

Genuine Care - John 10:7-13

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[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Good morning, everybody. Welcome to Calvary Chapel Charlotte. What a beautiful, I don't know, what is today? August day. It's almost September.

It's almost fall. Hallelujah. Yeah, so it's gonna be like a hundred this week. One more shot. We can do it. You can open your Bibles, if you would, to John chapter 10, as we continue line by line, verse by verse, through the book of John.

Man, it was a good section last week. We got through six verses. I think we might get through seven today. So we looked at the, as Jesus presented the parable of the true shepherd.

We're gonna find out Jesus will declare himself as the good shepherd. But we looked at the parable last week, making some observations on it, where Jesus will eventually give the understanding of it.

[1:39] This week, we'll look at some of that. But in verse six, the response was, by the Pharisees who were listening, it says that they understood not which things, the things that were spoken unto them.

And it says specifically, John tells us, this parable spake Jesus unto them. Not the same word in the Greek used in the other Gospels for parable. This is more used for proverb.

So it has almost a deeper parable, a deeper idea to it than just the parables. And we said, what is a parable? How do we understand a parable?

How do we break a parable apart when we look at these stories, these examples that Jesus uses all throughout the Gospels? Well, what is the central meaning of a parable? What are the central elements?

And what are the central figures? And so as we looked at this parable of the true shepherd, and I'm gonna read back through it just so we get a running start into this week. We saw that it was, the central meaning of it was how to identify a true shepherd from false shepherds.

[2:39] Jesus will now explain that through verses 7 through 18. We will get down through verse 13 today, looking at a few new characters. And then next week, we're gonna look at a lot about sheep.

I know we've looked at sheep already, but next week, primarily, he begins to talk about the different type of sheep. So as we looked at that central meaning of Jesus being the true shepherd, we ended last week where he was telling us that he is the door, or that there is one way into this sheepfold, into the door of the sheepfold.

And that if you come in by any other way, you are a thief and a robber. And this week, Jesus will tell us he's the door, and he's the shepherd. So he's gonna give us that definition. So when we approach a parable, we can't just decide what we want it to be.

If the definition is given in Scripture, we have to stick to that. We saw that the relationship between a true shepherd and his true sheep is such that a true shepherd does what? He calls. His voice is heard.

A true shepherd leads. He doesn't drive his sheep. He doesn't push his sheep. He doesn't try to convince his sheep. He just leads. A true sheep, what does a true sheep do? Well, he hears and he follows.

[3:52] A genuine shepherd has genuine care for his sheep. That's what we're gonna look at today. As Jesus declares himself the good, the genuine, the real deal shepherd.

Lord. So Father, we thank you, Lord, as we approach the text today that, Lord, this is your word.

Lord, it's established in the heavens. It's hidden in our hearts. By it, we have entered in through the door into salvation.

And Lord, we pray that you would grow us, that you would feed us in this good pasture of the Scripture, that you would edify us and equip us, settle our hearts. That we would know and understand more of you, that we would be willing to follow you, even when we follow alone. We love you and thank you. In Jesus' name. Amen. All right. So last week, we started off by looking at some sheepish facts about sheep. And I was talking to one of my daughters this week. I'm like, man, I need to find some more funny things about sheep. And she said, really? Do you? Don't you think last week was enough? I'm like, well, yeah. There's not, I mean, you look up, there's a lot of sheep jokes, but they kind of all go the same way.

[5:01] You know, how many sheep do you have in your flock? I'm not sure. Every time I count them, I fall asleep. They're not really funny. But I did find one. What do you get when you cross an angry sheep and a moody cow?

A bad mood. Yeah. So do we need more of those? Probably not. So this week, we're going to start off by looking at some scriptural facts regarding shepherds, regarding pasturers, right?

According to the scripture, who or what is a shepherd? We saw how to identify a true shepherd.

What does the scripture say a shepherd is? Well, last week, we saw that a shepherd was identified by his entrance, by the doorkeeper, and by his voice, right?

Actually, I think, because I said I was going to do it, I want to read these first six verses so we have context if you weren't here last week. So Jesus, responding to the Pharisees who do not believe on him, who will not accept that they need a shepherd.

He said, Truly, truly, I say unto you, he that enters not by the door into the sheepfold, but climbs up some other way, the same as a thief and a robber. But he that enters in by the door is the shepherd of the sheep.

[6:14] To him the porter opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. When he puts forth his own sheep, he goes before them, and the sheep follow him, and they know his voice.

And a stranger will they not follow, but will flee from him, for they know not the voice of a stranger. Then it says, they did not understand these things. So we see that a shepherd's identified by what? His entrance. There's only one way in. Any other way, you're a thief and a robber. Well, Jesus is going to tell us today that he is the door. Jesus is the entrance. The shepherd's identified by the doorkeeper, the one who keeps the way in or out.

Well, who would the doorkeeper be? Well, I think that we could say is the spirit, the spirit of God that opens the door for those who are qualified to enter in. And the shepherd's identified by the voice.

My sheep hear my voice, and they follow me. But whose voice is it? Well, it's the shepherd's voice. But we know Jesus says in John 14, 10, the words that I speak unto you, I speak not of myself.

[7:18] They're the father's. So shepherds identified by the father, the son, and the spirit, essentially. How do I identify a shepherd? And he's going to go through that door. He's going to be lined up with Jesus, identified by the spirit, and he's going to speak the words that the father speaks.

