

3/10/96

**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.
2. The second chapter to the six covers the next three years of His ministry.
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.
4. The tenth chapter, verse twenty-two is two months after Tabernacles, in December and Jesus is a little more than three months from the cross.
5. The eleventh chapter fall somewhere between the three months and the last week of our Lord's life which begins in chapter twelve.
6. The thirteenth chapter till the eighteenth, verse two covers the night before Jesus is arrested where He ministers to them about the coming of the Holy Spirit and His departure through death and resurrection.

7. The eighteenth chapter, verse three till chapter nineteen covers the arrest, trial, sentence and execution of Jesus on the cross, one day.

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

**10:1-21     Jesus affirms the spiritual blindness of the Pharisees.**

**10:1-6**     *The proclamation of the shepherd 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 "Kriano" the process. Jn 12:47-48

3) The importance of the proclamation is marked by the phrase "Most assuredly, I say to you", and it is found 25 times in John's gospel.

4) The sheepfold refers to an enclosure in a town or country where the sheep are gathered for the night.

## 11

5) There is but one door and thieves and robbers do not use it to steal sheep.

a) The Lord is my shepherd. I shall not want. Ps. 23:1

b) Give ear, O shepherd of Israel, thou who leadest Joseph like a flock. Ps. 30:1

c) We are his people and the sheep of his pasture. Ps. 100:3

d) He shall feed his lamb like a shepherd... Is. 40:11

e) Woe to shepherds..... On into New Testament. Ezk. 34

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

1) The doorkeeper opens only to him. vs. 3a

\* Some have attempted to identify the doorkeeper as the Holy Spirit, God, John the Baptist but Jesus does not interpret the doorkeeper!

2) He calls them by name and they hear. vs. 3b-c

3) He goes before them and leads them not drives them. vs. 4a-b

4) They follow him because they know his voice. vs. 4c-d

**10:4** The phrase “bring out” is the same for expulsion. Jn. 9:34-35

## 12

**10:5** The sheep flee from the stranger due to the unfamiliar voice.

**10:6** The Pharisees did not understand the illustration due to their own decision to reject Jesus. Jn. 9:41

1) The word *illustration* is not the word for parable "parabole" but "paroimia" which means a wayside saying literally.

a) A parable is an extended metaphor with one central message, not everything is given a meaning and they compare or contrast.

b) 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

c) The word appears five times in the New Testament, four of which are in John, translated figurative language, figure of speech and proverb. Jn. 16:25, 29; 2Pet. 2:22

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

**10:7** Jesus declares Himself to be the door of the sheep.

1) All true undershepherds point people to Jesus.

## 11

2) The importance of the statement again is marked by. “Most assuredly, I say to you”.

**10:8** The thieves and robbers are identified.

1) One, they are the prophet of old, Isaiah, Jeramiah etc.

2) Two, they are the ones who said they were representatives of God but did not point people to the hope of the Messih, the door.

\* I believ this is the meaning!

**10:9-10** The theme of the allegory is found here, salvation.

1) Salvation encompasses safety, freedom, nourishment and acess to God by the phrase, “God in and out and find pasture”. Num. 27:16-17

2) The thief is not concerned with the wellfare of the sheep but to kill, steal and destroy what is not his.

3) Salvation is eternal life and life more abundantly which describes a quality of life that is not only sourced in God but is “God-like” as we are transformed into His image.

**10:11-13** Jesus declared that He is the good shepherd.

1) He gives his life for the sheep. vs. 11b

## 12

2) The hireling is out for himself and flees when he sees the wolf, not caring for the sheep. vs. 12

a) The word good "kalos" means excellent, beautiful, noble with the idea of efficiency, fidelity and loveliness.

\* Eighty some titles are given to Jesus, this is a key one!

b) This is the fourth “I AM”!

c) Jesus warned about Prophets in sheeps 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 reciprical.

1) The good shepherd knows His sheep.

2) The sheep know the good shepherd.

3) The relation of the sheep is likened to that of the Father. vs. 15

**10:16** Jesus declares there are others besides Israel who He will save.

1) The word “fold” has been used of Israel till now.

2) The other fold is the Gentiles. Acts 20:28; 1Cor. 10:32; Eph. 2:11-18; 3:1-7

## 11

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

1) The Son's love is sacrificial for the sheep but He also has the ability raise it up again, unlike any other man. vs. 17

2) The Son received this commandment from the Father as He submitted to Him in obedience. vs. 18; Phil. 2:5-11; Acts 2:22-28

\* As Moses lifted up...Jn. 3:14

**10:19-21** The response of the people.

1) Division was the norm. vs. 19, Jn. 6:52; 7:43; 9:16

2) Many were convinced Jesus was possessed. vs. 20, 7:20, 49, 52; Jn. 8:48

3) Others questioned that a demon possessed person could heal a man's sight and were open. vs. 21

## **10:22-39** **Jesus at the Feast of Dedication**

**10:22-30** Jesus is asked if in fact He is the Messiah by the Jews.

**10:22** The time is the Feast of Dedication.

1) It is two months later than verse twenty-one which occurred one to two days after the last day of the Feast of Tabernacles.

