

Robbers Raid Outside Inn

Some time between 2 a.m. and 8 a.m. on Thursday, Feb. 18th the Outside Inn restaurant at Victoria Park Avenue and Sheppard Avenue was entered by thieves and \$75 worth of goods taken.

The intruders entered

through a rear washroom window, smashed down the dining room door and proceeded to smash the music machine installed there. The Weston Bread salesman, Mr. Jimmy Read, discovered the break-in and North York Police in the form of Detective Sergeant Bunn and Detective Don Wolfrey are investigating.

THIS WEEK'S SUNDAY SCHOOL LESSON

THE GOOD SHEPHERD
Golden Text — Other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice, and there shall be one fold, and one shepherd.
John 10:16

THE LESSON AS A WHOLE

Approach to the Lesson
In view of today's lesson it would be good to look at the great "shepherd" passages of the Bible. This list does not pretend to be exhaustive, but rather representative:

- Psalm 23 (the Shepherd Psalm)
- Psalm 80 (the Shepherd of Israel Psalm)
- Isaiah 40:11 (the song of the gentle Shepherd)
- Ezekiel 34:1-24 (false shepherds and the true Shepherd)
- Zechariah 13:7 (the smitten Shepherd)
- Luke 15:3-7 (the lost sheep)
- John 10 (the Good Shepherd)
- Hebrews 13:20 (the Great Shepherd)
- 1 Peter 5:4 (the Chief Shepherd)
- Revelation 7:14-17 (the Shepherd-Lamb)

shepherd is all devotion, standing between his sheep and the enemy, even unto death; guiding them, providing for them, tending their wounds, sheltering them in the fold.

Notice the designations of the shepherd in John 10:11; Hebrews 13:20; 1 Peter 5:4. Some have applied these designations to Psalms 22, 23 and 24 respectively. Only in Psalm 23 is the idea of the shepherd introduced. But in Psalm 22 we have a picture of our suffering Saviour, the Good Shepherd giving His life for the sheep. In Psalm 23 He is certainly the Great Shepherd, to whom we have returned from our wanderings, and who cares for all our needs. In Psalm 24 some see a prophecy of the ascension of Christ, others of the second coming of Christ. In either case He can be regarded as the Chief Shepherd who at present orders the affairs of the undershepherds and will return to reward those who have faithfully served in that office.

It is good to know these great shepherd passages but above all it is good to know the Shepherd.

The teacher should not fail to notice that chapter 10 continues the discourse of chapter 9. Seeing the connection will make the meaning of the opening verses of chapter 10 clearer.

Verse by Verse
John 10:1 — "He that... climbeth up some other way... is a thief and a robber." The reference seems to be to the Pharisees who were usurping the teaching office in Israel, an office to which the Levites were appointed (Lev. 10:8-11; Deut. 33:10).

Verse 2 — "But he that entereth in by the door is the shepherd of the sheep." When a number of shepherds folded their flocks in a common fold, a porter or doorkeeper was set and it was his business to see that only the shepherds entered.

Verse 3 — "The sheep hear his voice... he calleth his own sheep by name..." This is exactly how the Palestinian shepherd separates his sheep from a mixed flock. He calls them. The intimacy of shepherd and sheep is proverbial.

Verse 4 — "He goeth before them, and the sheep follow him; for they know his voice." These sheep have been acquainted with the shepherd's voice from birth. He does not treat them as a drove, but as individuals.

Verse 5 — "And a stranger will they not follow... for they know not the voice of strangers." A stranger may call the same words but the sheep will pay no heed. Their confidence is in their own shepherd whose voice they know so well.

Verse 6 — "They understood not what things they were which he spake unto them." So far Jesus has simply described a familiar Palestinian scene. Now we are told that it was intended to convey spiritual truth, but His hearers did not discern the spiritual truth and wondered why He should describe something so familiar to all.

Verse 7 — "Verily, verily I say unto you, I am the door of the sheep." Now Jesus begins to draw the analogy, and at first describes Himself as the door. Where a shepherd had his own fold, he himself filled the door, to keep the sheep in and marauders out.

Verse 8 — "All that ever came before me are thieves and robbers..." A very difficult verse. It cannot mean that Moses and the prophets including John the Baptist were thieves and robbers. The reference must again be to the Pharisees who had wrested the teaching office and were leading the people away from a spiritual religion to one of formalism. But the "sheep" had been guarded from going after them.

Verse 9 — "I am the door... he shall be saved and shall go in and out and find pasture." Now more implicitly He speaks of Himself as the one and only way of salvation. See 1:6 and Acts 4:12.

Verse 10 — "... I am come that they might have life... more abundantly." False teachers have nothing but death to offer and their speciality is to spoil the flock of God — "to deceive, if possible, even the elect" (Matt. 24:24, Weymouth) but Jesus is the giver of life with abundant provision for its sustenance.