Paul in Acts chapter 20, if you've been here over a number of years, Acts 20, this section is my favorite section of scripture to go to. So much there where Paul is essentially just shotgunning all of these pastors who've come from Ephesus with as much information right at the end as he can, but doesn't have a lot of time.

So he's just giving them his heart. He says in Acts 20, 28, to take heed, therefore, unto yourselves and to all the flock over which the Holy Spirit has made you overseers.

It just means those who establish order, who guide, who care, to feed the church of God, which he's purchased with his own blood. And there always have some sheepish terms in there, don't we?

The flock and to feed them. We're having a lunch today after service, but that's not the type of feeding that is meant here. In fact, when we look at the words for flock and for feed and even for shepherd, they're all derived from the same word.

[8:36] That to take heed, therefore, unto yourselves and all the flock. Flock is poimnion, means flock of sheep. Feed is poimeno, means tend or keep sheep.

And then shepherd is just the root word of that is poimeno, keeper of sheep. So Paul here in Acts 20 is saying, hey, feed, tend, shepherd this flock.

But Jesus says in John 10, 11, we're going to read today, he says, I am the good shepherd. Okay? So you've probably heard at times, well, are pastors shepherds? If Jesus is the good shepherd, then what does that make pastors?

What does that make you, Jared? Are you just a usurper? When Ephesians 4, Paul, in much more protracted form, is speaking to the church.

He says, there's one body and one spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all. And there we have the Father, Son, and Holy Spirit again. Who is above all and through all and in all, in you all.

[9 : 46] But unto every one of us is given grace, charis, according to the measure of the gift, charisma, of Christ. Same two words there, same idea.

God gives grace, the gift of his grace. We continue on in Ephesians 4, 11 and 12. He tells us what some of those giftings are. And he gave some apostles and some prophets and some evangelists and some pastors and teachers.

For what purpose? For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And the word there Paul uses in Ephesians 4 is poimen in the Greek.

Same word that we're looking at in John 10, where Jesus says shepherd. So he says God gave some to be poimen, shepherd, keeper of sheep, and teachers.

Paul will go on to say, I have not shunned in Acts 20 to declare unto you the entire counsel of God. So how do you feed the sheep? We feed on God's word.

[10 : 47] That's what it is. So what is a shepherd then? A shepherd, pastor, pasturer, just someone who faithfully edifies the flock with the word.

That's it. Not a celebrity. Not anything special. Believe me, there's nothing here special. I just get blessed to say, Hey, here's some good pasture, guys.

You want to feed here for a little bit? Did you notice that? Why don't we eat right there? So our question we started with, according to the scriptures, what or who is a shepherd? Our conclusion then is, when identified and equipped by the Father, Son, and Spirit, to do what?

Edify and feed God's people with his word. That's it. And today we're going to see the difference between a shepherd, whose focus is sheep, and a hireling whose focus is self.

So let's jump into our text here. We're going to back up into verse 6 again, where Jesus has finished speaking. And it says, This parable spake Jesus unto them, but they did not understand what things they were to speak unto them.

[11 : 52] We've said it before. Maybe Jesus just wasn't very clear. Maybe Jesus was just speaking way above their heads, right? You know, he's speaking with that. No. God's word removes all excuses, doesn't it?

God's word has come to these men in a clear but convicting and compassionate way. They didn't understand because they wouldn't hear, because they wouldn't believe.

They could understand very clearly. We're understanding. This isn't very hard. God's word to these men, it was clear, convicting, but compassionate.

Jesus continues to speak, but they have ceased to hear. And if you remember last week, we looked at the indictment against the shepherds of Israel in Ezekiel's day. And thus says the Lord God, behold, I am against the shepherds.

And I will require my flock at their hand, and I will cause them to cease from feeding the flock. Oh, isn't the shepherd's job to feed the flock? Yes, but these shepherds were feeding for their own gain.

[12 : 54] Neither shall the shepherds feed themselves anymore, for I will deliver my flock from their mouth, that they may not be meat for them. They were using the flock for their gain.

So Jesus is speaking, but they're not hearing. They're not wanting to hear the conviction over the type of shepherds, leaders of Israel that they've been. So we will see today and into next week, verses seven through 10, as Jesus explains what the door is, is the genuine way.

Verses 11 through 18 is the genuine shepherd, as we look at genuine care. Verse two of our parable, Jesus said there's a door. Well, he's gonna explain that in verses seven through nine.

He said there's thieves and robbers. That gets explained in verse 10. There's a true shepherd.

Jesus explains that in verses nine and 14. And the next week, we'll look much more at it.

He says there's sheep. Verses three to four of the parable, there's sheep. But the people who are the sheep, we'll see are those who respond to Jesus's voice in verse 16. Those who respond to his voice, both inside and outside the fold of Israel.

[14:01] And we'll also, this can be your homework if you wanna look it up for next week. What's the difference between a fold and a flock? It's a big difference. Verse seven, then said Jesus unto them again, truly, truly, I say unto you that I am the door of the sheep.

I am the genuine way. And this is one of Jesus's I am statements that he makes. I am. He makes a few of them in this section here. I am the door.

I am the good shepherd. He will reiterate those two times. Twice I am the door and twice I am the good shepherd. Only one way in, right?