2) It is winter, the month of December.

## 12

- The Feast is known as Hanukkah and sometimes called festival of lights

-It is celebrated on December 25, but it is not scriptural holiday along with the Feast of Purim. (Mordecai, Haaman, Esther, Purim)

-In 170 B.C. Antiochus Epiphanes attacked Jerusalem, 80,000 Jews perished

-He intended to wipe out Judaism as a religion.

-He made it a capital offense to possess a copy of law or circumcise a child.

-He profaned the Temple court by erecting a statue of Zeus or Jupiter and slain a pig on altar in sacrifice to Zeus.

-Juda Maccabaeus and his brother fought against Antiochus to free the Jews from his hand.

-In 165 B.C. came the final victory and the temple was cleansed.

-The feast lasted 8 days, 8 lights were placed in window and reduced each day by one. (Shammai)

-(Hallel) says one light on first day, one added each day

- The significance was a celebration of freedom.

-A legend has it that God supplied the oil needed to keep the lamps lit.

**10:23** The temple court of Solomon had colonades on all four sides facing the Temple with a roof over it.

\* The Greeks often taught by columns, particularly the Stoics.

**10:24** The Jews at this point surround Jesus as He is walking.

1) The time has been two months but they have not forgot Him.

2) The action was a form of intimidation even as they had surrounded the woman caught in adultery.

\* AT this point Jesus is about three months from the cross.

3) Their question was how long He was going to keep them suspense as to wheather He was the Messiah or not?

4) They desired Him to plainly say that He was the Messiah!

**10:25** Jesus did not answer them directly but indirectly but certainly plainly!

1) I told you already that I am the Messiah but you do not believe. Jn. 5:18; 8:58; 9:37

2) The works reveal I am Messiah. Jn. 5:17-47; 6:29-35, 51-58; 7:37-39; 8:14-19; 7:14-10:21

**10:26** Jesus tells them why they can not beleive, they are not His sheep.

\* Not all the are Israel are true Isreal. Rom. 9-11

**10:27-29** Jesus declare important truths for His sheep.

1) His sheep hear and respond to His voice and they follow Him. vs. 27

2) He gives them etenal life. vs. 28a

3) They shall never parish. vs. 28b

4) Neither shall anyone snatch them out of my hand. vs. 28c

5) His Father gave the sheep to Him. vs. 29a-b

6) His Father is greater than all and no one is able to snatch them out of HIs hand. vs. 29c-d

**a) Barclays commment Page 130\*\*\***

**b)** What a tragedy that the doctrine of predestination and free-will was intended to be a an incredible blessing and because we can not understand it nor reconcile these seeming opposing truths.

**c)** The apostle Paul puts his fingure on it in the epitle to the Romans after god has dealt with predestination of both those of the church and Israel. Jn. 11:33

## 11

d) You dare not stack the Scriptures but you must yield to the whole council of God and believe it despite our full understanding!

e) I am so glad that I am in the Father's hand and Jesus', what a privilege and confidence that gives to me.

**10:30** Once again Jesus is telling them that He in fact is the Messiah.

- 1) They are one in substance.
- 2) They are one in essence.
- 3) They are one in the plan of salvation for man.
- 4) They two in person yet one God, reconcile that.

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

**10:31** This was not the first time. Jn. 1:11; 5:18; 7:30; 8:59

**10:32** The works that Jesus did were contrary to their teachings but not contrary to God. Jn. 5:1-9; 9:1-7

\* For which do you stone Me?

**10:33** Clearly here the Jews declare that they understood Jesus to say He was God, the Messiah of the Jews.

## 12

\* The law commanded this of anyone. Lev. 24:16

**10:34-36** Jesus exposes their ignorance as well as their pride.

1) He quotes the Psalms. Ps. 82:6; Ex. 22:9,28,

\* The reference is to the judges of Israel, who judged in the place of God, for God in the fear of God. vs. 34

2) He points out that if God called men gods by virtue of receiving His word, then the Scriptures can not be violated or contradicting. vs. 35

3) Conclusion, how can you say that I am blaspheming, if I am the One who God sent into the world and say that I am the Son of God? vs. 36

\* The lesson is from the lesser to the greater!

**10:35** The lesson is from the lesser, the judges to the greater, Jesus.

\* The Scriptures are inerrant and infallible!

**10:37-38** The conclusion of the matter.

1) If He was not doing the works of the Father, they did not have to believe Him.

2) If He was even thought they did not believe in Him, He pleads that they believe the works.

3) The reason is that they may know and believe that He and the Father are one, for He desired that they be saved.

\* Come to know and keep knowing literally!

**10:39** Once again in vain they attempt to take Him, for His time was not yet come!

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

**10:40** Jesus returns to the place where He was first baptized and called His first disciples.  
Jn. 1:28-34

**10:41** The response of the people is two-fold.

- 1) They acknowledge that John did no miracles.
- 2) They acknowledged that all that John said about Jesus were true.

**10:42** The desired end of God is that many believe in Him!