

## THE “SHEEP GATE” DISCOURSE

Today’s Amen Special was delivered by Jesus in Jerusalem following confrontation with the Pharisees concerning the healing of the blind man on the Sabbath (Jn.9:13-6, 34).

“And Jesus said, ‘For judgment I came into the world, that those who do not see may see; and that those who see may become blind.’ Those of the Pharisees who were with Him heard these things, and said to Him, ‘we are not blind too, are we?’ Jesus said to them, ‘If you were blind you would have no sin; but since you say, ‘we see,’ your sin remain.’” (Jn.9:39-41)

John explained that Jesus used a different figure of speech during the Sheepgate Discourse. He called it paroimia: “This figure of speech (paroimia) Jesus spoke to them, but they did not understand what those things were which He had been saying to them.” (Jn.10:6)

Paroimia literally means placing one road you know along side an unfamiliar road. Many bible scholars are unsure whether to consider paroimia a parable or an allegory.

However, John introduces a new teaching technique with it. The new teaching technique is using the double Amen at the beginning of a doctrinal statement (truly, truly I say to you) rather than at the end.

You will recall that John uses the paroimia teaching technique of the double Amen 25 times in the Gospel of John to emphasize the veracity of God and Christ standing behind each important doctrinal statement.

**This lesson will study five aspects of the paroimia teaching technique of the double Amen used in the Sheep Gate Discourse.**

### **1. The paroimia doctrinal lesson of Jn.10:1-21 is intended to bring the hearers to a fork between two theological roads.**

The hearers with positive volition (free will) will follow the grace theology of Jesus Christ.

“Jesus heard that they had put him out (blind man); and finding him, He said, ‘Do you believe in the Son of Man?’ He answered and said, ‘And who is He, Lord, that I may believe in Him?’ Jesus said to him, ‘You have both seen Him, and He is the one who is talking with you.’ And he said, ‘Lord, I believe.’ And he worshipped Him.” (Jn.9:35-38)

The hearers with negative volition will follow the legalistic theology of the Pharisees. “Those of the Pharisees who were with Him heard these things, and said to Him, ‘We are not blind, are we?’” (Jn.9:40)

“And many of them were saying, ‘He has a demon and is insane. Why do you listen to Him?’ Others were saying, ‘These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?’” (Jn10:20-21) [Two different hearers in the crowd]

### **2. We will examine our lesson text by dividing the two double amen doctrinal statements into three sections of study (Jn.10:1-6 and Jn.10:7-18) with the conclusion (Jn.10:19-21).**

The Sheep gate	(Jn.10:1-6)	enter, exit, and enemy.
The Shepherd	(Jn.10:7-18)	gate, guard, and good
The Separation	(Jn.10:19-21)	division, demonic, and decision

The sheep gate was one large door to a courtyard or barnyard usually near the outskirts of the city for housing sheep overnight. This one was large enough to house several flocks because it had a guard (Jn.10:3). All of this security was to protect the sheep from thieves, robbers, and wolves (Jn.10:1, 12) [outsiders].

- Remember that the emphasis is not on the story but on the paromia new teaching technique of the double amen.

### 3. The emphasis is on the doctrinal statements contained in the two double Amen (Jn.10:1-6 and Jn.10:7-18).

The first doctrinal statement is that Jesus Christ is the door of salvation, safety, and security of the sheep of Israel (Jn.10:1-6).

“Truly, truly I say to you, ‘he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and robber.’” (Jn.10:1)

“Truly, truly, I say to you, ‘I am the door of the sheep.’” (Jn. 10:7)

“I am the door; if anyone enters through Me, he shall be saved, and shall **go in and out**, and find pasture.” (Jn.10:9)

The two sides to the door are entering and exit. They offer two different experiences regarding safety and security and other aspects of life in the world.

### 4. The true safety and security of the sheep is their Good Shepherd, which is the second doctrinal statement of Amen.

[**Great** (Heb.13:20-21); **Chief** (1 Pet.5:1-4); **Smitten** (Matt.26:31)]

“I am the good shepherd; the good shepherd lays down His life (psuche) [soul] for the sheep.” (Jn.10:11)

The good shepherd’s death resulted in life for the sheep - “I came that they might have life, and might have it abundantly.” (Jn. 10:10; 1 Pet.2:25)

“Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.” (Jn.10:15)

“For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken from Me, but I lay it down in My own initiative. I have authority to lay it down, and I have authority to take it up again. **This command I receive from My Father.**” (Jn. 10:17-18)

### 5. There are many different types of enemies of the sheep: thieves, robbers, wolves, and hirelings.

The first three are **outsiders** who have the same intentions to steal, kill, and destroy (Jn. 10:10) [satanic].

But the hireling is different because he is an **insider**. A hired shepherd who flees the sheep defenseless in the face of danger (Jn. 10:12-13) [false teachers] (Gal.2:4-5).