

# THE MESSIAH as SHEPHERD



- **The object of our study today is to demonstrate or prove from a study of the Scriptures that the MESSIAH OR CHRIST would come.....and indeed came as GOD-THE SHEPHERD.**

- **The argument or theme or thesis of our discussion today revolves around the following facts:-**
- 1- GOD IS THE ULTIMATE SHEPHERD
- 2- THROUGH THE OT GOD ORDAINED SHEPHERDS TO FEED HIS FLOCK
- 3- BUT THESE SHEPHERDS USUALLY FAILED TO DO THIS SACRED SERVICE PROPERLY
- 4- SO GOD DECIDED HE WOULD HAVE TO DO THE JOB HIMSELF
- SO HE PROMISED TO SEND A FAITHFUL ANOINTED SHEPHERD- THE MESSIAH TO INTERVENE
- 5- THE EXCELLENT EXEMPLARY MESSIAH SHEPHERD WAS GOD'S SON, WHO CAME AND FULFILLED HIS TASK ADMIRABLY
- 6 ON RETURNING TO HEAVEN, THE MESSIAH SHEPHERD HAS ASKED ALL CONTEMPORARY BELIEVER SHEEP TO CONTINUE TO DO THE WORK HE STARTED UNTIL HE RETURNS AS THE ETERNAL SHEPHERD
- 7 AND HE HAS ENABLED or EMPOWERED Phil 4 AND EQUIPPED US Ephesians 4:11 TO DO SO

**THE NAME or IDENTITY OF THE MESSIAH  
SHEPHERD.**

**WHAT DO WE MEAN BY THE TERM  
“MESSIAH”**

- **What does the word “Messiah” mean?**
- The word **Messiah** comes from a Hebrew word ‘*mashiach*’ which **means ‘anointed one’ or ‘chosen one’.**
- The word “Messiah” (or in Greek, “Christ”), is taken from Psalm 2:2 and Daniel 9:25-26.
- Through the Old Testament period the term took its meaning from the Jewish practice of anointing their priests and kings with oil as a sign that God had chosen them for special tasks.
- **As time passed, the expression “the Messiah” took on the meaning among the Hebrew people of the “Chosen One” - a coming Deliverer, chosen by God to redeem Israel.**
- **The term “Messiah” then became a proper name for the Savior, that God had promised would come, and was also applied in a special sense to the future Ruler who would be sent from God to sit on the throne of David forever.**

- **The Old Testament rarely uses the word “messiah” in a passage that the New Testament interprets as a reference to Jesus as the coming Messiah.**
- **However, the word “anointed” is used in Isaiah 61:1, where the prophet writes, “the Lord has anointed me to proclaim good news to the poor.”**
- **Much later in history, Jesus read this text in the synagogue and announced—to the astonishment of all those present—that this prophecy was being fulfilled before their eyes, as the predictions of Isaiah 61:1 were being enacted through his ministry. i.e JESUS IS THE MESSIAH OR CHRIST**
- **Otherwise, the “anointed one” of the Old Testament usually refers to an ordinary prophet, priest, or king (especially King David); someone used by God for an extraordinary purpose in history; or the whole of Israel.**
- **Most Old Testament passages thought to be predictions of Jesus use words like “servant,” “shepherd,” “savior,” “king,” “prophet,” “branch,” or “son.”**

- **Within Judaism, the Messiah is a king who will/would be sent by God to save the Jewish people.**
- **Many Jews still eagerly await the arrival of the Messiah, because they do not believe what the Bible says about Christ's first coming.**
- **However, Christians believe that the Messiah has already come in the person of Jesus Christ.**

- **The Messiah's coming was not a secret left in a corner, as much is written in the Bible about Him, but since we must be very selective today, we can only mention some of the main prophecies and predictions which relate to His coming, and try to show how they were fulfilled in precise detail in New Testament times.**
- **The promises about the Messiah were not a bunch of scattered predictions randomly placed throughout the Old Testament.**
- **Rather they were a repeated revelation of God to His people that formed a unified continuous and progressive plan of God, where each promise is interrelated and connected into a grand series of revelation.**



**GOD IS THE ULTIMATE SHEPHERD**

- First we must appreciate the shepherd imagery that permeates the OT from the time of the patriarchs
- The idea of the Lord as Messiah and the perfect Shepherd of God's people goes all the way back to [Genesis 49:24](#).
- God's relationship to the nation Israel was likened to that of a shepherd who was protector and leader of his flock; God was Israel's Shepherd, and the people were His flock. This picture and description of God is employed in several passages. (e.g. [Gen. 49:24](#); [Psalm 23](#); [80:1-2](#); [Jer. 31:10](#); [Ezek. 34:12](#)).
- In fact in Psalm 23:1, David writes literally "Yahweh Raah – The Eternal God – Shepherd". i.e [Shepherd is one of the names of God](#).
- [God is certainly portrayed as Shepherd to His people also in passages such as Psalm 78:52](#). Yet he brought out his people like sheep; he led them through the wilderness like a flock
- [Psalm 95:6-7](#) Oh come, let us worship and bow down; let us kneel before the Lord, our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand. Today if you will hear His Voice, harden not your hearts ...
- [Psalm 100:3](#) Realize that the Lord is God! He made us and we belong to him; we are his people, the sheep of his pasture.
- The imagery of a shepherd and his flock thus provided a picture of the way God cared for His people, and thus this imagery also served as a model for human leaders chosen by God. God cares for His people as a shepherd cares for his flock
- **THE PSALMS CLEARLY TEACH THAT BELIEVERS ARE SHEEP AND SO WE NEED GOD'S ANNOINTED SHEPHERD**

**2 THROUGH THE OT, GOD ORDAINED  
SHEPHERDS TO FEED HIS FLOCK, BUT  
THESE SHEPHERDS USUALLY FAILED TO DO  
THIS SACRED SERVICE PROPERLY.....this  
led to .....**

**THE NEED FOR THE MESSIAH SHEPHERD  
TO COME**

- The need of the Messiah Shepherd is presented to us in Scripture as the contrast between Israel's evil shepherd leaders and the EXCELLENT EXEMPLARY SHEPHERD in passages such as Ezekiel 34, John 10, Psalm 23 especially.
- The scripture makes it very clear that the need of the Messiah Shepherd became absolute because of the inherent weaknesses of believer sheep, and because the shepherds who had been appointed, had not done their job well.

