

Vicarious Sacrifice: *In Memoriam*: The Fall of the Alamo; Doctrine of Sheep: Parable of the Good Shepherd: Sheep Won't Follow the Voice of a Strange Shepherd; the Fall of Judah Was Due to Apostate Pastors, Jer 12:10; 23:1; Advancing Believers Are the True Patriots of a Client Nation, John 10:5; Pharisees Do Not Understand the Meaning of the Parable, v. 6; Jesus Starts the Parable Over; Pharisees Have 20/20 Vision Walkin' 'Round Blind; the "I AM" Clause in John 10:7 & Ex 3:13–14

In Memoriam

The 178th Anniversary of the Fall of the Alamo

San Antonio de Béxar, Tejas – March 6, 1836

Excerpts from: Randy Roberts and James S. Olson, *A Line in the Sand: The Alamo in Blood and Memory* (New York: The Free Press, 2001), 159–168.

John 10:5 - "A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

1. The stranger here is called an **ἄλλότριος (allótrios)**: someone belonging to another, specifically, an enemy, therefore someone that a believer would never follow.
2. Bible doctrine builds an inventory of ideas based on the truth supplied by God in Scripture. Through the prism of divine analysis, the believer-sheep identifies the lie and is not led astray by the intended allurements of human viewpoint, human good, and evil.
3. The passage indicates that informed sheep "simply will not follow" the voice of a faux shepherd. This principle is driven home in the Greek by a double negative: **οὐ μὴ (ou mé)**.
4. Forbidden in English grammar, the double negative in Greek is employed for emphasis; it dramatically intensifies the negation of not following false shepherds.
5. Believers that have advanced to the sophisticated spiritual life are not deluded, enticed, or brainwashed by the propaganda of the Dark Side.
6. In the King James Version, Jeremiah's condemnation of the leadership reveals that the catalyst for the downfall of a client nation is the false teachings of its pastors:

Jeremiah 12:10 - Many pastors [רָעָה (ra'ah): the leaders of God's people] have destroyed my vineyard [Israel], they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. (KJV)

Jeremiah 23:1 - Woe be unto the pastors [ra'ah] that destroy and scatter the sheep of my pasture! saith the LORD. (KJV)

7. Here is a summary of these two verses:

Metaphorical usage became quite important during the exilic and postexilic period in the prophets' criticism of social and political conditions. They speak primarily of "shepherds" in the plural, mostly as a metaphor for the leaders (Jeremiah 25:34–36) or the kings of the past. They have failed to fulfill their divine commission to pasture the people, the flock, and will therefore be visited by a just punishment (Jeremiah 2:8; 10:21; **12:10**; 22:22; 23:4).

In Jeremiah 23:1–3, the shepherds have failed to keep the flock together, allowing it to scatter. This failure gives Yahweh reason to intervene personally and entrust the flock to new shepherds, who will pasture their flock faithfully and responsibly (v. 4). This thought is developed further in vv. 5–6, with Davidic typology that prophesies a single just and righteous king. Then the people will dwell secure.¹

8. If the Lord brings national discipline on client nation Israel then those of Gentile populations cannot expect less.
9. The invisible heroes holding the fabric of a client nation together are those believers that have identified the Shepherd and follow Him by accumulation of biblical principles and make application of them in their daily lives.
10. Today, those with doctrine circulating in their souls are quick to identify the error of Progressive ideology and reject it as the expression of the Luciferian lie.
11. Unfortunately, an ever increasing number of those who know the Shepherd, but are ignorant of the truths He promotes in Scripture, are going to be held responsible for the demise of their country.
12. Human good and evil pervades the thinking of believers due to the failure of their רֹעֵה: pastors whose responsibility it is to teach them, but have opted instead for programs, entertainment, and feel-good sermons.
13. The believer living the sophisticated spiritual life will not follow such shepherds. They will flee because they will not follow the voice of strangers.

John 10:6 - This figure of speech [παροιμία (*paroimía*): parable] Jesus spoke to them. But they did not understand what those things were which He had been saying to them.

1. The figures of speech are related to the teaching aids provided by the sheepfold, its door, the sheep, and their shepherd. These elements are contained in a parable.
2. The definition of *paroimía* actually refers to a highway; an illustrative discourse that lays alongside real events. The Lord is trying to use the parable of sheep and shepherd to explain to the Pharisees what happened between Him and the blind beggar.
3. The Pharisees are apparently looking at the Lord glassy-eyed; like a cow staring at a new gate. They don't get it. And they don't because, being blind to the Word, they are the strange shepherds of Judaism.

John 10:7 - So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep."

1. When a person introduces his discourse with the phrase "I am telling you the truth," you'd think the audience would pay rapt attention. But those who are blind cannot see just as those who are false shepherds cannot understand the living prophecy fulfilled before their eyes.
2. These Pharisees and scribes are spiritually blind. In their power over the Jews they are the blind leading the blind: Doctors of Theology assuring their following that their vision is perfect.

¹ G. Wallis, "רֹעֵה," in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 13:551.

3. Their assurances to the benighted bring to mind the lyric of the Bluegrass song, "20/20 Vision":

I've been to the doctor; he says I'm all right;
I know he's lying, I'm losing my sight;
He should have examined the eyes of my mind:
20/20 vision and walkin' 'round blind.²

—Milton Estes and Joe Allison

4. The ThDs are also incapable of comprehending parabolic teaching. Realizing this, the Lord starts all over, but in doing so He begins to interpret the metaphors for them.
5. "I am the door of the sheep" contains His affirmation of being the Messiah. The "I am" clause is extremely significant in the minds of Israelites.
6. The term goes back to Mount Sinai where the Lord sends Moses to inform the Israelites about whom he encountered on the mountain:
Exodus 3:13 - Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"
v. 14 - God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"
7. The statement, "I AM WHO I AM," is three words in the Hebrew: **אֶהְיֶה אֲשֶׁר אֶהְיֶה** (**HAYAH 'ASHER HAYAH**): "I AM THE ETERNALLY EXISTING ONE."

² Milton Estes and Joe Allison, Golden West Melodies, Inc. (BMI).