

Sermon Notes & References

The Good Shepherd (Part 3)

John 10:19-42

August 21, 2016

A. Review of Part 2

1. Jesus the Good Shepherd 10:19-21
 - a. At the Feast of Tabernacles (“Booths”)
 - b. Theme ^{A.}
 - c. Jewish Rulers Divided

2. The Feast of Dedication 10:22-23
 - a. Time & Place
 - b. Event – Hanukkah or The Feast of Lights

3. “Declare Yourself!” 10:24-30
 - a. The Rulers’ Question ^{B.}
 - b. Jesus’ Reply
 - c. Failing to Understand
 - d. The Sheep & the Shepherd ^{C.}

- B. “You Blaspheme” 10:31-39
 1. The Attempted Stoning ^{D.}
 2. Jesus’ Rebuttal ^{E.}
 3. Let His Works Speak ^{F.}

- C. Jesus Goes to Perea (Northern Transjordan). 10:40-42

- D. Conclusion

^A John 17:3
^B Luke 23:2
^C Ezekiel 34; Ephesians 2:1-10

^D John 8:59; Hebrews 12:3; Leviticus 2:11ff
^E Psalm 82
^F John 14:11

A. Review of Part 2 (for those absent last week, and to refresh my own memory!)

1. Jesus the Good Shepherd 10:19-21

a. The Feast of Tabernacles (Booths)

- (A) The first 21 verses of this chapter took place in Jerusalem in the fall at the end of summer harvest: dates, figs, then olives (October)
- (B) one of three annual feasts at Jerusalem, the people dwelling in temporary shelters to remind them of their time in the wilderness

b. Theme of the Passage

- (A) echoing back to Ezekiel 34, Jesus described God's Good Shepherd
- (B) those words should have stung the consciences of the Jewish rulers who were acting as God's shepherds of Israel, but falsely
- (C) Jesus is the true Good Shepherd, proven by the fact that He gives life to His sheep, even eternal life – because His sheep know him:
- (D) "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3)

c. The Jewish Rulers Were Divided

- (A) 20... many of them were saying, "He has a demon and is insane. Why do you listen to Him?" 21 Others were saying, "These are not the sayings of one demon-possessed. ..."
- (B) these had glimpsed in Jesus' words when He described the Good Shepherd, One who
 - (1) unlike strangers, knows his sheep
 - (2) unlike thieves & robbers, owns his sheep
 - (3) unlike hirelings, loves his sheep

2. The Feast of Dedication 10:22-23

a. Its Time and Place

- (A) Jesus is walking in Solomon's colonnade in the Temple
- (B) where there was shelter for it was winter, a season of wet weather

b. The Event

- (A) this is Hanukkah or the Feast of Lights, which Jews still celebrate as the cleansing of the temple polluted by a Greek ruler, a temple now long destroyed and its purpose now simply historic

- (B) for in the NT we find sacrifice ended with Christ's sacrifice and God's temple is now His redeemed people, 2 Corinthians 6:16

3. Rulers Demand Jesus Declare Himself 10:24-30

a. Rulers' Question (24)

- (A) the rulers came to Jesus as He was in the colonnade, encircled Him in an intimidating fashion and demanded "Are you Messiah?"
- (B) to the mind of the Jews (particularly, the Jewish religious leaders, hostile to Jesus) being the Christ meant the political (even more than the spiritual) king of Israel, a military leader in rebellion against the Roman government. ^{-{2}}.
- (C) later they would voice this in their accusation to Pilate, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King." (Luke 23:2)

b. Jesus' reply (25)

- (A) "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me.
- (B) Jesus had already refused to allow Himself to be made an earthly king after the feeding of the five thousand
- (C) Christ's true mission was spiritual
- (D) His works showed this for He accompanied healing with forgiveness

c. Why the Rulers Failed to Understand (26)

- (A) "But you do not believe, because you are not of My sheep."
 - (1) here we have in one verse two great parallel Scriptural truths
 - (2) man's responsibility: they had failed to believe in Christ
 - (3) God's election: they were non-sheep, outside the chosen flock
 - (4) inexplicable, but to be accepted by faith
- (B) these so-called religious rulers are spiritually deaf & blind
- (C) they viewed everything on the human level – a human Messiah who would bring material blessings, benefits & kingdom

d. The Sheep & Their Shepherd (27-30)

- (A) we shall return later to these words in considering eternal life, but we must read them now to understand the next section
- (B) "27 My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 I and the Father

are one.”

(C) It is these final words, “I and the Father are one”, that bring such anger that the ...

B. Rulers Charge Him with Blasphemy 10:31-39

1. The Attempted Stoning (30-33)

a. John 10:30-31 – 30 I and the Father are one.31 The Jews took up stones again to stone Him.”

b. again to stone Him – as they had when he said “Before Abraham was born, I AM” (John 8:59) – this again is Jesus claiming His Deity

(A) the rulers did not misunderstand Jesus’ words

(B) they are very clear – John’s gospel makes them clear

(C) Jesus speaks of two distinct Persons: Himself, the Son, the One who bears all the express image of the Father (Hebrews 1:3)

(D) yet they are One – not one person (the word is not masculine as denoting a person, but neuter, denoting essence, being or nature

(E) God’s plurality in unity is shown in the verb used “We are”

c. John 10:32-33 – 32 Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” 33 The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.”

d. behold the mildness of Jesus’ question as they are about to do this

(A) there is a deliberateness in their actions, that they have carried these stones into the temple area to do this deed

(B) Jesus calls their attention to the works He has done

(1) is it for these works that they would now stone him?