**THE INHERENT WEAKNESS OF THE SHEEP**

- **When God says that we are sheep who need a shepherd, he doesn't mean it as a compliment to us. This is kind of humbling. But when you do a little bit of reading about sheep you'll soon see that God's description is quite accurate and a very realistic assessment of who we are and what we need.**
- **Sheep are completely dependent upon a shepherd because they are dumb and directionless, and defenseless.**
- **Sheep are preeminently characterized by a proneness to wander though it feel no want, and unable to find their way back to the shepherd or flock even when it is in sight because they have poor vision.**
- **Even if you put them in an absolutely perfect environment with everything they need (like green pastures and stilled waters), sooner or later they will just wander off.**
- **Even when placed in a field with a fence all around it, if there be a gap anywhere, they will quickly get out and stray.**
- **Sheep are easily led astray, and thus vulnerable to the one who seeks to destroy our souls.**
- **Sheep don't always know what it needs and what is best for itself, and so they need help from the shepherd.**
- **If a shepherd doesn't manage and micromanage them and keep them under constant surveillance, they'll wander off and be lost.**

- Sheep are harmless , and helpless, and entirely dependent upon the shepherd , because they are sluggish defenceless creatures.
- Nature has endowed them neither with weapons of attack nor defense. Sheep have nothing to protect themselves. They don't have claws, fangs, venom, spines or quills or large talons.
- Sheep can not run fast; they aren't agile, especially when their wool is long, and wet.
- Sheep don't have wings. They cant outrun or outfly their enemies.
- Sheep can't fight, they can't run away, and they can't scare away.
- Left to themselves, sheep will not and cannot last very long.
- Equally helpless is the believer in himself: "**without me**, says Christ, **ye can do nothing**. John 15:5b

- **To say that God is our shepherd and we are sheep, is to humble ourselves, admitting what is true about us, and to elevate God, declaring what is true of him.**
- When we say, “The Lord is my shepherd,” we are saying something that ought to move our heart in praise and gratitude.
- **To declare that God is our shepherd is to praise and glorify him because God the shepherd stoops down to care for poor, lost, not-so-smart sheep like you and me.**



- **Despite all the negative said about sheep, we can rejoice because we are the**
- **SAVIOR'S SHEEP** John 6:44-47
- **SELECTED SHEEP** John 10:2-4
- **SECURE SHEEP** John 5:24: John 6:37,39
- **SHELTERED SHEEP** John 10:7, 9, 27-30
- **SECURED SHEEP** John 10:11,15,17,18; 1 Peter 2:25

- God works hard at the job of being our Shepherd
- We ought to work hard as being good sheep

- Under the Mosaic economy a sheep was one of the few clean animals: as such it suitably represents God's people, each of which has been cleansed from all sin. Now ye are clean through the word which I have spoken unto you. John 15:3
- A sheep is also a useful animal. Each year it supplies a crop of wool.
- In this too it prefigures the Christian....who are expected to be productive and bear fruit!
- Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John 15:16
- The daily attitude of the believer should be, "Lord, what wouldst thou have me to do?" Acts 9:6
- Sheep are gentle: This is ever a grace which ought to distinguish the followers of Christ: "gentle, easy to be entreated, full of mercy and good fruits" ( James 3:17).

- **The best thing about being a believer sheep is that we belong to the “Great Shepherd.”**
- **Under His care, we are tenderly looked after, and all of our needs are met. He leads us; He protects us, and He goes after us when we wander too far from Him. And best of all, He gave His life for us sheep, so that we might have eternal life. Psalm 23. Luke 15, John 10**
- **The wonderful thing about this imagery of a shepherd and his flock is that it depicts the tender way God leads His own, His flock.**
- **Think of it, the all-powerful, all-wise God could rule over mere men any way He chose, but he chose to do so as the MESSIAH SHEPHERD.**

- The wonder of it all was that the God Shepherd would Himself become a lamb, on Whom the sins of the world would be placed.
- It's remarkable that the LORD would call Himself our shepherd, because in Israel, as in other ancient societies, a shepherd's work was considered the lowest of all works.
- When a family needed a shepherd, it was always the youngest son, like David, who got this unpleasant assignment...because there was not a more contemptible office than that of a shepherd
- But Jesus chose to be our shepherd.
- The great God of the universe has stooped to take care of you and me.

**THE NEED FOR THE MESSIAH  
SHEPHERD TO COME**

**WAS THE ABJECT FAILURE OF THE ANNOINTED AND  
APPOINTED SHEPHERDS**

- **Let us now review how many of Israel's shepherd leaders failed by exploring a number of Scriptures that demonstrate this fact.**
- Although God is the Ultimate Shepherd, he had promoted or designated men to lead
- However, Israel's anointed leaders were a great disappointment, as even the best of Israel's leaders failed.
- The **patriarchs** were far from perfect.
- Even **Moses**' failure as a leader kept him from entering the Promised Land.
- **David** abused his powers as king when he sinned by taking Bathsheba and killing Uriah. His leadership with his family was flawed, and his last days as king were not his finest.

- **Eli and Samuel** were great men, but their leadership, especially in regard to their families, was far from exemplary.
- Even the great prophet **Elijah** sought to resign from his ministry, and from life itself.
- **Solomon**'s early years as king were awe inspiring, but his later life was in shambles.
- **There was never a perfect leader throughout the history of Israel.**
- However, when ever the Old Testament prophets spoke out against the wicked leaders of their day, **they spoke words of hope concerning a "Good Shepherd," who would someday come and tenderly and EFFECTIVELY rule over God's people.**



- One of the complaints concerning Israel's leaders was **"You do not feed the flock"**. **As this idea is developed in the Scriptures, we understand that the main way that a godly shepherd feeds God's sheep is by faithfully teaching God's word to them** (Isaiah 55:1-2, Jeremiah 3:15, John 21:15-17, 1 Corinthians 3:2, Hebrews 5:12-14, 1 Peter 2:2). **We are nourished in the words of faith** (1 Timothy 4:6). Every word of God is like bread to us (Matthew 4:4).
- We read in Jer. 10:21 ***"For the shepherds have become stupid, and have not sought the Lord; Therefore they have not prospered, and all their flock is scattered."***

- **Jeremiah 23:1-6 promises that God would send an effective Shepherd because the existing shepherds had failed to care for His people**
- **1 The Lord says, “The leaders of my people..... were supposed to watch over my people like shepherds watch over their sheep. But they are causing my people to be destroyed and scattered.**
- **2 So the Lord God of Israel has this to say about the leaders who are ruling over his people.....: You have not taken care of my people.**
- **So v 5 ..... “I, the Lord, promise that a new time will certainly come when I will raise up for them a righteous descendant of David. He will rule over them with wisdom and understanding and will do what is just and right in the land.**
- **6..... This is the name he will go by: ‘The Lord has provided us with justice’”**

