

3/30/25

John 10

The event that take place marks the climax of opposition against our Lord and there will be no more direct encounter against Him till He returns to Jerusalem on Palm Sunday for Passover.

Keep in mind the time element that John goes out of the way to record.

1. The first chapter covers thirty years of our Lord's life and the beginning of His ministry. Jn. 1
2. The second chapter to the six covers the next three years of His ministry. Jn. 2-6
3. The seventh chapter till the tenth, verse twenty-one covers only nine days, maybe ten, the Feast of Tabernacles and Jesus is walking under the shadow of the cross. Jn. 7:1-10:21
4. The tenth chapter, verse twenty-two to verse forty-two is two months after Tabernacles, in December and Jesus is a little more than three months from the cross. Jn. 10:22-42
5. The eleventh chapter fall somewhere between the three months and the last week of our Lord's life, which begins in chapter twelve. Jn. 11:1-12:50
6. The thirteenth chapter till the eighteenth, verse two, covers the night before Jesus is arrested where He ministered to them about the coming of the Holy Spirit and His departure through death and resurrection. Jn. 13:1-18:2

7. The eighteenth chapter, verse three till chapter nineteen, verse forty-two, covers the arrest, trial, sentence and execution of Jesus on the cross, one day. Jn. 18:3-19:42

8. The twentieth chapter to the twenty-first covers the resurrection, the three appearances to the disciples and Peter's recommission. Jn. 20-21

10:1-21 The affirmation of Jesus about the spiritual blindness of the Pharisees.

10:1-6 The proclamation of the sheperd and the sheep.

10:1 The connection is unmistakable with the preceding chapter.

- 1) The blind man healing and salvation prompted the discourse. Jn. 9:40-41
- 2) The Pharisees had rejected the evidence and decided to ignore the result was to bring Judgment on themselves. Jn. 9:39
* In distinction the word Judges "Krino" the process. Jn. 12:47-48
- 3) The Jews made reference to the healling of the blind man by Jesus, "Can a demon open the eyes of the blind?" Jn. 10:21c
- 4) The importance of the proclamation is marked by the phrase "Most assuredly, I say to you", and it is found 25 times in the gospel of John. vs. 1a-b

- 5) The proclamation, “he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.” vs. 1c-e
- a) The sheepfold refers to an enclosure in a town or country where the sheep are gathered for the night.
 - b) There is but one door and thieves and robbers do not use it to steal sheep.
 - 1)) “The Lord is my shepherd; I shall not want.” Ps. 23:1
 - 2)) “Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!” Ps. 80:1
 - 3)) “We are his people and the sheep of his pasture.” Ps. 100:3
 - 4)) “He shall feed his lamb like a shepherd...” Is. 40:11
 - 5)) Woe to shepherds..... On into New Testament. Ezk. 34; Matt. 23

10:2-4 The shepherd of the sheep enters through the door.

- 1) The doorkeeper opened only to the true shepherds, “But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens.” vs. 2-3a
- * Some have attempted to identify the doorkeeper as the Holy Spirit, God, John

the Baptist but, Jesus does not interpret the doorkeeper!

- 2) The true shepherd calls them by name and they hear, “and the sheep hear his voice; and he calls his own sheep by name and leads them out.” vs. 3b-c
- 3) The true shepherd leads them, not drives them, “And when he brings out his own sheep, he goes before them.” vs. 4a-b
* The phrase “bring out” is the same for expulsion. Jn. 9:34-35
- 4) The sheep follow their true shepherd because they recognize his voice, “and the sheep follow him, for they know his voice.” vs. 4c-d

10:5 The sheep flee from the stranger.

- 1) The nature of sheep, “Yet they will by no means follow a stranger, but will flee from him.” vs. 5a-b
- 2) The reason, “for they do not know the voice of strangers.” vs. 5c

10:6 The explanation about the use of sheep by Jesus.

- 1) The commentary of John on the teaching method of Jesus, “Jesus used this illustration.” vs. 6a
 - a) The word *illustration* is not the word for parable “parabole” but “paroimia” which means a wayside saying literally and

clasified as an allegory, using various metaphors.

