



# Jesus, the Shepherd

## Lesson 16 John 10

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### REVIEW

1. In last week's lesson, we studied the sixth sign of the Gospel of John, the healing of the blind man. In this miracle, we saw Jesus as the Light of the world for those in physical darkness as He healed the blind man.
2. In the aftermath of this sign, we saw Jesus as the Light of the world for those in spiritual darkness as He revealed His identity as the Son of God to the blind man, who believed in and worshipped Jesus Christ.
3. In the last verse of chapter 9, Jesus exposed the spiritual blindness of the Pharisees, which initiated the teaching of John 10:1-18.

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### LESSON OBJECTIVES

We will study the fourth and fifth "I Am" statements of John and understand both the theological and practical implications of both identities.

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### JESUS, THE PROMISED SHEPHERD (10:1-21)

#### A. Two important Old Testament passages will bear tremendous light on our study today **Jeremiah 23:1-6; Ezekiel 34:1-16**

1. In both of these passages, there are striking similarities
  - a. The sheep (Israel) have been scattered by the false shepherds - **Jeremiah 23:2; Ezekiel 34:5**
  - b. The evil intentions of the false shepherds were exposed including
    - i. Not bestowing care upon the sheep - **Jeremiah 23:2; Ezekiel 34:3**
    - ii. Using the sheep for personal gain - **Ezekiel 34:9-10**
  - c. Judgment was pronounced on the false shepherds - **Jeremiah 23:2; Ezekiel 34:10**
2. In both of these passages, a Shepherd who would deliver the sheep from these false shepherds is promised
  - a. He is the "*righteous Branch*" of David and "*THE LORD OUR RIGHTEOUSNESS*," both of which are Messianic prophecies - **Jeremiah 23:5, 6**
  - b. He is God Himself - **Ezekiel 34:15**

#### B. Setting

1. Immediately following the salvation experience of the blind man and the ensuing question of the Pharisees in John 9:40
2. "Some have supposed that what follows here was delivered on some other occasion than the one mentioned [in John 9]; but the expression *verily, verily* is one which is not used at the commencement of a discourse, and the discourse itself seems to be a continuation of what was said before."<sup>1</sup>

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<sup>1</sup> Albert Barnes, *Notes on the New Testament*, Luke and John (Grand Rapids: Baker Book House, 2005), 285-286.

## C. The Genuine Shepherd - 10:1-6

**10:1** “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. **2** But he that entereth in by the door is the shepherd of the sheep. **3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. **4** And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. **5** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. **6** This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.”

In this section, Jesus contrasts thieves and robbers (the false shepherds) with the genuine or true Shepherd. This contrast is seen in four ways

### 1. Names used for each

- a. “*Shepherd*” means “akin to the noun meaning ‘protector’; in the parable, he to whose care and control others have committed themselves”<sup>2</sup> - 10:2
- b. “*Thief*” means “embezzler, pilferer; the name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain”<sup>3</sup> - 10:1
- c. “*Robber*” means “plunderer.”<sup>4</sup> This word “relates to those who use violence to accomplish their end. This word is closely related to the verb ‘to plunder’ and would identify the common mugger.”<sup>5</sup>

### 2. Entrance to the sheepfold

#### a. The Shepherd

##### i. Entered by the door - 10:2

- ii. “He was the true Shepherd because He had come to the fold in the way God had revealed in the Old Testament that His Shepherd would come...There was a great deal of objective evidence that could be tested to determine whether Jesus was the true Shepherd...He wanted [those who were considering whether or not He was the Messiah] to see whether He had come to the fold, that is, entered into the nation of Israel to perform the work of the Shepherd for God’s flock in the way that God had revealed he would come.”<sup>6</sup>

##### iii. Allowed by the porter - 10:3

- a) “An old word for doorkeeper. The porter has charge of the sheep in the fold at night and opens the door in the morning for the shepherd.”<sup>7</sup>
- b) Interpretations regarding the identity of the porter
  - 1) No special application, just given to illustrate the point
  - 2) The Holy Spirit opens the hearts of people to allow Christ to enter
  - 3) John the Baptist
    - (i) He opened the door for Christ by preparing the way for Him - 1:6-7; Isaiah 40:1-4
    - (ii) He opened the door for Christ to come to the nation by identifying Him as the Lamb of God - 1:8, 36

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<sup>2</sup> Thayer, 527, ref. 4166.