- Jeremiah 50 again points out that God will replace the failed shepherd of his day by Himself, i.e the Messiah Shepherd-the Lord Jesus
- 10 This is what the Sovereign Lord says: I am against the shepherds; and I will demand my sheep from their hand. I will make them stop feeding sheep;
- 11 ““For this is what the Sovereign Lord says: I myself will search for my sheep and seek them out.
- 12 As a shepherd seeks out his flock when he is among his scattered sheep, so I will seek out my flock. I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.
- 14 In a good pasture I will feed them,
- 15 I will feed my sheep and I will make them lie down, declares the Sovereign Lord.
- 16 I will seek the lost and bring back the strayed, I will bind up the injured, and I will strengthen the weak... .

- **Micah 2:12-13** also makes it clear that as a result of the failures of the appointed/anointed leaders that **The Lord would himself have to lead His people.**
- 12 I will certainly gather all of you, O Jacob, I will certainly assemble those Israelites who remain. I will bring them together like sheep in a fold, like a flock in the middle of a pasture; and there will be so many of them they will make a great deal of noise.  
13 The one who can break through barriers will lead them out they will break out, pass through the gate, and leave. Their king will advance before them, The Lord himself will lead them.

- In Micah 5:2-5a we find a reference that identifies the future shepherd of Israel as the Lord Jesus. Bethlehem is mentioned as the place where a ruler of Israel will go forth. We see this prophecy fulfilled at the first coming of Christ, when he was born in Bethlehem as told in Matthew 2:5-6.
- However, other aspects of this passage will be completed at His second coming.
- In vs.4 it states “And He will arise and shepherd His flock, In the strength of the Lord, In the majesty of the name of the Lord His God. And they will remain, Because at that time He will be great.”
- This suggests the global knowledge of Christ which will take place at His Second Coming, as well as the global peace Israel will experience at that time as well.
- Just as these words were words of comfort to Micah’s audience, so too for us, as we look forward to living in a state where our shepherd will at last “be great to the ends of the earth” and that “He will be our peace.”

- Whereas the Messiah shepherd has already performed as the Good Shepherd in purchasing His sheep, as is promised in Psalm 22, John 10:11&14, and whereas He now as the Great Shepherd defends His sheep as taught in Psalm 23, John 10 and Hebrews 13:20 , we can also look forward to the time when he will come again as the King and Chief Shepherd to Judge, and reward His faithful sheep. 1 Peter 5:4 and 1 Peter 2:25 .
- These are three important predictions concerning the Messiah Shepherd , which we can not further discuss today, but are mentioned here for completion.

- **The term shepherd is found once in Isaiah in his “good shepherd” prophecy of 40:9-11 which portrays the promised Messiah as possessing the unique and comforting combination of power and tender compassion.**
- **We all know that most passages referring to the coming Messiah shepherd in the OT are connected with the ultimate restoration of Israel which will take place at Christ’s Second Coming.**
- **But Isaiah’s prediction of a shepherd, who was powerful yet tender and compassionate, finds its ultimate expression and fulfillment in Jesus Christ, who proclaimed himself in John 10:11 as “*the good shepherd*”, and as portrayed as the Great Shepherd who defends His sheep as taught in Psalm 23**

- Isaiah describes the qualities of the coming God and Shepherd in verses 10 and 11.
- Verse 10 describes His strength and power which will be in his hand and arm. *“Jehovah’s arm is the power by which He overthrows His enemies, redeems His people, and exercises His rule.”*
- In verse 11, he presents a comforting balance between the strength and power of the coming Messiah with the tenderness and compassion of a shepherd tending his flock.
- Isaiah pictures the coming Messiah in the most tender and nurturing terms, as *“The good shepherd”* thus. *He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.”*
- He pictures the Shepherd’s protection by pointing out his care for the most helpless of the flock. i.e the newborn and the nursing mothers with young that are the members most vulnerable to attack.
- Provision and care are inherent in this portrayal of the future monarch and the ruling shepherd who was to come.



- Some seven hundred years later the strong and tender shepherd thus described presented Himself to His people.
- Several poignant episodes in the public life of Jesus illustrate how he fulfilled the role of shepherd.
- *“He will feed His flock like a shepherd”* is literally reflected in the miraculous feeding of the hungry multitudes in John 6:5-14 and in 6:35 and 48 where Jesus seeks to convince the multitudes to accept Him as *“the bread of life.”*
- *He will gather the lambs with His arm and carry them in His bosom”* draws our attention immediately to Mark 10:13-16 where Jesus says *“Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.”* *“And He took them up in His arms, laid His hands on them, and blessed them.”*
- These verses certainly help to identify the Lord Jesus as the Messiah Shepherd, even though the stiff necked Jews rejected Him as such, despite clearly recognizing these attributes. c.f John 6:14

- Perhaps the most interesting of the OT prophecies concerning the Messiah shepherd of the future is found in Ezek. 34, because this seems to be the passage to which Jesus referred in John 10.
- As in the other related scriptures, Ezekiel extensively rebukes the shepherds of Israel for their abysmal failure to lead the people as God would have them, (vs.1-10).

- **We can see from the prophecies above that the Good Shepherd would be God Himself.**
- **The wonder of it all was that the Good Shepherd would Himself become a lamb, on Whom the sins of the world would be placed:**
- **The message of comfort by Ezekiel referred to the advent of the True Shepherd, and is a prophetic reference to the spiritual blessings later available under Jesus, the Messiah (Ezek. 34:11-31).**

- In Ezekiel 34:1-10, we read **“My people have been lost sheep. Their shepherds have let them go astray. They have wandered around in the mountains. They have roamed from one mountain and hill to another. They have forgotten their resting place.**
- 17 **“The people of Israel are like scattered sheep which lions have chased away.**
- **God interjects an unmistakable ray of hope when He says in vs.11 “I myself will search for my sheep and seek them out.”**
- **He then goes on in beautiful imagery to paint the picture of the Good Shepherd searching for and restoring the lost and scattered sheep.**
- **We know from the story in Luke 15 that a worthy shepherd goes and search for a single lone lost sheep. He is willing to make this effort unlike the worthless shepherds already mentioned who allow the sheep to wander and be preyed upon.**
- Later Jesus would say in Luke 19:10 **For the Son of man is come to seek and to save that which was lost.**
- 23 **I will set up one shepherd over them, and he will feed them—namely, my servant David. He will feed them and will be their shepherd.**
- 24 **And I, the Lord, will be their God, and my servant David will be prince over them; I, the Lord, have spoken. 30 They will know that I, the Lord their God, am with them, and that they, my people, are the house of Israel, declares the Sovereign Lord. 31 And you, my sheep, are the sheep of my pasture, you are people, and I am your God, declares the Sovereign Lord”**

