

*Jesus: The Good Shepherd: John 10:1–21*  
*Jaunting thru John: Message 25*

Grace Chapel  
INTRODUCTION

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**BACKGROUND:**

**Chronology (cf. the message on John 9 for the evidence for the chronology of John 8–9):**

The Feast of Booths: September 10–17, AD 32

1. John 7:10–36 was within the first 6 days of Feast of Booths (Temple)
2. John 7:37–53 was on seventh day of Feast of Booths (Temple)
3. John 8:2–12 was early on the 8th day of the Feast of Booths: Part 1 (Temple)
4. John 8:13–59 was later on the 8th day of the Feast of Booths: Part 2 (Temple)
5. John 9 was even later on the 8th day of the Feast of Booths: Part 3 (Siloam)
6. John 10:1–21 was later on the 8th day of the Feast of Booths: Part 4 (Siloam)

The Feast of Hanukkah December 17, AD 32

7. John 10:22–39 is at the Feast of Hanukkah (Temple)

**Evidence that John 10:1–21 was the same day as John 9, but John 22ff. was another day.**

1. John 10:1 lacks any indication that it happened on a different day.
2. John 10:1 starts with an *Amen, Amen*, which **never** starts a new setting.
3. John 9 occurred by Siloam, but people in 10:21 were there when the blind man saw.
4. Jesus taught critiques of the Pharisees at times when they led badly. He did not just teach the Good Shepherd versus the evil shepherds out of the blue. John 7–9 was the background.

**Reasons some put all of John 10 at Hanukkah (instead of just 10:22–42)**

1. Jesus speaks about sheep in 10:1–16 & 10:26–27—but that does not prove it was the same day.
2. They cannot see how 10:1–21 links to 9:1–41—but kicking people out of a synagogue for confessing Jesus shows them to be evil shepherds; Jesus is the Good Shepherd.

**NEW EXPOSITION:**

**1. INITIAL TELLING STORY ABOUT SHEPHERD AND SHEEP (10:1–6)**

**Jesus directed a story that differentiates the Good Shepherd (who enters the sheepfold through the gate) from sheep rustlers (who climb over the walls) (10:1–2)**

**The gateman lets the Shepherd enter, the sheep know His voice as He calls them by name & follow Him (to pasture); they do not follow strangers' voices (who can only drive them) (10:3–5)**

**Jesus told this story to Pharisees who claimed to see (9:41), but they did not understand (10:6)**

**2. RETELLING STORY ABOUT SHEPHERD AND SHEEP (10:7–18)**

**Jesus retold the story with more explanation: Jesus is the entryway for the sheep, those preceding Him (the Pharisees) are sheep rustlers, who must coerce the sheep, because sheep do not willingly follow them (10:7–9)**

**Sheep rustlers come to the sheepfold to steal, kill & destroy, but Christ came to give sheep life in abundance (10:10)**

**As the Good Shepherd, Jesus willingly dies for the sheep, but hirelings do not love the sheep & will not give their lives on behalf of the sheep, but run away, allowing wolves to steal and scatter the sheep (10:11–13)**

**As the Good Shepherd, Jesus knows the sheep and they know Him; just as He knows the Father and the Father knows Him—and Jesus will die for the sheep (10:14–15)**

**Jesus has other sheep (Galileans, Samaritans, and Diaspora Jews) who are not part of this fold (Judah) that will listen to Him & He must them to create one flock with one shepherd (10:16)**

Many incorrectly assume that John 10:16 speaks of Gentiles, but this one flock will be all Israel.