- b) A parable is an extended metaphor with one central message, having a punch-line, not everything is to be given a meaning unless declared in the Parable and Parables either compares or contrast.

* There are no Parable in John, not one!

- c) An allegory is the use of prolonged metaphors or types with greater details than a parable as figurative language, such as Bunyan's Pilgrim's Progress or Paul allegory in Galatians. Jn. 4:24
- d) The word appears five times in the New Testament, four of are in John, translated "figurative language, figure of speech and proverb." Jn. 16:25, 29; 2Pet. 2:22

- 2) The commentary of John about the Jews, "but they did not understand the things which He spoke to them." vs. 6b
- * The Pharisees did not understand the illustration due to their own decision to reject Jesus. Jn. 9:41

10:7-13 The interpretation of the shepherd and the sheep

10:7 The declaration of Jesus that He was the door of the sheep.

- 1) The importance and authority of the proclamation is marked by the phrase "The

Jesus said to them again, "Most assuredly, I say to you". vs. 7a-c

* Being placed at the start of the sentence.

- 2) The proclamation, "I am the door of the sheep." vs. 7d
 - a) There is only one door to enter in to be saved! vs. 9c, 10c-d
 - b) The Messiah Jesus.
 - c) All true undershepherds point people to Jesus. 1Pet. 5:1-4

10:8 The condemnation of spiritual imposters.

- 1) This includes false teachers, false prophets and false Messiah's, "All who ever came before Me are thieves and robbers." vs. 8a
 - a) Jesus is not talking about the true teachers and prophets, like Isaiah, Jeremiah, etc.
 - b) Spiritual theft is the worst for it robs people of salvation, abundant life and eternity with Jesus.
 - c) Robbers are plunderers, violent and dishonest by deception.
 - d) They were and are the ones who say they were or are the representatives of God, but did not nor do they point people to the hope of the Messiah, the door. Gen. 3:15; Is. 7:14
- * I believe this is the meaning!
- 2) The sheep with their ear tuned to the voice of God, now the Son of God Jesus, "but the sheep did not hear them." vs. 8b

- a) Knowing the word of God.
- b) Living the word of God.
- c) Trusting the word of God.

10:9-10 The theme and central message of the allegory is salvation.

- 1) The identification of the only entry to heaven is Jesus Himself, "I am the door." vs. 9a
 - a) The first was, "I am the bread of life." Jn. 6:35
 - b) The second was, "I am the light of the world." Jn. 8:12a
 - c) This is the third "I AM" in the gospel of John. vs. 7d
 - d) The fourth is, "I am the good shepherd." Jn. 10:11a
 - e) The fifth is, "I am the resurrection and the life." Jn. 11:25b
 - f) The sixth is, "I am the way, the truth and the life." Jn. 14:6b-d
 - g) The seventh is, "I am the true vine." Jn. 15:1a
 - h) The usual "I AM's" listed are seven, but there is an eight, "Jesus gives us the eighth, as He said to Jews, "Most assuredly, I say to you, before Abraham was, I AM.", the Divine name of God. Jn. 8:58
- 2) The indication of a saved person, "If anyone enters by Me, he will be saved, and will go in and out and find pasture." vs. 9b-d

- a) The person who can be saved, "anyone who enters by Jesus, he will be saved."
- b) The person will have safety, freedom, nourishment and access to God by the phrase, "God in and out and find pasture". Num. 27:16-17; Heb. 4:14-16
- 3) The intended goal of all spiritual deceivers, "The thief does not come except to steal, and to kill, and to destroy." vs. 10a-c
 - a) The thief is not concerned with the welfare of the sheep, but to kill, steal and destroy what is not his.
* Satan is the god of this world to blind sinner from the gospel, so with false deceivers!
 - b) To robe people of salvation, the god of this world to blind the eyes of sinner from the light of the gospel and glory of Christ. 2Cor. 4:4-5
- 4) The incredible contrast to Jesus, "I have come that they may have life, and that they may have it more abundantly." vs. 10d-e
 - a) Salvation is eternal life and life more abundantly, describing its primary meaning of a quality of life, a God-like life through the new birth and divine nature that is sourced in Jesus as we are transformed into His image.
 - b) Eternal life secondly means life that will never end also, but the primary meaning

in is a quality of God-like life here on earth!

