uniquely one's own, peculiar to the individual*. **2398** / *ídios* ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic adjective means '*private, personal*' " (*WS*, 222).

**By name** (κατ' ὄνομα [*kat' onoma*]). Several flocks might be herded in the same fold overnight. But the shepherd knows his own (τα ἴδια [*ta idia*]) sheep (verse 27) and calls their names. “It is still common for Eastern shepherds to give particular names to their sheep” (Bernard). **And leadeth them out** (καὶ ἐξαγεί αὐτὰ [*kai exagei auta*]). Old and common verb, present active indicative. The sheep follow readily (verse 27) because they know their own shepherd’s voice and his name for each of them and because he has led them out before. They love and trust their shepherd.

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 10:3). Nashville, TN: Broadman Press.

The sheep listen to the shepherd’s voice. That he calls his *own sheep* presupposes that several flocks are in the fold; the shepherd calls out his own. Near-Eastern shepherds have been known to stand at different spots outside the enclosure and sound out their own peculiar calls, their own sheep responding and gathering around their shepherd. This shepherd goes further: he calls his own sheep *by name*, which at the least means that he calls them individually (*cf.* 3 Jn. 15 for the same expression), and thus *leads them out*. Jesus comes to the sheep pen of Judaism, and calls his own sheep out individually to constitute his own messianic ‘flock’. The assumption is that they are in some way ‘his’ before he calls them (*cf.* notes on vv. 25–29; 6:37, 39, 44, 64–65; 17:6, 9, 24; 18:9).

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (pp. 382–383). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is a beautiful picture of the Sovereign Efficacious call of salvation.

There are 2 calls in Scripture to Salvation

1. The General Call (external) - to all without discrimination

2. The Effectual Call- (internal)- to some particularly

In other words the General call of the gospel is to all people to believe and repent and trust Christ. But only the ones that the Holy Spirit is efficaciously, effectually calling will come

### **General**

#### **Romans 10:9–12 (ESV)**

<sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, “Everyone who believes in him will not be put to shame.” <sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

#### **Romans 10:17–18 (ESV)**

<sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.



<sup>18</sup> But I ask, have they not heard? Indeed they have, for

“Their voice has gone out to all the earth,  
and their words to the ends of the world.”

**Matthew 22:1–14 (ESV)**

**22** And again Jesus spoke to them in parables, saying,

<sup>2</sup> “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, <sup>3</sup> and sent his servants to call those who were invited to the wedding feast, but they would not come. <sup>4</sup> Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ <sup>5</sup> But they paid no attention and went off, one to his farm, another to his business, <sup>6</sup> while the rest seized his servants, treated them shamefully, and killed them. <sup>7</sup> The king was angry, and he sent his troops and destroyed those murderers and burned their city. <sup>8</sup> Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. <sup>9</sup> Go therefore to the main roads and invite to the wedding feast as many as you find.’ <sup>10</sup> And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

<sup>11</sup> “But when the king came in to look at the guests, he saw there a man who had no wedding garment. <sup>12</sup> And

he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. <sup>13</sup> Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' <sup>14</sup> For many are called, but few are chosen."

## 2 Effectual

In this verse we see both General and Effectual Acts 2:37–39 (ESV)

<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" <sup>38</sup> And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

Acts 13:44–49 (ESV)

<sup>44</sup> The next Sabbath almost the whole city gathered to hear the word of the Lord. <sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. <sup>46</sup> And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to

you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. <sup>47</sup> For so the Lord has commanded us, saying,

“ ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’ ”

<sup>48</sup> And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, **and as many as were appointed to eternal life believed.** <sup>49</sup> And the word of the Lord was spreading throughout the whole region.

Romans 8:28–30 (ESV)

<sup>28</sup> And we know that for those who love God all things work together for good, for those who are called according to his purpose. <sup>29</sup> For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. <sup>30</sup> And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Romans 1:5-7

- 5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,
- 6 among whom you also are the called of Jesus Christ;
- 7 To all who are in Rome, beloved of God, called *to be* saints:

Galatians 1:15 (NKJV)

<sup>15</sup> But when it pleased God, who separated me from my mother's womb and called *me* through His grace,

2 Thessalonians 2:13–14 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, <sup>14</sup> to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

1 Peter 5:10 (NKJV)

<sup>10</sup> But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

John 6:37 (NKJV)

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:44 (NKJV)

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

John 6:65 (NKJV)

<sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

v. 3 and he calls his own sheep by name  
 Jesus **calls his own sheep by name**, because they are His. Their names were “written from the foundation of the world in the book of life of the Lamb who has been slain” (Rev. 13:8; cf. 3:5; 17:8; 20:12, 15; 21:27; Phil. 4:3)

MacArthur, J. F., Jr. (2006). [\*John 1-11\*](#) (p. 428). Chicago: Moody Press.