Verse 11 — "I am the good shepherd... giveth his life for the sheep." Now again Jesus returns to the thought of Himself as Shepherd, saving the sheep at the cost of His own life.

The Heart of the Lesson
It is a pity that there is a chapter break here. We are inclined to take the Good Shepherd discourse as an independent utterance, whereas it is part of our Lord's controversy with the Pharisees who had cast out one of His "sheep" from the fold of the synagogue (9:34, 35).

The first five verses are a vivid description of Palestinian shepherd life, with no hint of spiritual application till we come to the sixth verse in which John tells us that it is a parable. We are not surprised that the blind Pharisees (9:39-41) could not discern the parable. They probably saw no connection between the questions at issue and this lovely pastoral.

It is evident in the first place, that Jesus was setting Himself up over against the Pharisees as the rightful Shepherd over against thieves and robbers. The Pharisees had assumed the right of command over the Jewish conscience, only to blind them to spiritual truth and destroy them with bigotry and dead legalism. The Sadducees, who at that time held the high priestly seat, were no better with their rationalism. These were the marauders who had no right of access or had forfeited their right of access, to the sheep. Jesus claimed for Himself the place of the Shepherd.

Before elaborating His office of Shepherd, however our Lord speaks of Himself as the Door — not one of many doors, but the Door (vs. 7, 9; see 1:6 and Acts 4:12). Coming by Him means salvation, security and satisfaction (v. 9). The life to which He introduces His "sheep" is a life of abundance (v. 10), blessed with "all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

As the Shepherd, Jesus has three things to say of Himself:

1. He is the Good Shepherd, sacrificing Himself for the sheep, even unto death (v. 11). There have been brave shepherds who have hazarded their lives for lost sheep. For an example one might turn to Gunnarsson's delightful little book "The Good Shepherd" and read about Benedikt, the Icelandic shepherd, who made his annual excursions into the mountains to find sheep that had been missed in the general roundup. But none of the ransomed ever knew how deep were the waters crossed; Nor how dark was the night that the Lord passed through ere he found his sheep that was lost.

2. There is an intimacy of communion between Him and His sheep, which is of the same order as the communion which exists between the Father and Himself. This is better brought out in the A.S.V. of verses 14, 15 — "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." Into the full experience of this communion we have not yet entered, but it has been established for us, by His matchless grace.

3. The Good Shepherd yearns over the "other sheep" (v. 16), the Gentiles and will make of Jewish and Gentile believers one flock. There are still "other sheep" to be reached for whom the Good Shepherd gave His life. Do we share with Him His deep concern for them so that there is a mighty must directing our lives, too.

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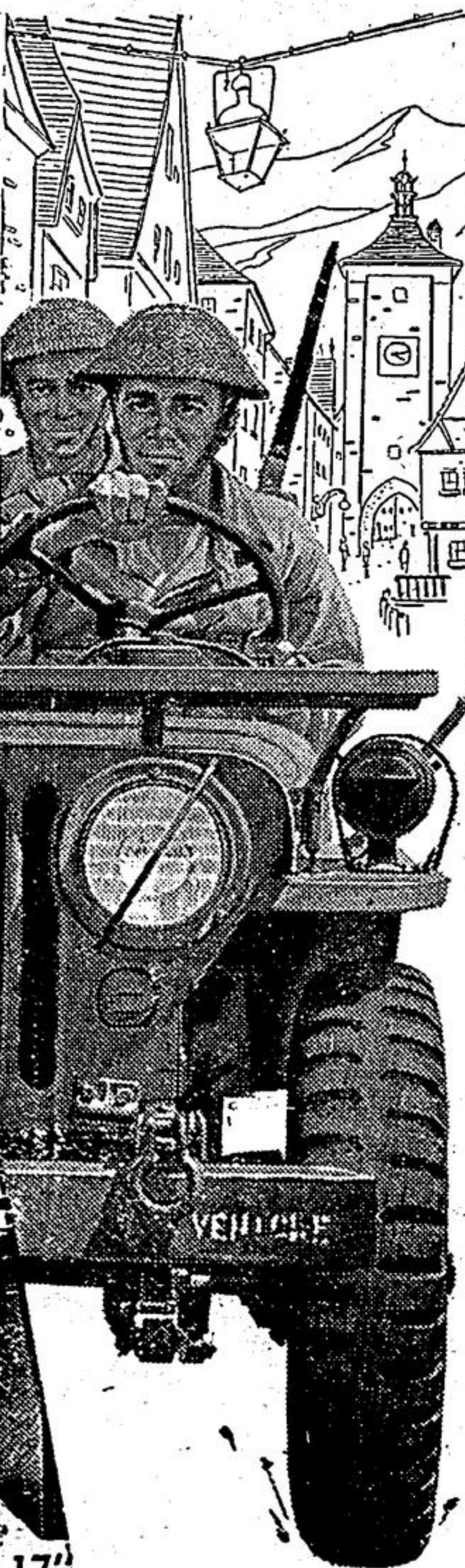
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