- **The Messiah Shepherds is the One that God distinctly identified many years ahead of His arrival on earth, as Acts 3:18 affirms: “But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ [Messiah] would suffer.”**
- **Likewise, according to 1 Peter 1:11, the Old Testament prophets predicted “the sufferings of Christ and the glories that would follow” (NIV).**

- **3- SO GOD DECIDED HE WOULD HAVE TO DO THE JOB HIMSELF**
- **SO HE PROMISED TO SEND HIS SON AS A FAITHFUL ANOINTED SHEPHERD- THE MESSIAH TO INTERVENE**
- **Let us spend some time pointing out the Scriptures that detail these promises, and showing that JESUS declared that he was indeed God in John 10- the “good” Shepherd chapter.**

- God said that he- GOD would have to be the shepherd.
- In the second part of Ezekiel 34 (Ezek. 34:11-31), the prophet gave a message of comfort and an unmistakable ray of hope, which predicted the first advent of the True Shepherd, and spoke also of the spiritual blessings yet to come through Jesus, the Messiah (Ezek. 34:11-31).
- He says in vs.11 “I myself will search for my sheep and seek them out.”
- Ezekiel then goes on in beautiful imagery to paint the picture of the Good Shepherd searching for and restoring the lost and scattered sheep.
- 23 I will set up one shepherd over them, and he will feed them—namely, my servant David. He will feed them and will be their shepherd.
- 24 And I, the Lord, will be their God, and my servant David will be prince over them; I, the Lord, have spoken. 30 They will know that I, the Lord their God, am with them, and that they, my people, are the house of Israel, declares the Sovereign Lord. 31 And you, my sheep, are the sheep of my pasture, you are people, and I am your God, declares the Sovereign Lord’”
- We know from the story in Luke 15 that a worthy shepherd goes and search for a single lone lost sheep. He is willing to make this effort unlike the worthless shepherds already mentioned who allow the sheep to wander and be preyed upon.
- Later Jesus would say in Luke 19:10 For the Son of man is come to seek and to save that which was lost.

- **The same prophecy of Ezekiel goes on to present the true Shepherd of Israel, the Good Shepherd:** For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.
- 12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.
- 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.
- 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.
- 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.
- 16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken,* and will strengthen that *which was sick:* but I will destroy the fat and the strong; I will feed them with judgment.



- **22**Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.
- **23**And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.
- **24**And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.
- **25**And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.
- **30** Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.
- **31**And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

- We can see from the prophecies we have looked at , that the promise of the Messiah is not the promise that God will appoint a better shepherd, but that the Good Shepherd would be God Himself.
- Whereas God had previously appointed others to shepherd His flock, God says that He would shepherd them and care for them Himself.
- God repeatedly promises that He will directly shepherd the flock Himself rather than appointing other shepherds to the task.
- The coming Messiah represents God's direct rule rather than the appointment of a merely human intermediary.

- **Note that nothing in these passages suggest that God surrenders ownership of the flock: in fact Christ repeatedly claimed not only to be the shepherd of the flock but to be its owner c.f John 10:14.**
- **Again, this points to the idea that Jesus shepherding the flock is God shepherding the flock directly. Jesus ownership of the flock is God's ownership of it.**
- **Jesus pointed out in both John 5 & John 10 that His work is the very work of God.**
- **Then the crowds certainly understood Jesus as claiming to be God, even though they refused to believe His claims, and instead often sought to stone Him for blasphemy.**

- Many of the OT prophets spoke unflatteringly of the care of Israel's leaders.
- Nothing had changed by the time of Christ, as evidenced by the response of the leaders after Jesus had given sight to the man born blind, as recorded in John 9.
- That incident aroused the jealousy of the Pharisees, so that when the beggar faithfully confessed it was Jesus who had opened his eyes, they cast him out of the synagogue.
- **Their response was but a sample of their accustomed oppression and violence. In them, the prophecy of Ezekiel in which He had testified that those shepherds resembled thieves and robbers received a fulfillment.....as pointed out by Jesus, Himself in John 10:1,8,10, 12&13.**
- It was to these Pharisees that Christ delivered the memorable and searching proverb of the shepherd and his sheep, recorded in John 10, that supplies a sad commentary upon the selfish and cruel conduct of the scribes and Pharisees.

- **John 10 details our Lord's discourse with the Pharisees, following their excommunication of the beggar to whom He had given sight.**
- **In this discourse, Christ first, graphically depicts their unfaithfulness as the religious leaders of the people, and refers to them as "strangers" (verse 5), as "thieves and robbers" (verse 8), and as "hirelings" (verses 12 , 13).**
- **The Pharisees were the shepherds of Israel. In casting out of the synagogue this poor sheep, the man that was born blind, for doing what was right by embracing the true Shepherd, they had shown what manner of spirit they were of.**
- **The Lord then contrasts His own fidelity and goodness as He stands revealed as "the door" (verses 9 , 11), and as "the good Shepherd" (verse 11).**

- The phrase **"I am the good shepherd"** is more emphatic in the Greek than in the English: literally it reads, "I am the shepherd, the good."
- The word for "good", "**kalos**", is a very comprehensive one, and it is impossible to embrace in a brief definition all that is included within its scope.
- But in the light [Matthew 3:10](#) we learn that when Christ said, "I am the good shepherd" He signified, "I am the Divine and spiritual Shepherd."
- All other shepherds were human; He was the Son of God.
- The "shepherds" from whom He is here contrasting Himself were the Pharisees, and they were carnal; but He was spiritual.