And we talked about that sheep fold, that there was an enclosure. You'd bring the sheep in and then the shepherd would lay across the door and sleep there to prevent any wild animals coming in. There's only one way in. Entrance into the flock of God is by Jesus or not at all. There's no other way in. To enter into the door is to enter in by faith.

[15:04] Remember what Jesus said in John 5, 24, truly, truly, I say unto you, he that hears my word and believes on him that sent me has everlasting life and shall not come into condemnation, but is passed, passed through the door from death unto life.

So to enter the door is to enter in by faith. There's no other way to get in. Do you believe? See, the Pharisees were, in a sense, among the flock. They were in the fold, but they've come up some other way.

They're thieves and robbers. They did not come by faith. Those who did not pass through the door, they cannot be genuine members of the flock of God. So I think there should be a back door.

I wish there was another way in. Why there's only one door? Why do there need to be a fold at all? Why do we have to even have a flock? Can't just everybody be a part? Praise God there's a genuine way to enter an inn.

Praise God there's a way for lost, stinky, stubborn sheep to enter in. Why is there only one way? Why is there only one?

[16:09] Why couldn't God do many? Because God is one. Because there's one life and you're either in it or you're not and everything else is death. Not physical death.

You say, well, I'm alive. Yes, but you're either in life or you're not. So there's only one way to enter into life because there's only one life. The shepherd, it sounds like the shepherd has done a good job then of preparing a way for his sheep.

So what's the responsibility of the sheep? If we're sheep and the shepherd is the one calling us to enter through the door, which Jesus says, I am the door, so as to enter through him, how do we do that? Well, first, unlike the Pharisees, we have to recognize our sheepishness.

We have to accept we're sheep. I'm not a lion, right? I'm not. I'm not a lion, a tiger, a bear. I can't be a goat.

Gotta be a sheep. Heaven forbid, I'm running around with wolfish tendencies as a sheep. You gotta recognize your sheepishness. You have to believe the shepherd when he says, not only are you sheep, but you are a lost sheep who needs a savior.

[17:16] You need a shepherd. You have to believe the door is opened for you. Oh, I'm not worthy. I know I'm like a lost sheep, but I'm sure that door is just for nice people.

And lastly, most obviously, you have to enter the door. It doesn't do any good to get to the door, to recognize the door, to believe it's open for you, to realize you're a lost sheep and stand on the outside and look at the door.

Watch other people go in. Hebrews 10, 19 through 22, having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil that is to say his flesh.

Let us draw near the true heart in full assurance of faith. He opened the door wide through a new and living way. Our part, our responsibility, is to go in.

And Jesus will say, now after declaring himself the door, he says, all that ever came before me in verse 8, well, they're thieves and they're robbers, but the sheep did not hear them.

[18:29] We looked last time there at thieves and robbers. Thieves is to take by stealth, to rob is to plunder. It's more forceful and harmful to take by harm.

The idea here of they came before me is they came instead of. It's not just like, well, Moses came before Jesus, so was he not? You know, did he come in by as a thief and a robber? No, no, no. It just means there were those who came instead of him. All that ever came in his stead and said, well, I'm the way. It's really, you can get to God through me and my system. I was thinking of this in

the scripture that the Lord brought to mind.

I thought, huh, how interesting. And I just find this very interesting. In Matthew 21, remember Jesus is cleansing the temple. And as he goes in, he turns over the tables of the money changers. He says unto them, my house shall be called the house of prayer, but you've made a den of thieves. Thieves. All that ever came before me are thieves and robbers. Interesting. What are they doing here? We're going to meet two new characters today as well. We're going to meet the hireling and the wolf.

[19 : 33] The wolf isn't going to act like a normal wolf. And here we see a thief and a robber. It says, that ever came before me are thieves and robbers, but the sheep did not hear them. I mean, did thieves and robbers come say, hey, I'm a thief and a robber.

I'm here to steal your sheep and trample your rugs. Veggie chill reference, sorry. They didn't hear them.

So thieves and robbers here, they're being identified, how? As those that seek to call sheep away from the shepherd. What are they stealing? What are they taking? They're taking the sheep away from, they're calling them instead, they're following the shepherd's voice and the thief and the robber is calling with another voice, taking them from the shepherd.

There's a spiritual principle at work here that we can point out as well. The enemy cannot keep us from following our shepherd as long as we don't heed his voice. As long as we don't heed the thief's voice.

He cannot keep us from following the shepherd. James 4, 7, submit yourselves therefore to God, resist the devil, and what happens next? He'll flee from you. You see, the thief, he may seek our lives, but he cannot keep us from the life of the shepherd.

[20 : 51] Paul will write in Romans 8, what shall we say to these things? If God be for us, who can be against us? Same power that rose Jesus from the grave. That one's been ministering to me all week.

As it is written, for thy sake we are victorious all the day long. Does it say that? No, we are killed all the day long. In fact, we're counted as sheep for the slaughter.

Nay, in all these things though we are what? More than conquerors through him that loved us.

Why? Because nothing can keep us from the life of our shepherd. As long as we do not heed his voice, we can continue to follow the shepherd no matter the circumstances, no matter the situation, even if it's like I'm being led as a sheep to the slaughter.

But guess who went before us? Who are we following who went that way? Our shepherd. We'll look at that more in depth next week. So for the second time now in verse 9, Jesus says, I am the door. By me, if any man enter in, he shall be saved, he shall be delivered, he shall be rescued, and shall go in and out and find pasture. You think, Lord, I'm in, I don't want to go out.