<sup>3</sup> Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 348, ref. 2812.

<sup>4</sup> *Ibid.*, 377, ref. 3027.

<sup>5</sup> Elmer Towns, *The Gospel of John: Believe and Live* (Chattanooga: AMG Publishers, 2002), 98.

<sup>6</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 294.

<sup>7</sup> A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 174.

(iii) He would not open the door to the nation for anyone else

b. Thieves and robbers

- i. Do not enter by the door - 10:1
- ii. *"Climbeth up some other way"*

3. Recognition of the Voice

a. Shepherd

- i. The sheep hear His voice. Emphasis on the spoken word of the Shepherd. He had come and declared the truth to the nation of Israel, but those who rejected Him did not hear it. - 10:3
- ii. He leads the sheep with His voice - 10:4
- iii. The sheep follow because they know His voice

b. Thieves and robbers

- i. The sheep *"know not the voice of strangers"* which means "belonging to another"<sup>8</sup> 10:5
- ii. The sheep will not follow the voice of strangers
- iii. They will flee from the voice of a stranger

4. Verse 6 tells us the Pharisees didn't understand what Jesus was teaching them, so verses 7-18 contain His explanation of the parable

D. The Good Shepherd - 10:7-18

1. He is the way of salvation - 10:7-9a

10:7 "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9a I am the door: by me if any man enter in, he shall be saved,"

- a. He claimed to be *"the door of the sheep"*, the one through whom entrance into His fold is possible - 10:7
- b. This is the fourth "I Am" saying of John
- c. To find Christ's way of salvation, the sheep had to listen to the voice of the Shepherd, not the false shepherds - 10:8
- d. Others who came before were *"thieves and robbers"*
- e. Those who go through him *"shall be saved"*, which is "the great word for salvation, safe and sound."<sup>9</sup> - 10:9a

2. He is the way to satisfaction - 10:9b-10

10:9b "and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

- a. Those who go through him *"shall go in and out, and find pasture"* which "pictures the joy of the sheep in the pasture provided by the Shepherd,"<sup>10</sup> nourishment and satisfaction
- b. The Shepherd gives His sheep abundant life - 10:10; Psalm 23:1-3

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<sup>8</sup> Thayer, 29, ref. 245.

<sup>9</sup> Robertson, 177.

<sup>10</sup> Ibid.

**3. He is the Sacrifice for sins - 10:11-15**

**10:11** "I am the good shepherd: the good shepherd giveth his life for the sheep. **12** But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. **13** The hireling fleeth, because he is an hireling, and careth not for the sheep. **14** I am the good shepherd, and know my sheep, and am known of mine. **15** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

- a. As the good Shepherd, He gives His life for the sheep - **10:11**
- b. The false shepherds were merely hirelings who run at the first sign of trouble because they don't care for the sheep. There is very similar imagery in Ezekiel 34:5. **10:12-13**
- c. As the Good Shepherd, He knows His sheep and they know Him - **10:14**
- d. His knowledge of the sheep is related directly to His intimate knowledge with God the Father. The Father knows His sheep also. - **10:15**