Yes, Jesus had future plans involving Gentiles, but John's Gospel focuses on Jewish people of all types (Judeans, Galileans, Samaritans, and Diaspora Jews), because John wrote before AD 44

*Note: For the date of the Gospel of John, listen to the first messages in this series.*

*Note: For the book's Jewish focus, listen to the message covering John 1:11–12.*

**The Father loves the Son, because He willingly gives His life (for the sheep) in order to be resurrected from the dead, so (ultimately) no one takes His life from Him, but He voluntarily lays it down that He may be resurrected—according to the Father's command (10:17–18)**

### 3. RESPONSES OF BELIEF AND OF DISBELIEF (10:19–21)

Jesus' words divided the Judeans, with some charging that He was a crazed demoniac who says nothing worthwhile (10:19–20)

Others said that (1) what Jesus says does not resemble (at all) what demoniacs say, & (2) what He does, such as healing a man born blind, is not what a demon could do (10:21)

### CONCLUSION

The Pharisees prove that they are (*at worst*) sheep rustlers who maintain their position over Israel by intimidating the sheep (with threats of excommunication, etc. as in John 9) and (*at best*) they are hirelings that run away from wolves (among the Pharisees) who harm the sheep; but Jesus is the Good Shepherd, whom the sheep willingly follow and who loves them and will give His life for them, so that He can be resurrected (according to the Father's plan and desire)

#### *Waltzing Matilda*

(a song about a vagabond sheep rustler)

##### Verse 1

Once a jolly swagman camp'd by a billabong.  
Under the shade of a coolibah tree.  
And he sang as he watch'd and waited till his billy boiled.  
You'll come a waltzing Matilda with me.

*swagman = vagabond      billabong = waterhole*  
*coolibah tree = eucalyptus tree*  
*billy = teapot*  
*waltzing Matilda = roam around with a bedroll*

##### Verse 2

Down came a **jumbuck** to drink at that billabong.  
Up jumped the swagman and grabbed him with glee.  
And he sang as he shoved that **jumbuck** in his tucker bag.  
You'll come a waltzing Matilda with me.

*jumbuck = a sheep*  
*swagman = vagabond*  
*tucker bag = bag to carry food*

##### Verse 3

Up rode the squatter\* mounted on his thoroughbred.  
Down came the troopers, one, two, three.  
Who's that jolly **jumbuck** you've got in your tucker bag?  
You'll come a waltzing Matilda with me.

*\*Derogatory reference to the jumbuck's owner*

##### Verse 4

Up jumped the swagman, sprang into the billabong.  
You'll never catch me alive said he.  
And his ghost may be heard as you pass by that billabong.  
You'll come a waltzing Matilda with me.

##### Chorus

Waltzing Matilda, waltzing Matilda.  
You'll come a waltzing Matilda with me.  
And he sang as he shoved that **jumbuck** in his tucker bag.  
You'll come a waltzing Matilda with me.