[22 : 04] What are you talking about here? In and out is all throughout scriptures. Sorry, didn't you? In and out restaurant. In and out is not scriptural.

In and out, it just is a Hebrew way of just saying the daily routine, you know, going about the routine. In and out, whether you're coming in or you're going out, whatever you are doing. It just means your daily routine during all situations.

So you shall go in and out and find pasture. That whatever you're doing, there is an opportunity for you to be pastured. When no sheep is in pasture, he's being fed.

He's being edified. So we see here that the flock is exclusive, isn't it? I am. The I am is the door. It's very exclusive.

Yet the way is open to all. If any man enter in, he shall be saved. Next week in verse 16, we'll see what the any man is.

[23 : 06] For the Pharisees, it'll blow their minds. They may be reinterpreting his words. Well, any man, that means any man who is of Israel. Right? Be careful.

Be careful when someone seeks to redefine a term the Bible clearly gives one definition for because it doesn't fit. Their presupposition. So whether sheep or pasturer, there's only one way to legitimately come among the shepherd's flock.

And when the sheep does that, what happens to them? We see a number of things here, don't we? They're saved. They're in the fold.

They go in and out and they find pasture. The door, it leads the sheep into salvation, into comfort and protection when they're in. When they go out, it leads to pasture and direction because they're

following the shepherd now.

And where is he going to lead them? To a place of fulfillment. So once we are among the flock, once we go through that door, look at what we gain. What did it cost us?

[24 : 10] I got to accept I'm a sheep and I got to come that one way. What does it take to qualify a sheep to be a part of this shepherd's flock?

A qualified sheep is any sheep who hears and follows because many are called, but few are chosen. Matthew 22, 14. Many hear, but few follow.

Revelation 3, 20. Jesus says to the church of Laodicea, I stand at the door and knock.

If any man hear my voice and open the door, I will come into him and will sup with him and he with me. The shepherd who is the only way in, he could say, you know what, guys?

You got to come find me. I'm going to be over here. You come find me. No, he goes and finds us. He comes and knocks on our door and says, hey, would you let me in? I've got a really good offer for you.

[25 : 06] I've got salvation and comfort and protection and pasture and direction. Those who enter the door, what do they come under? Well, we just, Kitty read it and we just sang about it.

They come under the genuine care and comfort of the good shepherd. Psalm 121, 8. The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore.

That is genuine care. As we talked about last week, sheep are not often led. The way sheep are farmed today, they're not led.

You have a sheep dog that herds them. You'll drive them. But to lead, to lead them means somebody spent a lot of time with them.

It means the shepherd has gotten to know his sheep. They're comfortable. The Lord shall preserve your going out, your coming in from this time forth even forevermore. Why? Because he's with you. Because he's with us.

[26 : 09] Those who have been saved by entering into the I am, they will never lack for pasture, will they? We all know this scripture. The Lord, the I am, is my shepherd.

The Lord there is Jehovah. I shall not want. He makes me to lie down in green pastures. He leads me beside the still waters. He restores my soul.

He leads me in the paths of righteousness for his name's sake. Not because of my good efforts, my good job, my good deeds, because I kept my fleece real clean this week.

But for his name's sake, when I enter that door, his name is on the line. He that keeps Israel shall neither slumber nor sleep. Now the thief, we come to again in verse 10.

Dun, dun, dun. But the thief, he comes not, but for to steal, to kill, and to destroy. And as students of the word, when we get to sections like this where we see the, when we get a description that is multiple, that could just be one, we need to stop and dig into it.

[27 : 19] Right? He could just say, the thief comes but to steal, and I've come that they might have life. He could have just said, the thief comes but to kill, and I've come that they might have life. And obviously he could have just said, this thief comes but to destroy.

But he's all three. Why all three? I love these type of things in scripture. Stop and dig into it. What does it mean? And he'll say, I am come that they might have life and have it more abundantly.

But first here we have this thief. This thief that no matter how smooth the voice, or how convincing the manner, his one purpose is to detract from the flock.

No matter how good his voice sounds, how smooth he is, how many credentials he has, how many books he's written, no matter how good the production of his YouTube channel is, his one purpose is to detract from the flock.

How does he do that? Well, that's these three ways. Steal, that word means to take away by stealth. We've looked at it already with thieves and robbers. It's that same word. Or deception. Kill is to slaughter, as in slaughtering a lamb.

[28 : 26] And then destroy, to render useless by loss or ruin. A thief seeks to take away by stealth, by deception. If you can't do that, hey, man, the thief will lead you to a place of slaughter.

Lead you to a place where your life feels like, what has happened? I feel like I've just been led to destruction, to render useless by loss or ruin. The thief, he seeks to steal our joy, to kill our peace, and destroy our hope.

But praise God, the sheep cannot steal our life. We will look at this scripture eventually in John 10, where Jesus will again reiterate and say, my sheep hear my voice, and I know them, and they

follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, neither by stealth, by slaughter, or destruction, being rendered useless. Once the sheep are in the good shepherd's hands, no thief can take them out. Praise God. Once you enter that door, you're not there by your own strength. Well, Lord, I came in, and I'm afraid I might run out.

I got you. You're not going anywhere. You're mine. You see, the thief, he removes life. That's what he comes to do. Steal, kill, and destroy.