10:11-13 The declaration of Jesus that He is the Good Shepherd.

- 1) The evidence of the Good Shepherd, “I am the good shepherd. The good shepherd gives His life for the sheep.” vs. 11
 - a) This is the fourth I AM, “I AM the Good Shepherd.” vs. 11a
 - 1)) The word good “kalos” means excellent, beautiful, noble with the idea of efficiency, fidelity and loveliness.
 - 2)) Eighty some titles are given to Jesus; this is a key one!
 - b) Jesus the Good Shepherd gave his life for the sheep. vs. 11b
 - 1)) The Great Shepherd. Heb. 13:20b
 - 2)) The Chief Shepherd. 1Pet. 5:4
 - 3)) The Good Shepherd. Jn. 10:11, 14
- 2) The evidence of a hireling. vs. 12
 - a) The word “But” marks the sharp contrast between Jesus the Good Shepherd and the hireling.
 - b) The false identity of a hireling, “But a hireling, he who is not the shepherd, one who does not own the sheep.” vs. 12a-c
 - 1)) The hireling is there out for himself, for financial benefit, comfort, women and fame.

- 2)) The hireling is not the shepherd, but a wolf.
- 3)) The sheep do not belong to him, but to Jesus and all true shepherds are under-shepherds depending on Jesus. 1Pet. 5:1-4
- 4)) Pride, women and money have destroyed so many Pastors and ministries.
- c) The false heart of the hireling, “sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.” vs. 12d-e
 - 1)) If he sees danger, he cares about his own safety, he abandons the sheep.
 - 2)) The end result is that the wolf, the false teacher or false Pastor takes control of the sheep, and by his spiritual abuse the sheep are cast out of the church or flee to escape.
 - 3)) Jesus warned about Prophets in sheep’s clothing. Matt. 7:15
* Jer. 23:1-4; Ezk. 34:1-10; Zach. 11:7-14; Acts 20:28-30; 1Peter 5:1-3

10:14-21 The application of the sheep and the shepherd.

10:14-15 The relationship is reciprocal.

- 1) The Good Shepherd is not wondering who are His sheep, “I am the good shepherd; and I know My sheep.” vs. 14a-b
- 2) The sheep of the Good Shepherd Jesus are not wondering who Jesus is, “and am known by My own.” vs. 15c
- 3) The relation of the sheep of the Good Shepherd is likened to that of the Father and Son, “As the Father knows Me, even so I know the Father.” vs. 15d-e
- 4) The Good Shepherd Jesus provides the atonement for the sins of the sheep, “and I lay down My life for the sheep.” vs. 15f
 - a) Jesus is about three month from dying on the cross for the sins of the world.
 - b) Jesus lays down His life like that shepherd that lays across the opening of the corral or shelter becoming the gate, so that the wolf has to get through him to get to the sheep. Is. 53; Jn. 1:29

10:16 The declaration of Jesus that there are others besides Israel who He will save.

- 1) The Israelie Jews are not the only one to be saved, “And other sheep I have which are not of this fold.” vs. 16a
 - a) The word “fold” has been used of Israel till now.
 - b) The other fold are the Gentiles. Acts 20:28; 1Cor. 10:32; Eph. 2:11-18; 3:1-7

- 2) The Gentiles who respond to the gospel will be saved and brought into the fold, “them also I must bring, and they will hear My voice.” vs. 16b-c
- 3) The Jews and Gentiles saved by the gospel will be one in Christ, “and there will be one flock and one shepherd.” vs. 16d
 - * Paul says, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.” Eph. 2:14-16

10:17-18 The love of the Father is intricately tied to the love of the Son for the sheep.

