

# **The Gospel of John (Part II)**

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- I. Welcome
- II. Introduction – pass roster around
- III. Open in Prayer
- IV. Cultural Moment- Kathy Griffin article
- V. Lesson

## **John 10:1-21**

### **I. 10:1-6 ~ An Allegory, Parable, or OT fulfillment?**

#### **\*\*Look at Ezekiel 34**

◇ Ezekiel is a prophet who preaches to the Israelites in Babylonian exile. Ch 34 picks up in a change of tone and theme of his book which brings future promise and renewal of the covenant and a Messianic hope.

#### **A. Key textual connections:**

(1) 34:2 – Feeding off of the sheep; They are selfish shepherds.

◇ **Ezekiel 13:10**<sup>10</sup> Precisely because they have misled my people, saying, 'Peace,' when there is no **peace**, and because, when the people build a wall, these prophets smear it with whitewash,

(2) 34:3 – “you do not feed the sheep”; doesn't this sound like Jesus' words to Peter in John 21:15-19.

(3) 34:6 – Whose sheep are they? God says they are “My” sheep and that they have been scattered with none to search or seek for them.

(4) 34:10 – God himself will rescue the sheep.

(5) 34:11 - God will search for the sheep.

(6) 34:15 – God himself will be the shepherd of his sheep. “I am the Good Shepherd.”

(7) 34:23 – One shepherd, my servant David. Here is a Messianic promise. This allusion to David, of course, alludes to Christ, the “Son of David”, he is the Prince of Peace (Isa 9:6).

(8) 34:25 – A covenant of Peace – Isa 9, Jer 31:31, Ez 36:26-27; and 37:15-28!!!

**B. How should the context of Ezekiel's teaching in Ch 34 affect our understanding of Jesus' teaching on the Good Shepherd?**

Does it relate? Should it? Does John 10 stand alone disconnected from the

passage or is it necessary for fully understanding the thrust and power of what Jesus is claiming? Remember to keep in mind that John's purpose in writing his Gospel is so that they may know Jesus is the Christ, the Son of God.

**1. How does "The Good Shepherd" discourse relate to the healing of the blind man in Chapter 9?** Is Jesus just simply picking up a new theme, preaching a different sermon? Or, is there a connection between the symbolism of Ch 10 and the story of Ch 9? This section must be read with Ezekiel 34 in the backdrop.

**2. 10:1** - Who are the 'thieves and robbers'? Pharisees. What are they stealing? How does the imagery relate to Ezek 34?

**3. 10:1** - Why does entering through the door reveal who the true shepherd of the sheep is? The gatekeeper recognizes the Shepherd and opens the gate.

**4. 10:3** - What is significant about the 'gatekeeper'?

\*\*Ezekiel/Watchman; Also, maybe use the illustration of the "Porter" from Pilgrim's Progress.

The watchman is responsible for the sheep; he is responsible for warning the sheep.

a. **Ezekiel 3:17** <sup>17</sup> "Son of man, I have made you a **watchman** for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.

**5. 10:3** - What is implied about the sheep and the Shepherd by showing that they recognize his voice?

**6. 10:3-4** - What is unique about calling them by name? Individuality as opposed to the dispassionateness of the "thieves and robbers". (see John 20:16)

◇ **John 10:27-28** <sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

**7. 10:5** - Only true sheep will follow the Good Shepherd. Sometimes following the Shepherd leads us to the slaughter.

◇ **Romans 8:36** <sup>36</sup> As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be **slaughtered.**"

**8. 10:6** - In v 6, they do not understand Jesus' teaching. First, they do not believe his claims and miracles in Ch 9 and now they cannot understand his parable, 'figure of speech'. Here, John takes us back to the scene in 9:35-41 where the Pharisees deny their own blindness. The light of the world either gives sight or blinds those who say they can see.

◇ **John 16:25** <sup>25</sup> "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.

◇ Psalm 95

## II. 10:7-18 ~ Further Explanation

**1. 10:7** - So Jesus *again* said to them . . . Here is how we can deduce that John wants us to read the next discourse in light of vv 1-6. So, by doing this, we can better understand the meaning of Jesus' teaching as he retells vv 1-5 in a slightly different way. "In other words . . ." However, Jesus further explicates his previous teaching with more force and bite, thus revealing more clearly himself as the Messiah, the Son of God, and he himself as God.

**2. "I am" statements** – There are 4 of these in this section: vv 7, 9, 11, and 14.

a. I am the door – 2x's in vv 7 & 9. (Jn 14:6).

b. I am the Good Shepherd – 2x's in vv 11-14.

**3. 10:10** - In v 10, who is the thief? Often we cite this verse using "thief" to refer to Satan, but is this who Jesus has in mind? Keep in mind Ezek 34!!