[29 : 54] He's coming to remove life. The shepherd seeks to ensure life, but not just any life. What type of life are we told about here? I have come that they might have life, that they might have it more abundantly.

More abundantly. He comes not just to give life, but an abundant life. How do you have a more abundant life?

More abundantly, that term means something further, something exceeding, more than necessary, over and above. Above and beyond is what he gives us.

Well, how can you have a quality of life that exceeds life? You're either alive or you're not, right? How can you be more alive than alive? How can you have a life that goes further than life, that exceeds life, that's more than necessary, and it's over and above?

And you're probably already thinking, oh, because we have a life that exceeds death. An exceedingly abundant life is a life that exceeds death.

[31 : 04] You say, well, I'm alive. Yeah, but how exceedingly abundant is your life? It's only going to last so long, and then it's over. But there is a life that we can partake of that exceeds death.

Galatians 2.20, I am crucified with Christ. With Christ, I've gone down into death, but his life exceeded death. Nevertheless, I live, yet not I, but Christ lives in me.

And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me. The I am has come for what purpose?

The purpose of life. The purpose of life. He didn't come to tell all those lost sheep, told you you were lost, told you you're condemned.

Too bad. He came for the purpose of life. There's two other words I want to look at here in this verse. It says, I am come that they might have life, and they might have it more abundantly.

[32 : 07] Two words in the Greek, come, means to arrive or return. And to have, to lay hold of, to obtain, to possess. Here in John 10, Jesus has arrived for what purpose the sheep might lay hold of, obtain, and possess life.

The shepherd came for that purpose. He arrived for that purpose. But our shepherd will return. For a purpose too, won't he? He will soon come.

He will return. To do what? To lay hold of those who have obtained life. To lay hold of us. To lay hold of the flock that has obtained life.

First, for the fold of his church. 1 Corinthians 15, 22 to 23. Speaking of a life that exceeds death. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order. You know, there are those who would say that there's a resurrection coming at some indeterminate time where everybody's just going to be resurrected.

[33 : 16] Well, the Bible has an order, a very specific order that's laid out. There is an order to this. Christ didn't rise from the dead and everybody rose with him. Have you been resurrected yet?

I haven't. Do you live resurrected lives? Yes. We get to live with a resurrected life. That resurrection power.

But we have not yet been resurrected. We don't have our resurrected bodies. Jesus didn't come from the grave and everybody just go with him. So there is a time then in the future that's not happened yet where there is a resurrection.

Every man in his own order. Christ, the first fruits, speaking of a harvest, the first fruits of the harvest. Afterward, they that are Christ's at his coming when he will come to lay hold of those that have obtained life.

He will fulfill his promise of John 14. Having gone to prepare a place for us, he will come again and receive us to himself. Then, 1 Corinthians 15 goes on to say, then comes the end.

[34 : 23] That is when he will lay hold of his fold of believing Israel. Then comes the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

So first, in order, you have Christ, the first fruits. Afterward, they that are Christ's that is coming. Only after they that are Christ's that is coming have been removed comes the end. And what happens in the end?

The kingdom is delivered up to God. What kingdom is that? The one that is promised that the son of David will sit upon, that Jesus will rule and reign. So yes, here Jesus has come.

He's arrived in John 10 so that his sheep might possess life and he will soon return to lay hold of his fold, the church. Seven years later, coming for a redeemed Israel, nationally, we'll say, blessed is he who comes in the name of the Lord.

Zechariah 12, 9 and 10, and it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. What day? When comes the end?

[35 : 26] From 1 Corinthians 15. Has God destroyed all the nations yet that have come against Jerusalem? No. Some have been destroyed. There's a nation of Moab doesn't exist anymore.

Ammon doesn't exist anymore. But all the nations? Not yet. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication in that day, in the day of the end.

And they shall look upon him whom they have pierced and they shall mourn for him as one mourns for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn. How faithful he is.

He that keeps Israel shall neither slumber nor sleep. That's a faithful shepherd. Jesus goes on now in verse 11 to talk about his faithfulness as a shepherd.

He told us who the thief was, his purpose, he told us the purpose why he came and now he says in verse 11, I am, his other I am statement, I am the door, I am the good shepherd, the genuine shepherd, good, excellent, surpassing, genuine shepherd.

[36 : 36] The good shepherd gives his life for the sheep. A genuine shepherd ensures the life of his sheep at the cost of his own. Second Corinthians 5:21 says, for he made him to be sin for us who knew no sin.

That doesn't mean us who knew no sin. It's referring to the he who was made sin. He made Jesus to be sin for us when Jesus knew no sin.

That we might be made the righteousness of God in him. How amazing. A genuine shepherd ensures the life of his sheep at the cost of his own. What does the false shepherd do?

The thief and the robber. The false shepherd demands life. The good shepherd will give his own life for the sheep. The false shepherd looks for what he can gain.

What can I get out of this? The good shepherd looks for what he can give. The false shepherd looks to steal the good shepherd looks to sacrifice. The false shepherd claims to be from God but the good shepherd the genuine shepherd is God.

[37 : 46] The I am. He is the only the good shepherd. So we looked at in the beginning are there shepherds those that are called to feed the flock of God?

Yes. I'm so thankful for the men that God has put in my life. I'm so blessed and surprised to be called to do this. But there's only one good shepherd.