- When we look at the word "**good**" in John's Gospel at [John 2:10](#), when the Lord Jesus had miraculously turned the water into wine, we see that the **meaning of the word "good" signifies choice, or excellent, that which is pre-eminently excellent, for the "good wine" is here contrasted from the inferior.**
- **This usage of "kalos" helps us in ascertaining the force of the word "good" in [John 10:11](#).**
- **When Christ said, "I am the good shepherd," He intimated that He was the pre-eminently excellent Shepherd, infinitely elevated above all who had gone before Him.**

- **When then the Savior said, "I am the good shepherd,"** He definitely identified Himself with the Jehovah of the Old Testament, and **simultaneously affirmed His absolute Deity.** He was here addressing Israelites, and Israel's "Shepherd" was none other than Jehovah ( [Psalm 23:1](#); 80:1).
- **The phrase "I am the good shepherd,"** **views Him in a distinctive relationship in that He was, "the Shepherd of His Father's appointing, calling, and sending, to whom the care of all His sheep, or chosen ones, was committed; who was set up as a Shepherd over them by Him, and who being called, undertook to feed them."**



- **The Messiah has indeed come to earth as the “good Shepherd” and dealt with our sin by giving His life freely and voluntarily, in the room and stead of His people, as a ransom for them, that they might be delivered from death and have eternal life.**
- **We can praise God for fulfilling His promises, and we can have complete confidence that He will always be faithful to do all else that He has declared.**

- There seem to be three lines of thought suggested by this figure of the “good shepherd” as applied to the Lord Jesus in John 10:14.
- **First, it refers to His mediatorial office.**
- **Christ as Mediator is the One appointed by the Father to act as shepherd, the One to whom He has committed the salvation of His elect**—note how in the types, Joseph, Moses, and David tended not their own flock, but those of their fathers.
- **Second, the figure speaks of fellowship, the Savior's presence with His own.**
- **The shepherd never leaves his flock. There is only one exception to this, and that is when he commits them into the care of the "porter" of the sheepfold; and that is at night-fall. How suggestive is this! During the night of Christ's absence, the Holy Spirit has charge of God's elect!**
- **Finally; the shepherd-character speaks of Christ's care, and faithfulness for His own.**

- **The OT scripture certainly looked forward to the coming of the Good Shepherd. As God's Messiah, Jesus fulfilled this prophetic role in some measure in His first coming.**
- **When Jesus called Himself the "Good Shepherd," He was not merely describing His role or His care for His people.**
- **He was also claiming to be the fulfillment of a specific Messianic prophecy and asserting His deity as well.**
- **He will complete his role at His second coming, when He will come in judgment to separate the righteous from those who did not know Him, and to finally care for and lead those that are His own.**

**THE NATURE OF THE MESSIAH SHEPHERD.**

**THE ROLE FULLFILLED BY THE MESSIAH SHEPHERD IN  
THE PAST**

- All of the scriptures that we have discussed lead us to the conclusion that since the shepherds in the past had failed repeatedly that He **WOULD HAVE TO DO THE JOB HIMSELF** SO HE PROMISED TO SEND HIS SON AS A FAITHFUL ANOINTED SHEPHERD- THE MESSIAH TO INTERVENE.
- THE **EXCELLENT EXEMPLARY** MESSIAH SHEPHERD CAME AND FULFILLED HIS TASK ADMIRABLY as described in John 10 and Psalm 23.

- Christ is described in the Bible as the "Good," Shepherd, the "Great Shepherd," and "Chief" Shepherd
- In Psalm 22 and John 10:11 & 14 it is prophesied how the Good Shepherd would purchase His sheep and in so doing provide us with life and standing before God.
- These prophecies of The "Good," Shepherd were fulfilled when Jesus came as Prophet-Savior, and the promised Deliverer or Messiah to suffer and die and set us free from the bondage of sin in fulfillment also of the servant passages, especially that of Isaiah 53.
- [Isaiah 53:10](#) states, "when you shall make his soul an offering for sin." The same word for offering (*asham*) is the same word used in the Law where the offering had to be perfect and without blemish.
- About 2,000 years ago, the Savior of the world and God of all creation put on humanity and came to earth in a humble manner to die for our sins and conquer death, giving the hope of salvation to all who turn from their sin and believe on Him.

**THE NATURE OF THE MESSIAH  
SHEPHERD.**

**CURRENT ROLE OF THE SHEPHERD**

- **Psalm 23 and John 10, which are prophecies that are both written in the present tense, present the Great Shepherd as the one who NOW defends His sheep.**
- **In addition, Hebrews teaches that the Great Shepherd now also works as Priest-Intercessor to intercede for his sheep.**
- **Hebrews 13:20-21 reads Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,**
- **Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen**



- **The most famous description of the Great Shepherd, and perhaps one of the most well known passages in the Bible, is Psalm 23.**
- **This Psalm details the CHARACTERISTICS OR NATURE OF THE MESSIAH SHEPHERD.**

- Psalms 23:1 **The LORD is my shepherd**
- God Is The Shepherd Over Those Who Will Submit To Him.
- The sheep must submit to the Shepherd if they wish to be blessed.
- The Shepherd watches over and takes care of those who will be His sheep.
- We are His Sheep in the good times, and we are His Sheep in the bad times.
- Since the Lord is Shepherd and I am His sheep then He will make things come out right in the end
- "I shall not want" is both a declaration and a decision.
- For us, the fact of God's shepherd-like care is the end of dissatisfied need **God is the Savior of His Sheep.**
- "I shall not want" means, "I decide to not desire more than what the LORD, my shepherd gives.
- "I shall not want" means, "All my needs are supplied by the LORD, my shepherd."

- **As we think about the circumstances surrounding Christ's birth and incarnation , Christians can rejoice that**
- **we belong to the "Good Shepherd."**
- **the all-powerful, all-wise God could rule over mere men any way He chose, but he chose to do so as the MESSIAH SHEPHERD.**
- **the Messiah has come to earth and dealt with our sin.**
- **We can praise God for fulfilling His promises, and we can have complete confidence that He will always be faithful to do what He has declared.**

- **By the way, a Shepherd does not tend just ONE sheep. He tends a FLOCK.** It may be a small family, but **no sheep is shepherded by himself.**
- Those who say “I can follow the Lord *by myself* do not understand the concept of the Shepherd. If you wish to be blessed with God’s Presence then you must be in a Faith Family.
- **Where two or three are gathered in My Name, there am I in the midst of them (Matthew 18:20-22).** That is why we must “ **Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another:** Hebrews 10:25

