

The Good Shepherd

John 10:1-42

- I. THE PARABLE OF THE SHEPHERD (John 10:1-6)
 - A. His Entrance into the Sheepfold (John 10:1-2)
 1. The pretenders (John 10:1; Jeremiah 14:15; Jeremiah 23:21, 32; Ezekiel 13:2-6; Matthew 7:15; 2 Peter 2:1)
 - a. Their entrance into the sheepfold
 - (1) Not by the door
 - (2) Climb in some other way
 - b. Their identity (Ezekiel 34:2-5; Zechariah 11:16-17; Romans 16:17-18; 2 Corinthians 11:13-15; Titus 1:11; 2 Peter 2:3, 18-19)
 - (1) A thief
 - (2) A robber
 2. The true (John 10:2)
 - a. He enters by the door.
 - b. He is the shepherd of the sheep.
 - c. First mention of shepherd in the Bible (Genesis 46:34) – an abomination to the Egyptians
 - d. God as the Shepherd of Israel (Psalm 80:1; Psalm 23:1; Ecclesiastes 12:11; Isaiah 40:11; Jeremiah 31:10)
 - e. Jesus Christ as our Shepherd
 - (1) In prophecy (Genesis 49:24; Zechariah 13:7); the reference to David in Ezekiel 34:23-24 may also partly apply to Christ.
 - (2) As the Good Shepherd (John 10:11, 14)
 - (3) As the Great Shepherd (Hebrews 13:20)
 - (4) As the Shepherd of your Souls (1 Peter 2:25)
 - (5) As the Chief Shepherd (1 Peter 5:4)
 - B. The Voice of the Shepherd (John 10:3-5)
 1. His voice is recognized (John 10:3).
 - a. By the porter – perhaps a reference to the Holy Ghost
 - b. By the sheep
 - (1) They hear His voice.
 - (2) He calls them by name (Exodus 31:2; Exodus 33:12, 17; Esther 2:14; Psalm 147:4; Isaiah 40:26; Isaiah 43:1, 7; Isaiah 45:3-4; Isaiah 63:19; 3 John 1:14).
 - (3) He leads them out (Psalm 78:52-53).
 2. His voice is followed (John 10:4).
 - a. He goes before them.

- b. The sheep follow Him.
 - 3. His voice is distinct (John 10:5).
 - a. They follow not the voice of strangers.
 - b. They flee from the voice of strangers.
 - C. The Confusion of the Disciples (John 10:6)
 - 1. They heard the parable.
 - 2. They did not understand the parable.
- II. THE IDENTITY OF THE DOOR (John 10:7-10)
- A. Heard by the Sheep (John 10:7-8)
 - 1. Christ as the door of the sheep (John 10:7; John 14:6; Ephesians 2:18; Hebrews 10:19-20)
 - 2. Those who are imposters (John 10:8)
 - a. Who came before Christ
 - b. Identified as thieves and robbers
 - c. Not heard by the sheep
 - B. Bringing Life to the Sheep (John 10:9-10)
 - 1. The door of salvation (John 10:9)
 - a. The identity of the door – *“I am the door”*
 - b. The offer of the door – *“by me if any man”*
 - c. The entrance through the door – *“enter in”*
 - d. The assurance of the door – *“he shall be saved”*
 - e. The privilege of the door – *“and shall go in and out”*
 - (1) Our safety – *“in”*
 - (2) Our service – *“out”*
 - f. The blessings of the door – *“and find pasture”*
 - 2. The purpose of the thief (John 10:10)
 - a. To steal
 - b. To kill
 - c. To destroy
 - 3. The purpose of the door (John 10:10)
 - a. That they might have life
 - b. That they might have life more abundantly
 - c. Note: the life that Christ gives
 - (1) Spiritual life (John 3:3-8; Titus 3:5)
 - (2) Abundant life (1 Corinthians 15:58; 2 Corinthians 2:14; 2 Corinthians 9:8; Galatians 2:20; Colossians 2:9-10)
 - (3) Resurrected life (1 Corinthians 15:19-22, 51-57)
 - (4) Remembered life (Malachi 3:16; 2 Timothy 4:6-8)
 - (5) Eternal life (John 10:27-30)

III. THE IDENTITY OF THE SHEPHERD (John 10:11-18)

A. Will Give His Life for the Sheep (John 10:11-13)

1. The Good Shepherd (John 10:11)
 - a. Identified as Jesus Christ
 - b. Known by His willingness to die for the sheep
2. The hireling (John 10:12-13; Isaiah 56:10-12)
 - a. The sheep are not his own (John 10:12).
 - b. He flees at the sight of the wolf (John 10:12).
 - (1) To be caught
 - (2) To be scattered
 - c. He cares not for the sheep (John 10:13).