- 1) The Son’s love is sacrificial for the sheep and will raise Himself from the dead, “Therefore My Father loves Me, because I lay down My life that I may take it again.” vs. 17
 - * This would be after three days!
- 2) The death of Jesus was beyHis own will as the substitute for sinners, no man took His life, “No one takes it from Me, but I lay it down of Myself. I have power to lay it

down, and I have power to take it again.” vs. 18a-d

- 3) This command I have received from My Father.” vs. 18e
 - a) Delivered by the determinate council of God by the Incarnation. Acts 2:22-28; Phil. 2:5-11
 - a) The word commandment “entole”, means charge or order give to Jesus by His Father.
 - b) Jesus told Nicodemus about it, “As Moses lifted up...” Jn. 3:14
 - c) Jesus always submitted in obedience to the Father, “for I do always do those things that please Him”. Jn. 8:29c

10:19-21 The people were divided over the words of Jesus.

- 1) There are always two camps by the words of Jesus, “Therefore there was a division again among the Jews because of these sayings.” vs. 19
 - * This is always the norm. Jn. 6:52; 7:43; 9:16
- 2) Those that opposed Jesus with blasphemous words and arrogant indifference, “And many of them said, “He has a demon and is mad. Why do you listen to Him?” vs. 20
 - a) In sarcstice mockery!
 - b) This is not the first time. Jn. 7:20, 49, 52; Jn. 8:48

- 3) Those who defended Jesus, but were not totally convinced by Jesus and were just as lost. vs. 21
 - a) They judged that the words Jesus spoke were not of one who had a demon, “Others said, “These are not the words of one who has a demon.” vs. 21a-b
 - b) They validated their statement by their observation, “Can a demon open the eyes of the blind?” vs. 21c
 - * The question is rhetorical, there is only one correct answer, NO!!!

10:22-39 The attendance of Jesus at the Feast of Dedication.

10:22-30 The Jews asked Jesus if in fact He was the Messiah.

10:22 The Feast, location and time of year.

- 1) The time and place is stated, “Now it was the Feast of Dedication in Jerusalem, and it was winter.”
 - a) This is two months later than verse twenty-one and after the last day of the Feast of Tabernacles.
 - b) It is winter, the month of December.
- 2) The Feast is known as Hanukkah and sometimes called festival of lights.
 - a) It is celebrated on December 25, but it is not a Scriptural holiday.

- b) The other one is the Feast of Purim.
(Mordecai, Haaman, Esther, Purim)
- 3) The Feast celebrated a historical event.
 - a) In 170 B.C. Antiochus Epiphanes attacked Jerusalem, 80,000 Jews perished
 - b) He tried to destroy Judaism as a religion.
 - c) He made it a capital offense to possess a copy of law or circumcise a child.
 - d) He profaned the Temple court by erecting a statue of Zeus or Jupiter and slew a pig on altar in sacrifice to Zeus.
 - e) Juda Maccabaeus and his brother fought against Antiochus to freed the Jews from his hand.
 - f) In 165 B.C. came the final victory and the temple was cleansed.
 - g) The feast lasted 8 days, 8 lights were placed in window and reduced each day by one. (Shammai)
 - h) (Hellel) says one light on the first day, one added each day.
 - i) The significance was a celebration of freedom.
 - j) A account has it that God supplied the oil needed to keep the lamps lit.

10:23 The arrival of Jesus to the Temple.

- 1) The entrance of Jesus was peacefull, “The Lord Jesus And Jesus walked in the temple.”
vs. 23a

- * The word walked “peripateo” is in the imperfect active idicative, literally Jesus was walking progressively.
- 2) The particular area is given, “in Solomon’s porch.” vs. 23b
 - a) The temple court of Solmon had colonades on all four sides facing the Temple with a roof over it to protect the people from the sun and wheather.
 - b) The Greeks often taught by colomns, particularly the Stoics.

10:24 The atmophere turned hostile quickly.

- 1) The Jews attempted to put fear in Jesus, “Then the Jews surrounded Him.” vs. 24a
 - a) Two months have passed since the Feast of Tabernacles, but they had not forgot Him.
 - b) Their actions were a form of intimidation even as they had surounded the woman caught in adultery.
 - c) At this point Jesus is about three months from the cross.
- 2) The Jews pressed Jesus to tell them if He was the Messiah, “and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.” vs. 24
 - a) Jesus had already told them over and over that He was the Messiah.