- **(Psa 23:2) How the Shepherd sustains.**
- **He makes me to lie down in green pastures**
- **David points out that the skilled shepherd MAKES the sheep**
- **In verse 2 we are told that the Shepherd makes the sheep **lie down in green pastures** when they needed it. (vs.2).**
- **He doesn't ask us. He MAKES us. He MAKES us LIE DOWN.**
- **The Shepherd never polls the sheep to see where they want to go. The LORD as a shepherd knows how to make the sheep rest when they needed it.**
- **The Shepherd sees what is in the distance ahead, and knows what is best. Although we do not know what is best, He always does.**
- **Sometimes we lie down in exhaustion. Sometimes we lie down in pain. Sometimes we lie down in joy and fleeting happiness. Since God loves us, He demands our obedience and that we lie down in fulfillment of **Ezekiel 34:15-16** where we read **I myself will be the shepherd of My sheep, and I myself will make them lie down, declares the Lord God.****

- **He makes me to lie down in green pastures**
- **The shepherd also knew the good places to make his sheep rest. He faithfully guides the sheep to green pastures.** Philip Keller (in *A Shepherd Looks at [Psalm 23](#)*) writes that sheep do not lie down easily, and will not unless four conditions are met.
- **Because they are timid they will not lie down if they are afraid.**
- **Because they are social animals they will not lie down if there is friction among the sheep.**
- **If flies or parasites trouble them they will not lie down.**
- **Finally, if sheep are anxious about food or hungry they will not lie down.**
- **Rest comes because the shepherd has dealt with fear, friction, flies, and famine.**
- **When we read He makes me to lie down, the account above gives an indication of the effort expended by the Shepherd to provide **comfort, care, and rest for the sheep.****

- **He leads me beside the still(ed) waters:**
- **The shepherd knows when the sheep needs green pastures, and knows when the sheep needs the still waters.**
- **The shepherd leads us physically and leads us spiritually besides calm water places where we can be refreshed.**
- **Turbulent water is often muddy, and could hide danger and be unsatisfying. Jesus told the Samaritan woman in **John 4:13-14 .... Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.****
- **Since the shepherd is our *guide*, believer sheep don't need to know where the green pastures or still waters are; all we need to know is where the shepherd is because the shepherd will guide us sheep to what we need.**

- **He restores my soul; He leads me in the paths of righteousness For His name's sake.**
- **Where the Shepherd leads and why.**
- **For restoration of the sheep**
- **For preservation of the Shepherd's name**
- The tender care of the shepherd described in the previous verse has its intended effect.
- **Our souls was restored by the *green pastures* and *stilled waters* of the Word to which the shepherd brought us.**
- **In Hebrew the words 'restores my soul' can mean 'brings me to repentance' (or conversion)."** '  
(eg. [Hosea 14:1f.](#); [Joel 2:12](#))."
- **Restores** may picture the rescue of a lost one. "**It may picture the straying sheep brought back**, as in [Isaiah 49:5](#), or perhaps [Psalm 60:1](#), which use the same verb



- **In the paths of righteousness:**
- **The leadership of the shepherd did not only comfort and restore the sheep; he also guides them into 'the path of righteousness'..... in the way of holy obedience.**
- **The Shepherd's guidance of His sheep has a moral aspect, and to promote this, all obstructions are removed as the sheep are strengthened, to walk and run in the paths of God's commandments."**

- **For His name's sake:**
- **The good shepherd provides nourishment, refreshment and direction, as well as safety and protection for his sheep.**
- **It is noteworthy that the shepherd provides in this way, not because of the inherent worthiness of the sheep, but because of the reputation of the shepherd.**
- **The shepherds' motives and conduct towards His sheep are derived from the perfections and goodness of his own nature."**
- **The shepherds guides the sheep so as to display the glory of his grace, and not on account of any *merit* in the sheep.**
- **Everything is for the credit and glory of the shepherd's own name.**
- **Today we would say THE SHEPHERD MUST ALWAYS PROTECT THE BRAND.**

- **Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me.**
- **All of life is lived under the shadow of death, and it is the conscious presence of the LORD as shepherd that makes it bearable.**
- **Believer sheep certainly need the Shepherd's presence.**
- **We are comforted, strengthened, and warmed by the thought that the LORD would shepherd them through the valley of the shadow of death.**
- **Although God cares for us.. there are times when God places us in places that seem to be bad places. Yet they are not. They are for our good.**

- **The valley of the shadow of death** is an imprecise phrase that speaks of some kind of dark, fearful experience. It suggests being hedged in and surrounded, and facing what seems like ultimate defeat, darkness and even death.
- **But it is only a valley of the shadow of death; casting its dark, fearful outline across our path; it is NOT the substance of death itself.**
- **The saint does not walk in the valley, but through the valley.**
- **We face only the shadow of death because Jesus-the shepherd took the *full reality* of death in our place.**
- **Death in its substance has been removed, and only the shadow of it remains.**
- **Under the shepherd's leading we may walk through the valley of the shadow of death, because it isn't our destination or dwelling place.**

- When we read this verse with an eye **towards Jesus, the Great Shepherd, we understand that a shadow is not tangible, but is cast by something that is.**
- "Some one has said that when there is a shadow there must be light somewhere, and so there is.
- Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path; let us then rejoice that there is a light beyond.
- Nobody is afraid of a shadow, for a shadow cannot stop a man's pathway even for a moment.
- The shadow of a dog cannot bite; the shadow of a sword cannot kill; **the shadow of death cannot destroy us."** (Spurgeon)
- **This verse"** has an inexpressibly delightful application to the dying; but it **is for the living, too...The words are not in the future tense, and therefore are not reserved for a distant moment."** (Spurgeon)

- **I will fear no evil:**
- The shepherd's presence does not eliminate the *presence* of evil, but certainly the **fear** of evil.
- Despite every dark association with danger and possible death, under the care of the Shepherd, the believer sheep can resolutely say that even in a fearful place, the presence of the shepherd banished the **fear** of evil.
- **For You are with me:** This phrase emphasizes that it is the *presence* of the shepherd that eliminated the **fear of evil** for His sheep. No matter his present environment, the believer sheep can look to the fact of God's shepherd-like presence and know, "**You are with me**" and "**I will fear no evil.**"
- Significantly, it is at the dangerous moment pictured in the Psalm that the "He" of [Psalm 23:1-3](#) changes to "**You.**" The LORD as Shepherd is now in the first person.

- **Your rod and Your staff, they comfort me:**
- The **rod** and the **staff** was one instrument used by a shepherd in two ways for the benefit of the sheep.
- It was used for both the defense and the discipline of the sheep, as well as a walking stick for the Shepherd.
- The Shepherd used the rod and staff both to beat off and protect the sheep from predatory animals and also to round up the flock and to guide and direct the sheep
- This instrument of guidance was a **comfort** to the sheep as it helped him - even in **the darkest shadowy valleys**- to know that the Shepherd was a present guide.
- It is a great **comfort** to know that God will correct us when needed.