B. Knows and is Known by the Sheep (John 10:14-15)

1. His relationship with the sheep (John 10:14)
 - a. He knows His sheep.
 - b. He is known of the sheep.
2. His relationship with the Father (John 10:15)
 - a. The Father knows Him.
 - b. He knows the Father.
3. His sacrifice for the sheep (John 10:15) – *“I lay down my life for the sheep.”*

C. Will Gather All the Sheep (John 10:16)

1. The other sheep (Isaiah 56:3-8)
 - a. Not of this fold (Psalm 86:9; Isaiah 11:10; Isaiah 49:6; Zechariah 2:11)
 - b. To be brought also
 - c. They shall hear the Shepherd’s voice.
2. In one fold (Ephesians 2:11-22)
3. Under one shepherd

D. Will Lay Down His Life for the Sheep (John 10:17-18)

1. Cause of His Father’s love (John 10:17)
2. His supreme love (John 10:18)
 - a. No man can take His life from Him.
 - b. He lays down His life of His own will.
3. His absolute power (John 10:18)
 - a. Power to lay His life down: crucifixion
 - b. Power to take His life again: resurrection
4. His complete obedience (John 10:18; John 4:34)

IV. THE IDENTITY OF JESUS (John 10:19-30)

A. Accused of Having a Devil (John 10:19-21)

1. Another division among the Jews (John 10:19)
2. Another accusation of having a devil (John 10:20-21; John 7:20; John 8:48, 52)

B. Refused to Please His Accusers (John 10:22-25)

1. The feast of the dedication (John 10:22)
 - a. In Jerusalem
 - b. In the winter
2. In the temple in Solomon's porch (John 10:23; Acts 3:11; Acts 5:12)
3. Approached by the Jews (John 10:24)
 - a. Remove all doubt.
 - b. Tell us plainly if you are the Christ.
4. Reproved by Jesus (John 10:25)
 - a. I told you.
 - b. You believed not.
 - c. My works bear witness of me.

C. The Feast of the Dedication in Application (John 10:22) - Though Hanukkah is a Jewish feast, the New Testament teaches that Jesus honored this feast with His attendance.

1. History
 - a. In 165BC, Judah Maccabee led a force of Jewish fighters who took the city of Jerusalem from under the control of the Syrian ruler Antiochus Epiphanes. Antiochus had tried to force the Jews to leave their customs and cease to obey the Mosaic Law in order to conform to the Greek society of the day. Many of those Jews who opposed him were killed. In order to destroy the Jewish religious practice, Antiochus desecrated the temple in Jerusalem by sacrificing pigs on its altar. He then made it into a house of worship to the Greek god Zeus.
 - b. After Antiochus desecrated the temple, a priest named Mattathias and his five sons rose up in rebellion against him. Their family name was Hasmonean but they came to be known as the Maccabees, a name that means Hammer. They certainly were used as the Hammer of God against Antiochus. Though poorly armed and greatly outnumbered, they won battle after battle against the superior Syrian forces. Though Mattathias did not live to see it, shortly after his death his son Judah entered the city as a victor.
 - c. Judah spent several months cleansing the temple and its environs. He then proclaimed the 25th of Kislev as the beginning of a holy feast given to the rededication of the temple for the priestly service. This

date marked the third anniversary from the time the temple was originally desecrated by Antiochus. Though the calendars do not match perfectly, the eight day feast of Hanukkah generally corresponds to the Christmas season.