(2) they are works done at the Father’s direction

(3) they are good works, beautiful works for

(a) they have been done in obedience of the Son to the Father

(b) they have been acts of kindness & blessing to men

(c) they bear witness to His Divine mission

(4) and His words are in perfect harmony with His works

(C) but they have long ago made up their minds to kill Him

(1) they are correct that blasphemy should be punished by stoning; the precedent in Leviticus 2:11ff , the sentence upon the son of Israelitish woman and an Egyptian who cursed God

- (2) they are correct that Jesus' is claiming to be God
- (3) but they are wrong in concluding in this case that is blasphemy

2. Jesus' Rebuttal in Defence

- a. John 10:34-36 – 34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'? 35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 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'?"
- b. Let us turn to Psalm 82 from which Jesus is quoting
 - (A) note that the term Law in this case means the entire OT
 - (B) the first five verses have to do with God's judgement upon the unjust judges of Asaph's day – let us read them
 - (1) Note: could equally apply to Jewish religious leaders
 - (2) Note: 'elohim – can mean judge, ruler or the one true God
 - (C) then in verse 6 God speaks: "I said, "You are gods, And all of you are sons of the Most High."
 - (D) this can be said without blasphemy in reference to these faulty, human judges, who in the next verse are condemned, "Nevertheless you will die like men, And fall like any one of the princes."
 - (E) note the implication in reference to inspiration: even this minor reference to human judges as "gods" is foundational to the spiritual truth of God's revelation
- c. then how much more can it be said of Jesus,
 - (A) the One sanctified, set apart from before birth, as was Jeremiah
 - (B) the One sent by God into the world as His representative
 - (C) and be without blasphemy?

3. Judge Jesus' Words by His works

- a. John 10:37-39 – 37 "If I do not do the works of My Father, do not believe Me; 38 but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father." 39 Therefore they were seeking again to seize Him, and He eluded their grasp.
- b. Jesus returns to the subject of His works
 - (A) John specifically records seven signs in his gospel for us
 - (B) they are to be used as evidence for the truth of His words
 - (C) signs were specifically used for that in early church history

- (D) Jesus would later give the same instruction to His disciples 14:11
- c. His works are the proofs of the unity of Father and Son
 - (A) they were done at the Father's command
 - (B) they were designed to help pierce the blindness caused by sin
 - (C) Hendriksen: **Tender and earnest is the appeal of Jesus, urging men to place their confidence in him. Was this invitation fruitless? In view of the fact that most of the listeners were enemies of the truth, an affirmative answer might seem to be correct. But it must be borne in mind that even among the (present) enemies God in all probability has his elect who will ultimately turn to him.** ^{-{3}}.
- d. and in this gospel of John and in Acts we find there were some of that number who did come to faith and salvation
- e. no matter how forbidding the soil, the good seed of faithful witness will bear its fruit in its time

C. Jesus Goes to Perea 10:40-42

1. The People See & Hear Jesus

- a. People recognise that He fulfills John's message
- b. John 10:40-42 – **40 And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. 41 And many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." 42 And many believed in Him there.**
- c. this was on other side of Jordan – away from Judea's religious rulers – back to the place where John first baptized, about 50 miles away from the Bethany that was close by Jerusalem
- d. more open audience – for them signs were an opening, not an end
- e. they came to hear, and

2. They Believed

- a. they came to see this man – probably from many motives: curiosity, what John had said years before, or, because others were doing so
- b. and they found in Jesus, one greater than John
 - (A) John had performed no miracles
 - (B) John's was a hard & exacting message: repent or else
 - (C) but, the things that John had said concerning the One who was to come after Him
- c. what the people were saying can be expressed in an alternative way which puts the emphasis slightly differently
 - (A) **"everything that John said (about this coming One) is true about this man"**

(B) Jesus fulfilled John's words, they saw this, and they believed

D. Conclusion

1. Come, see this Jesus: hear His words; examine His works; and believe in Him.

1. © 2016 by Garth Hutchinson, Faith Fellowship Baptist Church of Aurora (Ontario): may be distributed or quoted freely, only let this be done to the glory “of the great God and our Saviour, Jesus Christ” (Titus ii.13). Except as noted otherwise, quotations are from the New American Standard version, used by permission. Various other English versions of the Holy Bible may be used in this sermon. Explanatory additions to the Bible text are shown in (*braces*). Version identifiers are:

AV Authorized (King James) Version of 1769
NAS New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV New International Version © 1984 by the International Bible Society
NKJV New King James Version © 1979 Thomas Nelson Inc., Publishers

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Bruce – *The Gospel & Epistles of John*, by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
NICNT – *The New International Commentary on the New Testament*
 The Gospel according to John, by Leon Morris
NTC – *New Testament Commentary*, by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
RWP – *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson

2. NTC – *in loc*, adapted

3. NTC – *in loc*.