**REVIEW:**

J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1-18
<p><b>1ST DISCIPLES</b> 1:19-51: John the Baptist pointed all to Christ, so some of John's disciples followed &amp; believed.</p> <p><b>1ST SIGN APOSTLE JOHN WITNESSED</b> 2:1-11: JC turned H<sub>2</sub>O to wine (first Galilean sign), disciples believed.</p> <p><b>JUDEAN PASSOVER</b> 2:13-3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ</p> <p><b>SAMARITNESS:</b> 4:1-26: He offered Samaritess living H<sub>2</sub>O, who asked if He were the Christ when He told her about herself.</p> <p><b>MINISTRY IN SYCHAR:</b> 4:27-42: She drew men to see JC &amp; food-distracted 12 join in reaping harvest; many believed</p> <p><b>IN GALILEE</b> 4:43-45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs</p> <p><b>HEAL OFFICIAL'S SON:</b> 4:46-54: Official urged JC to heal son; He (&amp; servants) said, "Son lives;" He &amp; house believed</p>
<p><b>HEAL LAME MAN:</b> 5:1-15: On Sabbath JC told lame man to walk. Officials scolded &amp; sought to confront healer</p> <p><b>HEAL LAME MAN:</b> 5:16-23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works.</p> <p><b>HONOR FATHER BY HONORING SON:</b> 5:24-30: Wants foes to live (if believing); will be condemned (if disbelieve)</p> <p><b>2, 3+ WITNESSES:</b> 5:31-47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible &amp; Moses accuse</p> <p><b>BREAD OF LIFE:</b> JC asked where to buy food for crowd; prayed &amp; broke bread; they were satisfied &amp; called Him <i>Prophet</i></p> <p><b>WALKING ON H<sub>2</sub>O</b> 6:15-21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea &amp; entered boat</p> <p><b>JC: THE BREAD OF LIFE</b> 6:22-40: (Men who found Him) He told to work for (understand) food for EL &amp; said God persuades that He is Father-sent heavenly bread, that gives the world life &amp; secures bels forever, because He obeys the Father</p> <p><b>GRUMBLING OVER BREAD OF LIFE</b> 6:41-59: JC said to stop grumbling, because, He the Living Bread gives His life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL &amp; Christ would indwell them, so lifegiving Bread differs from lifeless manna</p> <p><b>GRUMBLING OVER BREAD OF LIFE</b> 6:60-71: JC asked offended disciples how His ascension would affect them &amp; warned of lifeless leaders' words, but HS gives life thru His word; &amp; said some hadn't believed, which is why (apart from being granted thru the Father teaching) people cannot (&amp; will not) believe Christ, but when many left, He asked 12 if they wanted to go, but Peter said JC has words of EL (which they believe) &amp; JC said He chose them, even Judas</p> <p><b>SURPRISE SHOWING AT FEAST OF BOOTHS</b> 7:1-36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath—some said no arrest because they knew He is Christ), &amp; leaders tried an arrest</p> <p><b>THE ONE WHO TABERNACLED W/ US IS AT FEAST OF BOOTHS</b> 7:37-8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H<sub>2</sub>O abundantly (fulfilling Booths): The teaching divided bels from unbels &amp; led to arrest attempt; Nicodemus scolds other rulers for trying to lynch JC w/o legal inquiry</p> <p><b>LIGHT OF THE WORLD RENDERS JUSTICE FOR ADULTERESS</b> 8:2-13: Pharisees ask JC if adulteress they brought should be stoned (per Law), to accuse Him; JC wrote on floor, He said sinless one "Cast 1st stone;" accusers left; He taught crowd [&amp; woman] that He is Light of world (unlike Pharisees), so His followers walk in Light of life</p>
<p><b>TRUTH WILL FREE YOU</b> 8:14-32: JC said His self-testimony is valid, because Father &amp; He = 2 witnesses; but Pharisees don't know the Father, so they try to arrest Him; He will go where they can't come, but they will die (w/o EL); JC reiterates that they will die unless they believe in Him; so they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show that Father sent Him &amp; abides w/ Him; &amp; many Judeans believed in Him, so He said to abide in His word to be disciples--freed from [legalistic] bondage</p>
<p><b>ABRAHAM'S SEED &amp; SATAN'S SEED</b> 8:33-59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love &amp; believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bels won't see death &amp; Abe rejoiced to see His day</p>
<p><b>HEALING MAN BORN BLIND</b> 9:1-41: JC saw a born-blind &amp; said sin didn't blind him, but blindness let God heal him (Light of world must do Sender's work now), He made clay &amp; said to wash in Siloam &amp; he then saw; some said he was blind, some dubious, but said, yes &amp; how he sees, but didn't know where JC was; went to synagogue on Sabbath &amp; told Pharisees how he sees; some said Sabbath breaker not of God, &amp; others deny sinner could do this, man said He = Prophet; when parents testify that he, their son, was born blind, Phars knew he was blind; parents (fearing banning) said ask of-age son; they oathed him &amp; he didn't counter as they call JC <i>sinner</i>; but said he now sees; they repeated query, he said they ignored him &amp; didn't want to be His disciples; they claimed to be Moses' disciples; he said they don't know origin of JC, the only healer of born-blind, but God doesn't use sinners, so He is from God; they called him born in sin &amp; banned him; JC heard this &amp; asked if he believes in God's Son; after saying He = God's Son, he believed &amp; worshipped; He said He came so blind may see, sighted may be blind; Pharisees scoff at being blind; he called them culpable because they call selves sighted.</p>

***Why include the review?***

*This review restates very briefly what John's Gospel says, without losing the flow of the argument. Though brief, it seeks to capture details. It is a reminder that we are working with a whole book, not just individual passages. The individual pieces fit together to make a whole.*

*The review helps to keep speaker and listeners focused on the flow of the book as a whole.*