The good shepherd. Just as though it's only one door one way into life and one I am. And here we have our new character being introduced to us. We've had the sheep the shepherd the porter who opens the door the thief he's come in a bunch.

Now we have in verse 12 but he is a hireling and not the shepherd who's owned the sheep or not he sees the wolf coming another new character and leaves the sheep and flees that's not another new character flees sorry and leaves the sheep and flees and the wolf catches them and scatters the sheep the hireling what is a hireling?

Well hireling the definition just means one who works for wages he has been hired it's not necessarily a bad thing to work for wages in fact it's the exact same word used here in Mark 1:20 when Jesus calls James and John to leave their father when his voice calls his sheep to come follow him and it says straightway he called them they left their father Zebedee in the ship with the hirelings hired servants and went after them just those who worked for wages it wasn't like man I can't believe your dad has hirelings do you know who they are?

[39 : 21] It's not that there's anything wrong with working for wages there's nothing wrong with wages as a byproduct of care but not as a reason for care remember Jesus said in John 4 with the woman at the well she's gone back into town to tell everybody what's going on his disciples come and he says hey the fields are white unto harvest guys lift up your eyes and look for they are white

unto harvest and then he says he that reaps receives wages and gathers fruit unto eternal life okay so there's wages I don't think Jesus was specifically meaning hey guys if you win souls you'll be rich that's not the idea man it's an eternal reaping an eternal wage but the principle is there and Paul goes on to expound upon that in 1 Corinthians 9 beginning in verse 7 he says who goes to warfare anytime at his own charges who plants a vineyard and doesn't eat the fruit thereof or who feeds a flock and it doesn't say next and doesn't eat the sheep and who feeds a flock and eats not of the milk of the flock do you not know that they which minister about holy things live of the things of the temple and they which wait on the altars are partakers with the altar that was God's way for the Levites that they would eat those things even so has the Lord ordained just means arranged prescribed prescribed and given his order that they which preach the gospel should live off the gospel it's perfectly fine there's nothing wrong with wages as a byproduct of care but not as a reason for care maybe you think well Jared how much how much you getting paid you know we planted the church it was such a blessing

I work full time another job bivocational and that's never been a burden for the church that's one of the reasons I think God's allowed us to just man grow and do things and not have that as an overhead in the three and a half years since we've been doing the church this is the first year this summer that I've this church has started kicking back and giving me some paying deferring some living expenses which is great it's wonderful but if you think of it in relation to like sheep and shepherd if you've got three sheep it's gonna be hard to make a living off them alright I'm gonna quit my job you three are gonna be it alright what can you give me come on let's get this production no right but the larger the flock also requires more care and more time so then it makes more sense so my philosophy and thought has always been like Lord my heart is always what is best for the health of the body if it's the healthiest thing that that's not what's needed they don't need the burden we don't need to try and carry that living expense great but then when it gets to a point where the healthy thing is like

I need as Paul says in Timothy he says be wholly given to the work of the ministry hey when that time comes I want to be able to be wholly given great we're not there yet we're somewhere in between but God is faithful he's so good so there's nothing wrong with that as long as it's a byproduct of care not the reason for care you see a hireling looks for what he can gain from the flock but he will not own the flock as his own he will not own what has been entrusted to him the hireling who's owned the sheep are not sees the wolf coming and leaves he's just looking for what he can gain he's interested in three things he's only interested in owning his own gain his own safety and his own care that's where he's at what can I get out of this hey you know what if it doesn't cost me anything sure I'll serve I can help no problem I'll care if I can gain something it doesn't cost me is it safe is going to church safe we see here a genuine shepherd dies for the sheep a disingenuous hireling flies from the sheep in their moment of greatest need doesn't he Romans 5 7 and 8 says for scarcely scarcely hardly for a righteous man will one die you know when it comes time for someone to die and someone says hey if you step in his place he can continue living and you could die he's a really righteous man you know I bet he is I don't really want to die yet per adventure for a good man some would even dare to die there's a few out there that maybe would do that but who dies for sinners but God commends his love towards us bends his love shows his love towards us and that while we were yet sinners lost sheep Christ died for us who dies for sheep what shepherd would die for his sheep right you've got a flock of I don't know hundreds of sheep on the hillside and oh I see a wolf coming I'll save as many as I can who dies for sheep a genuine shepherd he owns the sheep as his own even to his own hurt and now we have our next character our last one for today see the hireling sees what coming the wolf the wolf comes and when he sees the wolf coming he leaves the sheep and flees and what happens again this is a wolf not really acting like a wolf wolf comes and eats the sheep no that's not what he does he catches them he lays hold of them and scatters them the wolf by definition in this parable