**Another part of this Effectual call is:**

v3 leads them out.

v4 When he has brought out all his own

**Leads** - this is the gentle part of going ahead of them

**v 4 Brought out.** - stronger more aggressive word

**Original Word:** ἐκβάλλω

**Transliteration:** ekballo

**Phonetic Spelling:** (ek-bal'-lo)

**Short Definition:** **I throw, cast, put out, to drive out, to compel one to depart to draw out with force**

banish, bring forth, produce

**to lead one forth or away somewhere with a force which he cannot resist:**

They are all out of the fold. He overlooks none.

Ἐκβάλλω [*Ekballō*] does mean “thrust out” if a reluctant sheep wishes to linger too long.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 10:4). Nashville, TN: Broadman Press.

John 6:44 (NKJV)

44 **No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.**

## **2. The Sheep hear and know the voice of the Shepherd**

3b The sheep **hear his voice.**

v4 they **know his voice.**

v5 they **do not know the voice of strangers.”**

John 10:16 (NKJV)

<sup>16</sup> 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.

John 10:26–27 (NKJV)

<sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

John 6:45 (NKJV)

<sup>45</sup> It is written in the prophets, *‘And they shall all be taught by God.’* Therefore everyone who has heard and learned from the Father comes to Me.

John 8:47 (NKJV)

<sup>47</sup> He who is of God hears God’s words; therefore you do not hear, because you are not of God.”

The Sheep of God will hear, will come and will be saved.

Great assurance of the Salvation of Sinners.

God will save

On the tombstone of the Great Missionary David Livingstone, are the words

“other sheep I have which are not of this fold; them also I must bring, and they will hear My voice”

### Acts 18:9–11 (NKJV)

<sup>9</sup> Now the Lord spoke to Paul in the night by a vision,  
 “Do not be afraid, but speak, and do not keep silent;  
<sup>10</sup> for I am with you, and no one will attack you to hurt  
 you; for I have many people in this city.” <sup>11</sup> And he  
 continued *there* a year and six months, teaching the  
 word of God among them.

### 2 Timothy 2:8–10 (NKJV)

<sup>8</sup> Remember that Jesus Christ, of the seed of David,  
 was raised from the dead according to my gospel, <sup>9</sup> for  
 which I suffer trouble as an evildoer, *even* to the point  
 of chains; but the word of God is not chained.  
<sup>10</sup> Therefore I endure all things for the sake of the elect,  
 that they also may obtain the salvation which is in  
 Christ Jesus with eternal glory.

v5 they do not know the voice of strangers.”

### Matthew 24:24 (NKJV)

<sup>24</sup> For false christs and false prophets will rise and show  
 great signs and wonders to deceive, if possible, even  
 the elect.

## 3. The Sheep follow the Shepherd



<sup>4</sup> When he has brought out all his own, he goes before them, **and the sheep follow him,** for they know his voice. <sup>5</sup> **A stranger they will not follow, but they will flee from him,** for they do not know the voice of strangers.”

ν5 ἀλλοτρίῳ δὲ **οὐ μὴ** ἀκολουθήσουσιν

Unlike Western shepherds who drive the sheep, often using a sheep dog, the shepherds of the Near East, both now and in Jesus’ day, lead their flocks, their voice calling them on. That such a shepherd goes ahead of his sheep and draws them constitutes an admirable picture of the master/disciple relationship. The sheep follow simply *because they know his voice*;

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 383). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

#### 4. **The Sheep will not follow a Stranger**

Philip Keller writes,

The relationship which rapidly develops between a shepherd and the sheep under his care is to a definite degree dependent upon the use of the shepherd’s voice. Sheep quickly become accustomed to their owner’s particular voice. They

are acquainted with its unique tone. They know its peculiar sounds and inflections. They can distinguish it from that of any other person.