**4. 10:10** - In v 10, what should we make of abundant life in Christ? What does this mean?

**5. 10:11** - In vv 11ff, Jesus contrasts himself with the thief and hired hand who care not, nor cares enough, for his beloved sheep. Jesus is the "Good" Shepherd. *Kalos* in the Greek is also used for "right" or "proper", or even, what is "fitting". And though I believe "good" is the best translation here, I do not think that we ought to completely rule out that Jesus is possible using this adjective in order to qualify himself as the "genuine or true" shepherd in the same sense that he is the "true light", the "true bread of heaven", or the "true vine". He is the greater of a lesser figure.

**6.** So what are some things that the "Good Shepherd" does for his flock?

**7. 10:11** – here we have one of the first explicit foreshadowings of the cross event. *Hyper or huper* – prep. better rendered "on behalf of".

**8. 10:15** - The Father and the Son – How does their relationship affect the understanding of the Shepherd's relationship with his sheep? The ground of understanding the dynamic of the shepherd/sheep relationship is in understanding the relationship between the Father/Son.

(A) They know me and I know them. Mutual knowledge and it is reciprocated. This knowledge is implied in vv 3-5.

(B) *kathos* – “just as” – the Father knows the Son and the Son knows the Father. Thus we see that the Trinity is the only explanation for personal communion between the saints. Our need for intimacy and communication and fellowship flows purely from being made in the Image of God and therefore reflecting the nature of the Godhead.

**9. 10:16** - Who are the other sheep and who are the original ones? Here we see the Gentile mission. The Jews are the original sheep, but not all have listened to his voice. He will seek out his scattered sheep from all nations and then there will be one flock and one shepherd (heavy Ezek 34 fulfillment). This is the new covenant. Here again we see the sacrificial death of Christ predicted.

◇ **Lk 19:10** – “For the Son of Man came to seek and to save the lost.”

(a) *hina* – purpose or result? Is the resurrection viewed as the purpose of the dying or is it the result of dying?

**10. 10:17-18** - Jesus desires to make clear that he is fully aware of his imminent sacrifice. Constantly we see the Jews and others conspiring to kill Jesus, however, he only goes to the cross when finally his “hour” has come. The oneness between he and the Father comes out in this verse as well as when we see that Jesus claim’s authority over life and death, and giving his life of his own accord, but yet this is what he has received from the Father.

### **III. 10:19-21 ~ Reaction of the Crowd**

**1. “Jews”** – Jesus is again pronounced as one who is demon-possessed and insane.

(a) **John 7:20** <sup>20</sup> The crowd answered, "You have a **demon!** Who is seeking to kill you?"

(b) **John 8:48-49** <sup>48</sup> The Jews answered him, "Are we not right in saying that you are a Samaritan and have a **demon?**" <sup>49</sup> Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.

**2. “Others”** – They rebut the previous reaction by appealing to the nature of Jesus’ miracle in Ch 9. Remember that healing a man born blind had apparently never been performed. It seems that in the mind of the “others”, in no way can Jesus have demon, despite his teaching, since he is capable of healing the blind man. Thus, we see hear a positive usage of the miracles and signs in John’s Gospel which ultimately disclose Christ as the Messiah and promote faith in him.

**3. What does “these words” represent?**

(A) All of which has been previously said.

(B) Jesus as the Good Shepherd

(C) Jesus' relationship with the Father and his own authority.

#### **IV. Parallels between 10:1-5 & 10:7-18 ~ Show Expansion of Meaning**

1. At the beginning of each section, Jesus opens with “Truly, Truly . . .” (vv 1 & 7).

2. **“The Door/Gate”** – vv 1 & 7-9; Jesus mentions the door in v 1 but further expands its meaning by stating “I am the door”. Therefore, anyone who attempts to enter the sheepfold by any other means are thieves and robbers because Christ is the only door, the only entryway.

3. **“The Thief and the robber”** – vv 1 & 8-10; in both cases the terminology of stealing and disdain for the welfare of the sheep characterizes the identity of these intruders and imposters.

4. **“Sheep hear his voice”** – vv 3 & 8, 16

5. **Where the Shepherd leads the Sheep** – v 3 = leads them out; v 9 = leads them in and out.

#### **VI. Application**

A. **Class Motto** – “Show us Jesus”; John's Purpose – “Who is the Christ?”; How do you think of Jesus as the Good Shepherd?

B. **Are you saved?** Do you know the Messiah, the Savior of all men? He is the only way to the Father, salvation, and eternal life.

C. **How well do you know the Christ?** Do you recognize his voice? Do you react like Mary when he calls your name with exclamation? Is there an overwhelming sense of peace and unspeakable joy in knowing that Jesus is the guardian and shepherd over your soul? He is tenderly taking care of you. He has given his life to protect and preserve you.

D. **Is your response similar to the blind man's** reaction to coming to a knowledge of Jesus as the Messiah and feeling his saving and healing power at work in your life?

#### **VII. Close in Prayer**