2. Celebration
 - a. Hanukkah is celebrated each year by the eating of special foods like the potato pancakes called *latkes* and other fried foods. (They are fried in oil because of the miracle of the oil told below.) Children play a game with a holiday top called a *dreidel*. Also, the people give gifts to one another. This last part of the celebration used to be a minor part. However, many Jewish parents now feel that they must compete with Christmas so they often give their children gifts for each of the eight days of the feast.
 - b. But probably the most characteristic tradition of the feast is the lighting of the Hanukkah candles. This is why Hanukkah is also called the Festival of Lights. Tradition teaches that when the priests went in to light the menorah (or candlestick), they only found one unopened and uncontaminated cruse of oil that could be used for the lighting of the lamps. And, it only had enough oil for one day. But, when they filled the lamps and lit them, the oil miraculously lasted for eight days. The lighting of the eight Hanukkah candles commemorates this miracle.
3. Application
 - a. First: Hanukkah means “dedication.” Its initial purpose was to rededicate the temple that had sat filthy and had been used for the worship of false gods. This feast celebrated the fact that once again the house of God was cleansed and sanctified for His use alone. In like manner, we who have trusted in Jesus Christ as Saviour should cleanse our lives and set them apart for God’s use. We should dedicate ourselves to God and live only for Him. (*Romans 12:1-2*)
 - b. Second: The two great Jewish teachers, Shammai and Hillel, argued over how the candles should be lit. Shammai taught that all the candles should be lit the first night of the feast and that one should be snuffed out each succeeding evening. Hillel, whose view won out, said that one candle should be lit each night until all of the candles were lit at the end of the eight days. His argument was that we should be increasing in holiness and not decreasing. We should still be increasing and not decreasing; we should grow in the grace of the knowledge of Jesus Christ. (*2 Peter 3:18*)
 - c. Third: According to Jewish tradition, the candles are placed in the Hanukkah candlestick (when facing it) from right to left. However, the candles are lit from left to right. This way, the candles that are set in place last are lit first and the candles that are set in place first are lit last. This reminds us of the saying of Jesus that “the last shall be first, and the first last.” He is teaching that those who seem to be the most important may not have an equal place in heaven. And, those who

seem to be lowly here may have a much higher position in the world to come. (*Mark 9:35; Luke 13:30*)

- d. Fourth: In a similar teaching, both men and women are to have part in the lighting of the candles. This is not true in many of the Jewish ceremonies. Usually, men do most of that which is visible. However, Hanukkah teaches that both men and women had an equal part in the deliverance of the Jewish people in the time of the Maccabees. Many stories of the heroism of women are told. Also, under the teaching of the New Testament, women often take a back seat in the public ministry. However, the apostle Paul makes it clear that all, including male and female, are one in Christ Jesus. Different roles do not indicate different standings with God. (*Galatians 3:28*)
- e. Fifth: Each family is to place its Hanukkah candlestick so that it is visible to the outside—whether in a window or in a special place near a door. So, Jesus tells us not to light our candle and put it under a bushel. We should put it on a candlestick and let it shine as a testimony to all men. Also, each candle is to be lit right after sundown. As this world gets darker and darker, so we should be lights in the world. (*Matthew 5:14-16*)
- f. Sixth: The Hanukkah menorah is purposely designed to be different from the temple menorah. The temple menorah has seven lamps. The Hanukkah candlestick has eight (plus the ninth, which will be explained in the next paragraph). Also, it is actually called the *hanukkia* in order to distinguish it from the holy menorah. It is like the temple menorah but it is not to be confused with it. So, we are to be like Christ. He is our example in every aspect of the Christian life. We are to be recreated in His image. However, we should never get the idea that we are identical to Him. We will always come far short of His glory. He will always be “the first” and “the last.”
- g. Seventh: Finally, the Hanukkah menorah has a ninth candle called the *shamash* which means “servant.” None of the eight candles are ever to be used to light any of the other eight candles. All of them are to be lit from the ninth, or servant, candle. God the Father calls Jesus Christ “my servant, whom I have chosen.” (*Matthew 12:18*) Jesus came not to be ministered unto but to minister. We cannot find our light in the light of another believer. Each of us must have our candle lit by the light of all mankind, by Jesus Christ Himself. (*John 1:9*) He is truly the Servant and the sole source of our light. Do you know the Light of the world? Are you lit by His flame? Are you showing your candle to the outside world for all to see? There is so much for us to learn from this feast attended by Christ—the Feast of Dedication.