**4. He is the Savior of all mankind - 10:16**

**10:16** "And 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."

- a. Jesus clearly indicates in this verse that He intends to save others who were not yet of this fold
- b. In doing so, He would bring them into one fold
- c. There would be only one Shepherd
  - i. This flies in the face of those who believe in a plurality of Saviors or ways of salvation, even those who believe salvation for Old Testament people and "pre-grace" contenders
  - ii. This statement is inclusive of Gentiles
    - a) In the immediate context, Jesus is juxtaposing His ministry to the Jews as the True Shepherd with that of the ministry of the Pharisees as false shepherds of the Jews
    - b) Jesus stated here that He will bring others into this fold
    - c) "This is according to prophecy (Isaiah 42:6; 49:6; 56:8) for the Messiah is to be a Light also to the Gentiles. It was typified by the brazen serpent (John 3:14). Christ died for every man. The Pharisees doubtless listened in amazement and even the disciples with slow comprehension."<sup>11</sup>

**5. He is the Source of life - 10:17-18**

**10:17** "Therefore doth my Father love me, because I lay down my life, that I might take it again. **18** No man taketh 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. This commandment have I received of my Father."

- a. Jesus would lay down His life - **10:17**
- b. Jesus would take it again
- c. No one would take His life from Him. They don't have that power. - **10:18**
- d. He has the power to give up His life and to take it again, and this power was from the Father

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<sup>11</sup> Ibid., 181.

## E. The division among the Jews - 10:19-21

**10:19** “There was a division therefore again among the Jews for these sayings. **20** And many of them said, He hath a devil, and is mad; why hear ye him? **21** Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?”

### 1. Some rejected Him - 10:20

- a. Statement, “*He hath a devil, and is mad*” means “Is deranged or a maniac. His words are incoherent and unintelligible.”<sup>12</sup>
- b. Question, “*Why hear ye him?*” Why would you listen to Him?

### 2. Some acknowledged Him - 10:21

- a. Statement, “*These are not the words of him that hath a devil*”
- b. Question, “*Can a devil open the eyes of the blind?*” These are the works of someone from God.

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## JESUS, THE POWERFUL SHEPHERD (10:22-39)

### A. Setting - 10:22-23

**10:22** “And it was at Jerusalem the feast of the dedication, and it was winter. **23** And Jesus walked in the temple in Solomon's porch.”

#### 1. Location

- a. “*Jerusalem*” - 10:22
- b. “*Temple*” - 10:23
- c. “*Solomon's porch*” was on the eastern side of the Temple

#### 2. Time

- a. “*Winter*” - 10:22
- b. December

#### 3. Event. Feast of Dedication<sup>13</sup>

- a. Instituted by Judas Maccabaeus, in the year 164 B.C., three years after Antiochus Epiphanes had desecrated the temple by sacrificing a sow on the altar of burnt-offerings, and a broth being made of this, he sprinkled it all over the temple
- b. Instituted as the temple was purified with great pomp and solemnity
- c. The ceremony of purification continued through eight days as they renewed the temple
- d. Also called the Feast of Renovation, Josephus called it the Feast of Lights, it is now commonly known as Hanukkah

### B. Three demonstrations of power by the Powerful Shepherd

#### 1. Demonstration 1. His ability to eternally secure His sheep - 10:24-31

##### a. The request - 10:24

**10:24** “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.”

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<sup>12</sup> Barnes, 291.

<sup>13</sup> Ibid.