- b) The Jews kept rejecting the claim of Jesus by not believing His words, having hard hearts.

10:25 The response of Jesus to the Jews.

- 1) The answer of Jesus is in the affirmative, charging them with unbelief, “Jesus answered them, “I told you, and you do not believe.” vs. 25a-b
* Jn. 5:18; 8:58; 9:37
- 2) The evidence of being the Messiah was stated by Jesus, “The works that I do in My Father’s name, they bear witness of Me.” vs. 25c
 - 1) The references to the works of Jesus. Jn. 5:17-47; 6:29-35, 51-58; 7:37-39; 8:14-19; 9:1-41
 - 2) The answer of Jesus was not direct, but indirect, but certainly clear!

10:26 The reason for their unbelief was declared by Jesus.

- 1) The Jews were in a state of unbelief, “But you do not believe,” vs. 26a
* The tense of the phrase “not believe” is the present active indicative, ongoing unbelied in spite of all they had heard from the words of Jesus.
- 2) The reason for their state of unbelief is also stated by Jesus, “because you are not of My sheep, as I said to you.” vs. 26b-c

- a) Jesus had been telling them, they were not His sheep because they did not believe the words of Jesus. Jn. 5-9
- b) Paul says that not all the are Israel are true Isreal. Rom. 2; 9-11

10:27-29 The important declarations about the sheep of Jesus.

- 1) The ears of His sheep are tuned to the voice of Jesus, “My sheep hear My voice, and I know them, and they follow Me.” vs. 27
- 2) The gift Jesus gives to His sheep is etenal life, “And I give them eternal life.” vs. 28a
- 3) The sheep of Jesus will never be lost, “and they shall never perish.” vs. 28b
- 4) The sheep of Jesus cannot be forced to leave Jesus, “neither shall anyone snatch them out of My hand.” vs. 28c
 - a) The word snatch “harpazo” means to cease suddenly, violently by force and in then negative.
 - 1)) In other words, no one can persuade you or force you to leave Jesus, you must give consent and permission to be deceived and return to the world!
 - 2)) This says nothing about you departing or walking away from Jesus.
 - b) The same word is used for the rapture, to be removed suddenly and violently from the earth to the air. 1Thess. 4:16

- 5) His Father gave the sheep to Him, “My Father, who has given them to Me, is greater than all.” vs. 29a-b
 - a) The Father is Omnipotent, all powerful, therefore greater than any person.
 - b) The First person of the Trinity.
- 6) His Father is greater than all and no one is able to remove them suddenly, forcibly or violently out of His hand, “and no one is able to snatch them out of My Father’s hand.” vs. 29c-d
 - a) The key word in First John is “abide” about 27 times, Jesus also declared to His apostles to abide and not depart from Him. Jn. 15:5-6
 - b) What a tragedy that the doctrine of predestination and free-will was intended to be an incredible blessing of complementing truths, not contradictory, but because we cannot understand nor reconcile these seeming opposing truths, it has caused great misunderstanding about God’s Predestination.
 - c) The apostle Paul puts his finger on it in the epistle to the Romans after God has dealt with predestination of both those of the church and Israel according to His foreknowledge, which means knowledge beforehand. God knows who is going to repent or not, who is going to continue or not. Rom. 8:31-39; Eph. 1:4-5; 1Pet. 1:2

- d) You dare not stack the Scriptures of so called eternal security, against the one that warn against being deceived, departing from the living God, they are not contradictory, but complementary, you must yield to the whole council of God and allow scripture to interpret scripture, then believe it despite our inability to understand it to its full end!
- e) I am so glad that I am in the Father’s hand and the hand of Jesus, what a privilege and confidence that gives to me.

10:30 The oneness of Jesus and His Father.

- 1) The Lord Jesus again declared to the Jews that He in fact is the Messiah, “I and the Father are one.”
- 2) The oneness cannot refer to being one person or the same person for the Father is the First person and distinct from the Son who is the Second person of the Trinity.
- 3) The “I and the Father are one” refers to the following.
 - a) They are one in substance.
 - b) They are one in essence.
 - c) They are one in being God.
 - d) They are one in the plan of salvation for man.
 - e) They are two persons of the Trinity, yet one God! Jn. 17:21, 22

**10:31-39 The Jews again attempt to stone Jesus.
for affirming that He was Messiah.**

10:31-32 The Jews were going to stone Jesus for declaring He was God.