- C.f Hebrews 12:6-11 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- 7If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 8But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- 9Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- 10For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *wemight* be partakers of his holiness.
- 11Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.



- **You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over.**
- **This verse speaks of the provision and goodness given by the LORD as a host, who invites us to a rich table prepared for us even in the presence of danger.**
- **The sheep does not always know of the presence of its enemies but the shepherd must be aware always - it is his job**
- **What a beautiful picture of the role of the Shepherd is given here:**
- **table** suggests *bounty*;
- **prepare** suggests *foresight and care*;
- **before me** suggests the personal connection
- **The Shepherd has not only the *bounty* to feed me, but has the power to protect me; and, though surrounded by *enemies*, I can sit down to this table with confidence, knowing that I shall feast in perfect security."**

- **In the presence of my enemies:** This is a striking phrase.
- **The Shepherd's goodness and care prevails even in the midst of the presence of our enemies.**
- **Whereas His care and concern doesn't eliminate the presence of our enemies, it enables the experience of God's goodness and bounty even in their midst.**
- **For the believer sheep, even though there is always conflict, there is always also a spread table.**
- **Although the enemy is at the door, the Shepherd still prepares a table, and the believer can sit down and eat as if everything were in perfect peace.**
- **We are reminded and encouraged by 1 Peter 5:8-10**  
**Casting all your care upon him; for he careth for you.**
- **Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**
- **Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.**
- **But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.**

- **You anoint my head with oil; my cup runs over:**  
Eastern shepherds annointed the heads of their sheep with a mixture of oil and sulphur as a prophylactic and cure for flies, which so annoyed the sheep that they would bang their heads to escape them.
- Our Shepherd has provided similar care by provision of His Holy Spirit and His Holy Word.
- I think especially of Philippians 4:6-7
- **Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

- **The best thing about being a believer sheep is that we belong to the “Great Shepherd.”**
- **Under His care, we are tenderly looked after, and all of our needs are met. He leads us; He protects us, and He goes after us when we wander too far from Him. And best of all, He gave His life for us sheep, so that we might have eternal life.**
- **The wonderful thing about this imagery of a shepherd and his flock is that it depicts the tender way God leads His own, His flock.**
- **Think of it, the all-powerful, all-wise God could rule over mere men any way He chose, but he chose to do so as the MESSIAH SHEPHERD.**

- **Knowing that the bad shepherd fails to provide for the sheep, protect the sheep and guide the sheep, the picture of the great shepherd laid out in scripture comes into clearer view.**
- **As a result the sheep were safe, even walking through the valley of the Shadow of Death-- literally the valley of deepest darkness.**

- Because the “Good Shepherd’s work is ongoing (Philipians 1:6), before He returned to heaven, He provided for the on-going care of His flock by appointing men as under shepherds as intimated in John 21:15-17.
- 15 Then when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these do?” He replied, “Yes, Lord, you know I love you.” Jesus told him, “Feed my lambs.”
- 16 Jesus said a second time, “Simon, son of John, do you love me?” He replied, “Yes, Lord, you know I love you.” Jesus told him, “Shepherd my sheep.”
- 17 Jesus said a third time, “Simon, son of John, do you love me?” Peter was distressed that Jesus asked him a third time, “Do you love me?” and said, “Lord, you know everything. You know that I love you.” Jesus replied, “Feed my sheep” (John 21:15-17).

- **The Spirit gave Peter the task to address those whom God had appointed as shepherds over God's flock, in 1 Peter 5:1-4 thus....**
- The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
- **2Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;**
- **3Neither as being lords over *God's* heritage, but being ensamples to the flock.**
- **4And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.**

- Jesus had earlier warned of “**wolves in sheep’s clothing**” (Matthew 7:15-23), and so does the apostle Paul.
- Paul’s parting words to the Ephesian elders in Acts 20:28-30, , like our Lord’s words to Peter in John 21, instruct elders to fulfill their calling as shepherds by protecting God’s sheep from false teachers:
- Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.



# **FUTURE ROLE OF THE SHEPHERD**

- In the 24th Psalm- future tense- the Chief Shepherd ([1 Peter 5:4](#)) will return as the risen, glorified, sovereign Lord and Judge to reward His faithful.
- Psalm 23 :6 predicts that
- Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever.
- The Shepherd offers the believer sheep the blessing for the future that he can expect the Shepherd to be faithful in displaying both his goodness or steady kindness and support and mercy or 'steadfast love' all the days of our lives.
- “I will dwell in the House of the LORD forever”. the believer sheep will enjoy the presence of the Shepherd forever - both in his days on this earth and beyond.
- Then the believer sheep will enjoy the presence of the Shepherd forever - both in his days on this earth and beyond.

- **The final prophecy of the shepherd to be considered is Mt. 25:32-34.**
- *“And all the nations will be gathered before Him; and he will separate from one another, as the shepherd separates the sheep from the goats; And He will put the sheep on His right, and the goats on the left.”*
- **In this passage the shepherd goes on to direct the sheep (the righteous-vs.37, 46) to the kingdom prepared from the foundation of the world, and the goats, to eternal punishment.**
- The metaphor here relates to the fact that often a shepherd tended a mixed flock of both sheep and goats. (In a similar way we see judgment between individual sheep, as well as between sheep and goats in Ezekiel 34.) There were times when the two groups needed to be separated.
- This was a common part of the shepherding job, clearly understood by Jesus’ audience.
- **These passages all teach that the Good Shepherd will come to judge between individuals at the end of the age. For those who are His, these are words of comfort. For those who are not, these are words of great sobriety.**

- Those who follow Jesus as the Good Shepherd know Him as a shepherd, but those who reject Jesus as the Good Shepherd will experience His coming in a very different way.

- Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.
- Hebrews 13:20-21

- **The OT scripture certainly looked forward to the coming of the Good Shepherd. As God's Messiah, Jesus fulfilled this prophetic role in some measure in His first coming.**
- **When Jesus called Himself the "Good Shepherd," He was not merely describing His role or His care for His people.**
- **He was also claiming to be the fulfillment of a specific Messianic prophecy and asserting His deity as well.**
- **He will complete his role at His second coming, when He will come in judgment to separate the righteous from those who did not know Him, and to finally care for and lead those that are His own.**

- Everything presented in John 10:24-30 points to the idea that Jesus' claim to be the Good Shepherd was a claim to be the divine Messiah who though both sent and appointed by God as the servant of God was indeed God, who came and shepherded His people directly.

