

A Contrast in Care John 10

Introduction- Most Christians as well as OT saints have been blessed by the portrait of God's care as illustrated in Psalm 23. The NT correspondence to this portrait is seen in John 10 where we see the person of the shepherd.

Review

John 7-9 Authority and Identity of Jesus "I, I am He", (Deut 32) "I AM" (Ex 3)

The Jews seek to kill Him 7:1--- 8:58

The blind man sees and believes ch 9

The religious leaders see but do not see and do not believe ch 9

Jesus clarifies who is who and who offers what to the people- The Good Shepherd ch 10

I. The Predicament of the People with the Predator 1-5

A. The Players

The Sheep Door

The Shepherd

The Sheep

The Stalkers

B The Picture

Literal- Real Sheep vs. Real Stalker

Metaphorical- Religious Leaders vs. God's People

Editorial Comment :6

II. The Portrait of the Person who is the Shepherd :7-21

A. The Provision and Protection :7-14

I am the Door :7, :9

I am the Good Shepherd :11, :14

Jesus the Savior provides Safety and Salvation through Self Sacrifice

B. The Pervasiveness of the Provision :16

Jews from other lands?

Gentiles from other lands? (Matt 23:37-38, Eph 3:1-13 Acts 1:8)

C. The Perspective of the Shepherd : 15, 17-18

I lay it down for them Jo 10:11,15 Isa. 53 Rom 3 Propitiation I Jo 2:2, 4:10

Jesus was not forced or coerced. He came on an errand of mercy

D. The Perplexities for the Jews :19-21

He is evil- demon and insane

He is good- His words (sayings)&works (blind see Jo 9 Isa 35:5 Messianic Era)

Transition: 22-23

Temporal Transition- Winter, Feast of Dedication, Hanukkah, December

Geographical Transition- Jerusalem, Temple, Portico of Solomon

III. The Predicament of the Jews :24

“How long in suspense” Lit= “ How long will you take away our life?”

“Tell us plainly” – with boldness **(Plainly- Tells us who you are)**

(Jesus had told them plainly 8:24, 8:58)

IV. The Proclamation of Jesus :25

A. The Response of Jesus :25-30 **(Plainly- I and the Father are one)**

1. You will not believe

: 25 The works in my Fathers name

: 30 I and the Father are one

2. Those who believe are safe and secure (see :8-15)

Eternal Security 10:28, Rom 8, Eph 1:14 Once saved always saved

Notice 10:10 Steal, Destroy, Life

10:28 Eternal life, never snatched, never perish. (Eternal Security!)

B. The Rebuke of the Jews :31

Similar to 8:59

C. The Reply of Jesus :32

The works of Jesus were from, of and for the Father. 5:19,34,36 9:3, 8:,18, 29

D. The Reprimand of the Jews :33

The claim to be God. 5:18, 8:59

E. The Rejoinder of Jesus :34-38

Ps 82:6. “Technically the Psalms are not part of the OT "law" (which usually referred to the five books of Moses), but occasionally the term "law" was applied to the entire OT, as here. The problem in this verse concerns the meaning of Jesus' quotation from Ps 82:6. It is important to look at the OT context: The whole line reads "I say, you are gods, sons of the Most High, all of you." Jesus will pick up on the term "sons of the Most High" in 10:36, where he refers to himself as the *Son of God*. The psalm was understood in

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rabbinic circles as an attack on unjust judges who, though they have been given the title "gods" because of their quasi-divine function of exercising judgment, are just as mortal as other men. What is the argument here? It is often thought to be as follows: If it was an OT practice to refer to men like the judges as gods, and not blasphemy, why did the Jewish authorities object when this term was applied to Jesus? This really doesn't seem to fit the context, however, since if that were the case Jesus would not be making any claim for "divinity" for himself over and above any other human being - and therefore he would not be subject to the charge of blasphemy. Rather, this is evidently a case of arguing from the lesser to the greater, a common form of rabbinic argument. The reason the OT judges could be called gods is because they were vehicles of the word of God (cf. 10:35). But granting that premise, Jesus deserves much more than they to be called God. He is the Word incarnate, whom the Father sanctified and sent into the world to save the world (10:36). In light of the prologue to the Gospel of John, it seems this interpretation would have been most natural for the author. If it is permissible to call men "gods" because they were the vehicles of the word of God, how much more permissible is it to use the word "God" of him who is the Word of God? Dan Wallace

F. The Response of the Jews :39

“Seeking Again to seize Him”- NB: 7:1, 8:58 seek to kill- Matt 26:31

V. The Postlude of the Encounter :40-42

A. The Authentication by John the Baptist

No miracles or signs with his sermon and message But it was true!

B. The Acceptance by the people

Many “believed in HIM” (Jo 1:12, 2:11, 4:39,7:31,39,48,10:42,11:45,12:42)

Conclusion

Evangelism- Many will believe and many will not.

But we keep speaking the truth in love to a lost and dying world.

Edification

We are still sheep and we need a shepherd who cares for us and can help us

Psalm 119:176 I have gone astray like a lost sheep; seek Thy servant, For I do not forget Thy commandments.

Hebrews 13:20-21 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.

PSALM 23. The Lord is my shepherd I shall not want.....