- 1) This was not the first time, “Then the Jews took up stones again to stone Him.”

* There were many other times. Jn. 1:11; 5:18; 7:30; 8:59

- 2) The response of Jesus was to affirm He was the Messiah, “Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?” Jn. 5:1-9; 9:1-7

* The works that Jesus did were contrary to their teachings, but not contrary to the Scriptures or God!

10:33 The Jews declared clearly they understood Jesus to say He was God, the Messiah of the Jews.

- 1) The response of the Jews to Jesus, “The Jews answered Him, saying, “For a good work we do not stone You.” vs. 33a-c
 - 2) The reason is declared, “but for blasphemy, and because You, being a Man, make Yourself God.” vs. 33d-g
- * The law commanded this of anyone declaring such a thing. Lev. 24:16

10:34-36 The declaration of Jesus exposed the willful ignorance of the Jews to the Law.

- 1) He quotes the Law, “Jesus answered them, “Is it not written in your law, I said, “You are gods” ’?” vs. 34

a) Some point to the Psalms, but Jesus quoted the Law. Ex. 22:9, 28; Ps. 82:6

b) The reference is to the judges of Israel, who judged in the place of God, in the place of God, in the fear of God.

- 2) The reproof by Jesus pointing out that if God called men gods by virtue of receiving and administering His word, “If He called them gods, to whom the word of God came (and the Scripture cannot be broken)” vs. 35

a) The Scriptures cannot be violated or contradicting, but understood by it proper context.

b) The Scriptures are inerrant and infallible! 2Tim. 3:16-17; 2Pet. 1:19-21

- 3) Their mistaken conclusion of the Jew declared by Jesus, “do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?” vs. 36
- a) Jesus said how can you say that I am blaspheming, if I am the One who God sent into the world and because I say that I am the Son of God?

- b) The lesson is from the lesser to the greater, the human judges to the greater Jesus!

10:37-38 The concluding evidence were the works of Jesus.

- 1) If He was not doing the works of the Father, they did not have to believe Him.
- 1) The one condition for the Jews to reject Jesus, “If I do not do the works of My Father, do not believe Me.” vs. 37
- 2) The affirmation of the legitimate works of the Father, “but if I do, though you do not believe Me, believe the works.” vs. 38c
- 3) The pleading hope of Jesus for the Jews was that they believe Jesus was the Messiah and be saved, “that you may know and believe that the Father is in Me, and I in Him.” vs. 38d-e
* Come to know and keep knowing literally!

10:39 The response of the Jews was to cease Jesus.

- 1) Their plan was to apprehend Jesus, “Therefore they sought again to seize Him.” vs. 39a
* Once again in vain they attempt to take Him.
- 2) Their plan failed, “but He escaped out of their hand.” vs. 39b

- * The reason was, “for His time was not yet come!”

10:40-41 The departure of Jesus to Jordan.

10:40 The departure of Jesus from Jerusalem .

- 1) The departure of Jesus, “And He went away again beyond the Jordan.”
* The phrase beyond the Jordan refers to the area east of the Jordan River, in Perea or the Decapolis.
- 2) The particular location, “to the place where John was baptizing at first, and there He stayed.” vs. 40
 - a) The place was Bethabara beyond the Jordan. Jn. 1:1-28
 - b) The place was Jesus began His ministry, where He was first baptized and called His first disciples. Jn. 1:29-34
 - c) The place of solitude being under the shadow of the cross, a couple of months at this point.

10:41-42 The response of the people was two-fold.

- 1) The people affirmed the words of John to be true about Jesus being the Messiah, “Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.” vs. 40

- a) They acknowledged that John did no miracles.
 - b) They acknowledged that all that John said about Jesus were true.
- 2) The people, a good number, believed in Jesus as their Messaiah. vs. 42
- * This is the ultimate desired end of God that sinners believe in Jesus and be saved. Jn. 20:31