Jesus is saying is that which divides and scatters the flock catch and scatter the Greek meaning of those words catches is our word harpazo to seize suddenly may ring a bell to some of you scatters is to disperse or to drive away Paul in Acts 20 again as we reference back to him on the shore there in my lead is talking to the pastors from Ephesus he says for this I know that after my departing shall grievous wolves enter in among you not sparing the flock oh they're gonna come and eat the flock no they don't eat the flock they divide and they scatter the flock and how do they do that how do they do that does the wolf come in and lay hold of us with his teeth and we all go running what is

it that's been calling to the sheep what is it that's directing the sheep it's the voice what are they listening to you see today there are many wolfish doctrines wolfish teachings that would enter the flock seize the flock and divide the flock it always seems to happen that way [46:25] I think where Paul says who did inhibit you that you would cease obeying the truth you did run well who did hinder you that you would not follow the truth so evidently set forth among you it seems like that it seizes on them it's like all of a sudden it's like where's that person going where'd they go what are they doing they're dispersed they're driven away are your doctrines are the teachings you're holding to are they drawing you into the body are they bringing unity with the flock or are you kind of over in the pasture by yourself well I got a couple other flat earthers with me come on that was just low hanging fruit sorry we love you if you think the earth is flat and so does Jesus but what is the end result of wolfish doctrines the flock is not gathered but driven out the flock is not led in peace but now compelled by fear because the wolf the wolf is the one doing this he's not gathering he's driving he's not leading in peace he's compelling by fear today the wolfish doctrines they scatter the sheep by many different ways wolfish doctrine of a works based salvation or sanctification somehow I got to work my way to get into the flock or once I'm in there I better be a really good sheep or they're going to throw me over the edge that's a wolfish doctrine it scatters it drives out it doesn't lead forward in peace it compels in fear an idea of

God predestinating people to hell well some sheep he just chose to throw into the barbecue that's what it is there's nothing they can do man I want to come in I want it you can't you're predestinated Jesus just said if any man would enter in he can be saved any man that's a wolfish doctrine leads them forth in fear and not peace the lies of gender and sexuality lies that are happening today you can live with them it's love it's okay you don't need to be married or hey as long you don't act on your lust it's okay even though Jesus says if you look on someone with lust it's as if you've committed adultery in your heart it's a wolfish doctrine wolfish doctrines regarding Israel today so sad to see God's people he who keeps Israel will neither slumber asleep to see them redefined or they're not really Israel or somehow they're meshed with the church now and they have no identity removes the identity of the church as well you know that removes purity from the church removes imminency of Christ's return the doubt and misinformation surrounding Jesus' promised harpazo to his flock where he'll gather them those are wolfish doctrines and what do they do how do you know if it's a wolfish doctrine the flock is not gathered in it's divided it's driven out does not bring peace but fear fear that God is gonna oh man I gotta survive the tribulation holy cow no you're not appointed unto wrath but to obtain deliverance you see the wolf seizes he harpazos on the sheep to scatter them the good shepherd he will lay hold of his sheep he will harpazo his sheep for what purpose to bring them together not to scatter them for the Lord himself shall descend with the voice of the archangel and the trump of God and the dead in Christ shall rise first then we which are alive and remain shall be harpazoed caught up together together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord together with who those who are dead in

Christ not even the devouring grave can prevent the sheep from being gathered when they hear the good shepherd's call you see that is exceedingly abundant life and that is the life you've been promised that whether you wake or sleep you will hear his call when he says come on flock time to harpazo time to go to my father's house you've been in the field long enough it's time to go home and our last verse for today the hireling though he flees he runs because he's a hireling and cares not for the sheep again there's employment or receiving wages but the idea here is care genuine care requires three things commitment cost and character is he committed to the sheep he's not at all his commitment is only about that deep what did he see what happened when he ran why did he run he saw the wolf coming he's not even there yet could he not have tried to save some of the sheep could he not have done something he just sees him and he runs genuine care requires cost it may cost something you think of when

David tells Saul when he's like man Saul's like man you can't fight Goliath he's like oh I fought a bear and I fought a lion it came and grabbed one of the sheep and I thought you know what that's my father's sheep and I'm going after it could have cost him something could have cost him his life and there's character there this character that this is who this person is and good times are bad James 2:15 and 16 says if a brother or sister be naked and destitute of daily food and one of you say unto him depart in peace be warmed and filled not with standing you give them not those things which are needful to the body what is it profit that's what the whole key is for the hireling they're

seeking profit whose profit their own I was thinking of I didn't announce it sorry Joe the bags in the back the pink and black bags we have to hand out to people it is the heart behind it you know you're at a corner and you see someone oh god that person who's just destitute I don't know why they're there maybe it's their own fault but they're a lost sheep and they need you but you give them something and say hey here's something that shows that there's heart behind this and the new testaments in!

[52:29] some care products and I think we have this idea sometimes that well I just I just need to give something you know the Bible says Jesus says the poor you'll have with you always but me you'll not always have but the idea isn't that we enable it's not that well I'm helping you by enabling you and just giving you what you want not at all the care genuine care means you're going to figure out what the issue is now here in James it's talking about a brother or sister specifically that if they are destitute and they're like I don't have anything and let me pray for you what is the profit well there is profit isn't it isn't there there's profit for me because I didn't have to give you anything didn't cost me anything who's the one when there's no cost sure no problem I got nothing going on wife's out of town and it's raining and

I kind of got a cold I'll come to men's discipleship sure it's convenient it's comfortable it doesn't cost me anything the sheep then what happens to the sheep they're left to fend for themselves while the hireling flees for himself and the wolf comes among them and scatters them genuine care has the character to pay the cost of commitment that's our good shepherd he paid the cost of that commitment when the father sent his only begotten son into the world to save the world this is going to cost you he was born to die he was born to surrender it is always worth standing on behalf of the care of God's flock even if it costs a life it's always worth standing in 2nd Timothy in verses 6 through 8 of chapter 4 Paul says that he's now ready to be offered and the time of his departure is at hand he says I fought a good fight I finished my course I've kept the faith henceforth there is laid up for me a crown of righteousness which the