- i. The question, “How long do you keep us in doubt?” Their lingering in doubt is not due to a lack of effort on Christ’s part to reveal the truth to them, rather their refusal to believe Him when He spoke.
  - ii. “If you are the Christ, tell us plainly.” They wanted Him to use the word “*Christ*,” thus condemning Himself before the Jews. Jesus would do that before Caiaphas in Mark 14:61-62.
- b. The response of Christ - 10:25-30
  - i. “I have told you already, the works that I do reveal my identity” - 10:25  
 10:25 “Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me.”
  - ii. “You refuse to believe because you are not of my sheep.” They refused to listen to His voice - 10:26  
 10:26 “But ye believe not, because ye are not of my sheep, as I said unto you.”
  - iii. “*My sheep hear my voice*” - 10:27  
 10:27 “My sheep hear my voice, and I know them, and they follow me:”
  - iv. “*I know them, and they follow me*”
  - v. I give them eternal life and they will never perish - 10:28  
 10:28 “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”
  - vi. “No one can take them away from me”
  - vii. “My Father, who is greater than all, gave them to me, and no one is able to pluck them out of my Father’s hand” - 10:29  
 10:29 “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”
  - viii. “To be in the Father’s hands is to be in my hands because we are the same”  
 10:30 “I and my Father are one.”
  - ix. This was an emphatic answer to their request
- c. The response of the crowd - 10:31  
 10:31 “Then the Jews took up stones again to stone him.”
- 2. Demonstration 2. His ability to expound the Scripture - 10:32-38
  - a. Christ questioned the reason for their desire to stone Him - 10:32  
 10:32 “Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”
    - i. “I have shown you many good works. What wrong have I done in your eyes?”
    - ii. “These works are from my Father. What wrong have I done before Him?”
  - b. The Jews’ answer - 10:33  
 10:33 “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”
    - i. “We’re not stoning you for a good work”
    - ii. “We’re stoning you for blasphemy.” A man making Himself to be God.

c. Jesus points them to His word - 10:34-36

**10:34** “Jesus answered them, Is it not written in your law, I said, Ye are gods? **35** If he called them gods, unto whom the word of God came, and the scripture cannot be broken; **36** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

- i. Jesus points their attention to Psalm 82:6 - 10:34
- ii. In this Psalm “God inspired the psalmist to call Israel’s leaders ‘gods.’ This phrase, ‘you are gods’ recognized the leaders’ authority to require obedience and execute justice.”<sup>14</sup>
- iii. “This was said of magistrates on account of the dignity and honor of their office, and it shows that the word translated ‘god’ I that place might be applied to man.”<sup>15</sup>
- iv. “Moses was as ‘God’ to Aaron (Exodus 4:16) and also as ‘God’ to Pharaoh (Exodus 7:1) because he brought God’s message.”<sup>16</sup>
- v. Jesus’ logically and biblically perfect argument:
  - a) Premise 1. He called them gods, unto whom the word of God came (true) 10:35
  - b) Premise 2. The word of God is perfect, unbreakable, and true forever (true)
  - c) Conclusion. If that’s true, why would it be blasphemy for Jesus, whose works prove that He is the Son of God and was sent into the world by God, to claim to be God?
- vi. Jesus points them to His works - 10:37-38

**10:37** “If I do not the works of my Father, believe me not. **38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.”

- a) Jesus told them He was not asking them to believe without proof - 10:37
- b) Jesus told them to believe His works if they would not believe His words 10:38
- c) If they would have believed His works, they would have seen His unique relationship with God

3. Demonstration 3. His ability to overcome the crowd - 10:39

**10:39** “Therefore they sought again to take him: but he escaped out of their hand,”

- a. They sought to take Him
- b. They couldn’t take Him

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## JESUS, THE PREEMINENT SHEPHERD (10:40-42)

**10:40** “And went away again beyond Jordan into the place where John at first baptized; and there he abode. **41** And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. **42** And many believed on him there.”

**A.** Jesus went to “Bethabara beyond Jordan”, the place where John was first baptizing - 1:28

**B.** The evidence for Christ’s divinity was obvious to many - 10:41

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<sup>14</sup> Towns, 102.

<sup>15</sup> Barnes, 294.

<sup>16</sup> Pentecost, 323.

**C.** The words of John pointed toward the truth of Christ

**D.** They believed on Him - **10:42**

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### **LIFE LESSONS**

- 1.** Jesus is the door, the only way by which access to God is found.
- 2.** Find salvation in the genuine, Good Shepherd.
- 3.** Stop searching and find complete satisfaction in the Good Shepherd.
- 4.** Rejoice in the powerful Shepherd who has the power to save you and keep you secure.