

“ONE FLOCK AND ONE SHEPHERD”

INTRODUCTION

The idea of a relationship between God and His people AS “Shepherd and Sheep” is woven throughout the Bible. In the Old Testament, the Lord is pictured as the Shepherd, and the Israelites were the sheep. Cf Psa. 23:1; 100:3. In the New Testament, the idea is continued. One passage in particular is the basis for our lesson at this time. Quote John 10:16. In the KJV it says there is “one fold and one Shepherd”, but in most translations it reads “one flock and one Shepherd.” As we study the identity of the Shepherd, and the identity of the flock, we shall give attention to the use of different words describing the flock.

DISCUSSION

I. 1st, let’s consider the ONE SHEPHERD. John 10:16

- A. Christ is called the “**good shepherd.**” John 10:11-16
1. He is the good shepherd because of Who He is, the Lord. Matt. 19:16-17; Psa. 23:1
 2. He is the good shepherd because He laid down His life for the sheep. John 10:15
- B. Christ is also called the “**great shepherd.**” Heb. 13:20
1. What greater shepherd could there be than One from heaven?
 2. He is able to bring man to the perfect or complete state Paul mentions here.
- C. Christ is also called the “**shepherd and bishop of souls.**” 1 Pet. 2:25
1. He is the shepherd of “souls” rather than literal sheep.
 2. He is concerned about the lost and welcomes them to His flock.
- D. Christ is finally called the “**chief shepherd.**” 1 Pet. 5:4
1. He is “chief” over the under shepherds in local congregations. Summarize v. 1-4
 2. His will reward faithful shepherds with a glorious crown. v. 4

II. 2nd, let’s consider the ONE FLOCK. John 10:16

- A. The KJV uses the word “fold” while most translations use the word “flock.”
1. The word “fold” IN this passage in the KJV is from the Greek word *poimne*, which refers to the **people** involved, while the Greek word for the **place** of the people is *aule*, meaning “pen” or “place” FOR the sheep to stay for care and protection from wolves.
 2. The literal pen in Bible times was usually surrounded by a rock wall, near a well, with a tower for keeping the watcher at nights. John 10:1, 16
- B. Now, just who ARE the “flock?”
1. The text tells us that the flock was made up of 2 classifications of sheep or people.
 - a. 1st, Jesus alludes to the PEOPLE He came into the world to call to repentance, the **JEWS**, to whom He spent His entire earthly mission—trying to save. Matt. 15:14; 10:6
 - b. In the Old Testament, there is a *clue* given as to the identity of the lost sheep.
 - 1) God’s people, the Jews, were called the lost sheep. Jer. 50:6
 - 2) Ezekiel uses the expression “*that which was lost*” to describe the Jews. Ezek. 34:16
 - 3) In the NT, the identical term is used to describe the Jews in Jesus’ mission on earth. Matt. 18:11; Luke 19:10

- c. The kingdom was intended to **begin** with the **JEWS** (once God's special people in OT times).
 - 1) As Jesus first preached to Jews, He said the kingdom would be given to them. Luke 12: 32
 - a) The kingdom was to come with "power." Mark 9:1
 - b) The "power" came on Pentecost in fulfillment OF this promise, in Acts 2:1-4.
 - c) It came upon the **Jewish apostles**, with "**Jews from every nation**" being present and witnessing the events of that day, and some 3,000 Jews were baptized that day, and added to them, or the church. (Acts 2:41, 47)
 - 2) So, the kingdom **began** with **Jews only** as the sheep in the flock.
- 2. So, the "other sheep" Jesus was to bring in according to John 10:16 would be some who were non-Jews, OR they would be "Gentiles."
 - a. Jesus was speaking TO Jews when He made this statement. Cf v. 19
 - b. Gentiles were offered salvation and brought into the flock about 10 years after the flock began. Acts 11:13-15
 - 1) In the beginning of the kingdom, the Holy Spirit fell upon Jewish apostles, who were indeed representatives of the Jewish nation.
 - 2) When the Gentiles were brought, the Holy Spirit fell upon the house of Cornelius, who were representatives of the Gentiles of the world.
- 3. Thus, we see that bringing in of the Gentiles into the "Jewish" church, made up the "**one flock**" that the Lord promised. John 10:16; cf Eph. 2:11-16; 4:4
 - a. We are "all" (both Jews and Gentiles) baptized into that "one body". 1 Cor. 12:13
 - b. Christ is the "door" into the fold when we are baptized into Christ, the door. Rom. 6:3
 - c. All who try to enter in any other way are thieves and robbers. John 10:1
 - d. In the "one flock", we hear ONLY the voice of the ONE Shepherd, who is Christ. John 10:27, 5; 1 Cor. 1:10
 - e. By following the voice of the "one Shepherd" through His word (which is in written form), we are **THEN** able to enjoy the "oneness" of which Jesus speaks. John 17:17-21
 - f. Consequently, we all have the same NAME, "Christian", and only Christians can respond to the Shepherd when He calls us to duty. 1 Pet. 4:16; John 10:3

CONCLUSION

- I. I once saw a marquee in front of the Bryan St. Baptist Church in Lamesa, Tex. the words:
 - "In heaven, no Baptists, Methodists, Lutherans, or Catholics, just Christians."*
 - A. I wondered what that meant: Does the sign imply that NONE of those in these denominations will BE in heaven, or does it suggest that all will lose their denominational names when they get to heaven?
 - B. What I get from this is, *"IF we will not be divided in heaven, WHY ON EARTH do we have to be divided, and wear denominational names and follow denominational creeds that keep us divided here?"*
- II. Won't you become part of the one flock of God by following the one Shepherd?

Don Tarbet