Lord the righteous judge shall give to me at that day at what day when Paul says you know what it was worth it it's going to cost me my life but it's worth standing with God's flock and it's going to be worth it in that day when the shepherd goes this is yours what would I do that deserve that because he paid the ultimate price he paid the cost for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord can we have the care character the commitment are we willing to pay the cost when God has pointed out to us and said hey I want you to go and care for that sheep over there I want you to be a part of what's happening in the flock praise God for the genuine shepherd that paid the price for the care of they've been entrusted to feed praise

God first Peter 5 1 through 4 Peter says the elders which are among you I exhort another way of saying overseer or shepherd who are also an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed feed the flock of God which is among you taking the oversight thereof not by constraint but willingly not for dishonest gain but of a ready mind neither is being lords over God's heritage lording it over but being examples to the flock when the chief shepherd shall appear you shall receive a crown of glory that fades not away you say wow that's wonderful for you Jared I'm so glad your responsibility is to care for the flock I'm good I'm free I'm just a sheep well however it's not only the responsibility of shepherds to have genuine care for the flock because Peter will go on to say likewise likewise also you younger submit yourselves unto the elders and all of you yes all of you be subject one to another be clothed with humility for

God resists the proud gives grace to the humble humble yourselves therefore unto the mighty hand of God that he may exalt you in due time he gives grace to the humble for what purpose submitting ourselves one to another subject one to another with humility for what purpose well what did he just say not being lords over God's heritage but being examples of the flock not by constraint but willingly you also sheep you also let God give you the grace to minister to his flock you also be an example to the flock clothed with humility humble yourselves unto the mighty hand of God that he may exalt you in due time there will be a day we will all be exalted in the resurrection praise God we are each called to have genuine care for the chief shepherd's flock because the chief shepherd first genuinely cared for us didn't he casting all your care upon him for he genuinely cares for you he cares all upon him perhaps this morning that is the thief in your life perhaps the thief of your cares is robbing you of life by stealing your joy and killing your peace and destroying your hope perhaps the cares of this world are choking out the fruitfulness

[58:18] God wants in your life you see cares would steal your joy but the shepherd the good shepherd he ensures an abundance of joy psalm 16 11 excuse me that will show me the path of life in thy presence is fullness of joy at thy right hand there are pleasures forevermore he came to give you life and life more abundantly perhaps your cares would kill your peace the shepherd he came to ensure an exceeding peace philippians 4 6 through 7 be careful for nothing be anxious for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known to God and the peace of God which passes all understanding shall guard your hearts and minds in Christ Jesus or perhaps your cares would destroy your hope what's coming next these cares is too much well the shepherd ensures 1st

Corinthians you know this one the end of 1st Corinthians 13 for now we see through a glass darkly but then face to face now I know in part but then I shall know even as also I am known there is something more than what we have now we know in part now we see in part now and now remains abides continues faith hope and love these three but beyond all these the greatest of these is love I am come Jesus says that you that you might have life and that you might have it more abundantly don't let your cares keep you from the abundant life found in hearing the good shepherd's call have you heard his call have you entered in I think so because you're here you've heard his call coming under the good shepherd's care means being cared for by the good shepherd it means being part of what he wants to do through your life to care for his flock don't let those don't let the thief steal your joy kill your peace or destroy your hope when the shepherd has come to give you an abundant life amen well

Lord we thank you so much for this section of scripture Lord it's just I know John 10 for me has historically been in my life and it's just been going through at this time so impactful Lord we thank you that Lord there's nothing that can pluck us out of your hand you'll go on to say and my father who is greater than all well no one will take him no one will take you out of his hand either oh we thank you Lord thank you that we've been made part of your flock we thank you that the door is wide open for any who would enter in Lord I pray that you would purge our hearts and our minds cleanse us Lord remove the wolfish ideas Lord the wolfish doctrines that are scattering us and our thoughts that are scattering us Lord away from the peace and the joy and the hope that you want to bring in our lives Lord that keeps me from enjoying the abundant!

life Lord remove from my life the wolfish tendencies as a sheep Lord who acts like a wolf Lord remove that from my life I can't genuinely care for someone Lord I have these wolfish tendencies and thoughts and unforgiveness!

bitterness and my own personal preferences aren't met oh Lord thank you for loving sheep so much who would die for a righteous man but who's going to die for sheep thank you for giving your one and only son father thank you Holy Spirit for coming and opening the door witnessing to my heart the truth of the Lamb of God who takes away the sin of the world we love you Jesus we look and we see the Lamb slain before the foundation of the earth worthy to take the scroll worthy to wrap up the whole thing and Jesus we say Maranatha come quickly come and gather us home you're beautiful we love you in Jesus name amen you know I don't know what you're entering in was today or what you're going out to this week you might be wild and wooly but man

[63:03] I'd love to pray with you if you need prayer you know I was thinking we started off this morning singing that song same power there was Jesus from the grave and just ending with what a powerful name we're sheep we're not powerful but he is and if we go with our shepherd we never need to fear his rod and his staff they comfort us so if you need prayer I'd love to pray with you let's go next door if you want to hang around for lunch and fellowship so may the Lord bless you and keep you may the Lord make his face to shine upon you and be gracious unto you may the Lord lift up the light of his countenance give you peace God bless you have a good week