- Finally in John 10:24 we read that.....
- "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly" ( [John 10:24](#)).
- This incident occurred at the close of the public ministry of Christ before Israel in which Jesus presented Himself to Israel as their promised Messiah.
- This demand of the religious leaders makes it unmistakably plain that the religious leaders had not received him as taught in John 1:11
- He came unto his own, and his own received him not.
- It seems that their request to tell them "plainly" or "openly" if He were the Messiah, was obviously made with the purpose to gain evidence that they might apprehend Him as a rebel against the Roman government.
- That the Lord Jesus was the One that the prophets announced should come, had been abundantly attested by His person, His life, and His works, especially His miraculous "signs", were more than sufficient to prove Him to be the Messiah to any open-minded person.



- "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me" ( [John 10:25](#)).
- The Lord had told them that He was "the Son of Man," and that as such the Father had "given him authority to execute judgment" ( [John 5:27](#)).
- He had told them that He was the One of whom Moses wrote ( [John 5:46](#)).
- He had told them that He was the "living bread" which had come down from heaven ( [John 6:51](#)).
- He had told them that Abraham had rejoiced to see His day ( [John 8:56](#)).
- All of these were statements which intimated plainly that He was the promised One of the Old Testament Scriptures.
- In addition to what He had taught concerning His own person, His "works" bore conclusive witness to His Messianic office.
- These were the precise verifications as to what was to take place when the Messiah appeared as taught in Isaiah 35:-6 thus
- Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

- **His "works" were an essential part of His credentials, and are part of the 5 sets of evidence that He gave in John 5 that He was God and the prophet/Messiah that was to come.**
- 1-John the Baptist 5:33
- 2 Jesus' works 5:36
- 3 The Father 5:37
- 4-The Scriptures 5:39
- 5- Moses 5:46

- **A study of John's Gospel reveals that there are 7 witnesses who saw and declared that Jesus was the Christ;**
- 1-John the Baptist 1:34
- 2- Nathaniel 1:49
- 3- Samaritan woman 4:29
- 4-Peter 6:69
- 5- Martha 11:27
- 6- Thomas 20:28
- 7-John the Apostle 20:31

- In John 10:30 Jesus declares His unity with the Father. **I and my Father are one**, he said.
- This is a very important correlation with what Ezekiel 34, and several other OT prophets said, because for Jesus to be the genuine, authentic Messiah Shepherd, He must be God, because as we have seen, the OT prophets predicted that God Himself would come to do the job that the appointed shepherds had failed to do.
- **"I and the Father are one"** affirms Their unity of nature or essence, and that They were one in every Divine perfection, and in but harmony or union of power and operation.

- **When Jesus declared "I and the Father are one, " we must observe the connection between this declaration and what had preceded it.**
- **Our Lord first says of Himself, 'I give unto my sheep eternal life, and none shall pluck them out of my hand.'**
- **He then says the same thing of the Father—'None is able to pluck them out of my Father's hand.'**
- **He plainly, then, ascribes the same thing to Himself that He does to the Father, not the same will, but the same work—the same work of power, therefore the same Power.**
- **He mentions the reason why none can pluck them out of the Father's hands,—because He is the Almighty, and no created Power is able to resist Him.**
- **The thing spoken of is power,—Power irresistible.**
- **And in order to prove that none can pluck them out of HIS hand, He adds, 'I and the Father are one.'**
- **One in the work of power whereby He protects His sheep and does not suffer them to be plucked out of His hand.**
- **What the Father is, that the Son is. What the work of the Father is, that the work of the Son is. As the Father is almighty, so is the Son likewise.**
- **As nothing can resist the Father, so nothing can resist the Son. Whatsoever the Father hath, the Son hath likewise. The Father is in the Son, and the Son in the Father. These two are one—in nature, perfection and glory."**

- **The Shepherd and the Owner are one, one in their relation and attitude toward the flock; one both in power and in Their loving care for the sheep as predicted by the OT scriptures.**
- **Immutably secure then is the believer.**

- **We read in Mt. 25:32-34.**
- *“And all the nations will be gathered before Him; and he will separate from one another, as the shepherd separates the sheep from the goats; And He will put the sheep on His right, and the goats on the left.”*
- **In this passage the shepherd goes on to direct the sheep (the righteous-vs.37, 46) to the kingdom prepared from the foundation of the world, and the goats, to eternal punishment.**
- The metaphor here relates to the fact that often a shepherd tended a mixed flock of both sheep and goats. (In a similar way we see judgment between individual sheep, as well as between sheep and goats in Ezekiel 34.) There were times when the two groups needed to be separated.
- This was a common part of the shepherding job, clearly understood by Jesus’ audience.
- **These passages all teach that the Good Shepherd will come to judge between individuals at the end of the age. For those who are His, these are words of comfort. For those who are not, these are words of great sobriety.**

- **I have a Shepherd, One I love so well;  
How He has blessed me tongue can never tell;  
On the cross He suffered, shed His blood and died,  
That I might ever in His love confide.**

**Refrain:**

**Following Jesus, ever day by day,  
Nothing can harm me when He leads the way;  
Darkness or sunshine, whate'er befall,  
Jesus, the Shepherd, is my All in All.**

**Pastures abundant doth His hand provide,  
Still waters flowing ever at my side,  
Goodness and mercy follow on my track,  
With such a Shepherd nothing can I lack.**

**When I would wander from the path astray,  
Then He will draw me back into the way;  
In the darkest valley I need fear no ill,  
For He, my Shepherd, will be with me still.**

**When labor's ended and the journey done,  
Then He will lead me safely to my home;  
There I shall dwell in rapture sure and sweet,  
With all the loved ones gathered round His feet.**



- **Lord, I would own Thy tender care,  
And all Thy love to me;  
The food I eat, the clothes I wear,  
Are all bestowed by Thee.**

**'Tis Thou preservest me from death  
And dangers every hour;  
I cannot draw another breath  
Unless Thou give me power.**

**My health, and friends, and parents dear,  
To me by God are giv'n;  
I have not any blessing here  
But what is sent from Heav'n.**

**Such goodness, Lord, and constant care  
I never can repay;  
But may it be my daily prayer,  
To love Thee and obey.**