D. Identified Himself with the Father (John 10:26-30)

1. The proof of the sheep (John 10:26-27)
 - a. Those who do not hear the Shepherd are not His sheep.

- b. Those who hear the Shepherd and follow Him are the sheep.
2. The possession of the sheep (John 10:28)
 - a. They are given eternal life.
 - b. They shall never perish.
3. The preservation of the sheep (John 10:28-30)
 - a. Kept by the Son (John 10:28)
 - b. Kept by the Father (John 10:29)
 - c. The Oneness of the Father and Son (John 10:30; 1 John 5:7)

V. AN ATTEMPT TO KILL JESUS (John 10:31-42)

A. Attacked for Making Himself God (John 10:31-33)

1. They took up stones to stone Him (John 10:31).
2. Jesus questioned their motives (John 10:32).
3. They accused Jesus of blasphemy (John 10:33) – “because that thou, being a man, makest thyself God.”

B. Gave Answer to His Accusers (John 10:34-36)

1. Jesus quoted scripture (John 10:34; Psalm 82:6).
2. Jesus answered the charge of blasphemy John 10:35-36).
 - a. They were called gods (John 10:35).
 - (1) The promise of Satan (Genesis 3:5)
 - (2) The rulers of the people are connected with gods (Exodus 22:28).
 - (3) The judges of the people are called gods (Psalm 82:1-7).
 - (4) There are many that are called gods (1Corinthians 8:4-6).
 - (5) The title, god, carries the idea of one who is exalted and powerful. Only God has all power and is fully exalted. In this sense, He alone is God (Psalm 86:8-10; Isaiah 44:6; Isaiah 45:22). We are to have no other gods before Him (Exodus 20:3).
 - b. The scripture cannot be broken (John 10:35).
 - (1) Not to be altered in any way (Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18-19)
 - (2) No jot or tittle will pass away (Matthew 5:18).
 - (3) All things must be fulfilled (Luke 24:44).
 - (4) The word of God is not bound (2 Timothy 2:9).
 - (5) Jesus is arguing that the authority of scripture must be accepted.
 - c. The presentation of the Son (John 10:36)
 - (1) Sanctified by the Father
 - (a) To sanctify is to set apart as holy for a special purpose.
 - (b) Christ will sanctify Himself so that those who believe in Him may be sanctified (John 17:19).
 - (c) Hebrews 10:29 (though controversial) is probably referring to Jesus Christ as the Son of God when it speaks of “the blood of the covenant, wherewith he was sanctified.” If this is the case,

then Jesus was sanctified, or set apart as holy, by His shed blood. He was sanctified in this manner so that He might sanctify others (John 17:19; Hebrews 2:11; Hebrews 10:10).

- (d) This would go further to explain why Jesus did not allow Mary to touch Him until He had ascended to the Father (John 20:16-17). Jesus still had to make the heavenly offering of His own blood (Hebrews 9:11-12, 24-26).
 - (2) Sent into the world – the teaching that Jesus Christ is the One sent from the Father into the world is a major theme of the book of John.
 - d. The refutation of the charge of blasphemy (John 10:36)
 - (1) Jesus claimed to be the Son of God.
 - (2) In the light of the preceding argument, this could not be called blasphemy.
 - e. The purpose of the argument
 - (1) Jesus was not denying that He was God.
 - (2) He was only answering their charge of blasphemy in arguments that they could understand.
- C. Escaped the Hands of His Accusers (John 10:37-39)
- 1. The importance of His works (John 10:37-38)
 - a. Reject Him if His works are false (John 10:37).
 - b. Accept Him if His works are true (John 10:38).
 - 2. What His works should lead them to believe (John 10:38)
 - a. That the Father is in Him
 - b. That He is in the Father
 - 3. Their continued rejection of His works (John 10:39)
 - a. They sought to take Him.
 - b. He escaped from their hands.
- D. Departed beyond the Jordan (John 10:40-42)
- 1. His return to beginnings (John 10:40)
 - a. Where John at first baptized
 - b. Where Jesus abode
 - 2. His ministry in the wilderness (John 10:41-42)
 - a. Many resorted to Him there (John 10:41).
 - b. Many accepted John's testimony of Jesus (John 10:41).
 - c. Many believed on Him there (John 10:42).