If a stranger should come among them, they would not recognize nor respond to his voice in the same way they would to that of the shepherd. Even if the visitor should use the same words and phrases as that of their rightful owner they would not react in the same way. It is a case of becoming actually conditioned to the familiar nuances and personal accent of their shepherd's call. *(A Shepherd Looks at the Good Shepherd and His Sheep*

[Grand Rapids: Zondervan, 1979], 39–40) MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 428). Chicago: Moody Press.

**True believers will not abandon Christ, the Good Shepherd, to follow false shepherds.** True believers recognize the truth revealed by God (8:31–32, 47, 51–52) and reject error. John expressed that truth in his first epistle:

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world. You are from God,

little children, and have overcome them; because greater is He who is in you than he who is in the world. They are from the world; therefore they speak as from the world, and the world listens to them. We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error. (1 John 4:1–6)

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 428–429). Chicago: Moody Press.

### III. The Only Door

<sup>6</sup> This figure of speech Jesus used with them, but they did not understand what he was saying to them.

<sup>7</sup> So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup> All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup> I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture <sup>10</sup> The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly

<sup>6</sup> This figure of speech Jesus used with them, but they did not understand what he was saying to them.

Jesus' opponents *did not understand what he was telling them*. How could they? They were not of his sheep (*cf.* v. 26

Carson, D. A. (1991). *The Gospel according to John* (p. 383). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 10:26–27 (NKJV)

<sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

<sup>7</sup> So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep.

Sometimes the shepherd slept in the opening of the sheepfold to guard the sheep. No one could enter or leave except through him. In Jesus' metaphor He is the **door** through which the **sheep** enter the safety of God's fold and go out to the rich pasture of His blessing. It is through Him that lost sinners can approach the Father and appropriate the salvation He provides; Jesus alone is “the way, and the truth, and the life; no one comes to the Father but through [Him]” (14:6; *cf.* Acts 4:12; 1 Cor. 1:30; 3:11; 1 Tim. 2:5). Only Jesus is the true source of the knowledge of God and salvation, and the basis for spiritual security.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 430). Chicago: Moody Press.

**Jesus** then developed the shepherd/sheep figure of speech in another way. After a shepherd's flock has been separated from the other **sheep**, he takes them to pasture. Near the pasture is an enclosure for the sheep. The shepherd takes his place in the doorway or entrance and functions as a door or **gate**. The sheep can go out to the pasture in front of the enclosure, or if afraid, they can retreat into the security of the enclosure. The spiritual meaning is that Jesus is **the only Gate** by which people can enter into God's provision for them.

Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 310). Wheaton, IL: Victor Books.

**8** All who came before me are thieves and robbers, but the sheep did not listen to them.

The Lord's assertion does not, of course, include Israel's true spiritual leaders (such as Moses, Joshua, David, Solomon, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, and Daniel, among many others). Jesus was referring to Israel's false shepherds—her wicked kings, corrupt priests, false prophets, and pseudo-messiahs. However, **the true sheep did not hear them**; they did not heed them and were not led astray by them

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 430). Chicago: Moody Press.

**9** I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture

**10** The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly

Then Jesus reiterated the vital truth of verse 7: “**I am the door;**” and He added the promise, “**If anyone enters through Me, he will be saved**” from sin and hell. Christ’s sheep will experience God’s love, forgiveness, and salvation; they will **go in and out** freely, always having access to God’s blessing and protection, and never fearing any harm or danger. They will find satisfying **pasture** as the Lord feeds them (cf. Ps. 23:1–3; Ezek. 34:15) on His Word (cf. Acts 20:32). In utter contrast to the thieving false shepherds who, like their father the devil (8:44) came **only to steal and kill and destroy** the sheep, Jesus **came that they may have** spiritual and eternal **life** (cf. John 5:21; 6:33, 51–53, 57; Rom. 6:4; Gal. 2:20; Eph. 2:1, 5; Col. 2:13), **and have it abundantly.**

*Perissos* (**abundantly**) describes something that goes far beyond what is necessary. The matchless gift

of eternal life exceeds all expectation (cf. John 4:10 with 7:38; see also Rom. 8:32; 2 Cor. 9:15).

MacArthur, J. F., Jr. (2006). [John 1-11](#) (pp. 430–431). Chicago: Moody Press.