

I. Introduction

- A. Remember the occasion of this interaction.
1. Jesus healed the blind man-John 9
 - a) *He healed this man, born blind, by spitting on the ground and making clay from the spit and dirt.*
 - b) *He did that "work" on the Sabbath (9:14).*
 - c) *The man attested to the miracle, and then to the prophet status of Jesus (vv. 30-33).*
 - d) *In doing this, Jesus provoked the Pharisees even more, and the man's answer drove them to put him out of the synagogue (v. 34).*
 - e) *Jesus found the man, the man believed in Christ, and worshiped Him (vv. 35-38).*
 - f) *However, some of the Pharisees hung around Jesus and, borrowing from Jesus' own teaching, they asked if they were blind (v. 40).*
 - g) *Jesus answered, in a way that verified what He was saying, "Yes" (v. 41).*
 2. The proof of their blindness is in their refusal to worship Christ as this blind man did.
 - a) *So in order to substantiate the dire situation they are in, Jesus uses a metaphor that is mingled with straight language in order to teach them, and the blind man, and the disciples, the truth about Himself.*
 - b) *This figure of speech was also hidden from them as well.*
 - c) *This, too, proved their blindness.*
- B. This reality of blindness and sight in the knowledge of God leads into a teaching that is profound and really lacks measure.
- C. Blindness and sight is not based upon the response of the people.
1. Blindness and sight is based upon whether or not a person knows Christ.
 2. Blindness and sight is based upon, to borrow the imagery, whether a person is a sheep or not.
- D. Ultimately, blindness and sight is based solely upon whether or not a person was designated by the Father to be a gift to the Son.
1. 10:29
 2. John 6:37, 39
 3. John 17:6, 9, 24;
 4. John 18:9
- E. And certainly, if it is true that the apostles were gifts to the Son, then every believer through the ages has been too.

Parable of the Shepherd-pt.3 John 10:14-16

1. The ministry of Jesus Christ was for the calling of the sons of God to their Father.

a) *Sons*

Matthew 5:9

9 "Blessed are the peacemakers, for they shall be called sons of God.

Matthew 5:44–45

44 "But I say to you, love your enemies and pray for those who persecute you,
45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

Matthew 5:48

48 "Therefore you are to be perfect, as your heavenly Father is perfect.

Luke 20:34–36

34 Jesus said to them, "The sons of this age marry and are given in marriage,
35 but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage;
36 for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.

John 1:12–13

12 But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

F. "Father" (even more validating the sonship of believers)

1. 16x's in Matthew alone.
2. Matthew 6:1-8
3. Matthew 6:32–34

32 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

33 "But seek first His kingdom and His righteousness, and all these things will be added to you.

34 "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

So then, the conclusion of the matter is that God is a Father to the Son of God, and the sons of God (Hebrews 2:10–11 **10** For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. **11** For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren...

- Romans 8:12-33 ("sons of God" = "elect")

G. And, in order to explain/introduce these realities to the disciples, Jesus uses the blindness of the Pharisees to illustrate the simple truth: **the sheepfold belongs to the sheep.**

John 10:14–16

14 "I am the good shepherd, and I know My own and My own know Me, = **relationship.**

15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep. = **sacrifice.**

16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd. = **calling.**

II. **RELATIONSHIP** v. 14 "I am the good shepherd, and I know My own and My own know Me,

John 10:14

14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

➤ v. 14 "I am the good Shepherd, and I know those (who are) mine! And, those (who are) mine! know Me!"

A. Jesus Christ = Good Shepherd.

1. v. 11

a) *He is the shepherd who:*

(1) Was prophesied of in the OT:

Jeremiah 23:3

"Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply.

(a) Ezekiel 34:10-17, 23.

(2) Owns the sheep.

(3) Dies for the safety of the sheep.

(4) Protects, feeds, waters, the sheep.

b) *He is good because of His care of the sheep at the expense of his own life.*

Parable of the Shepherd-pt.3 John 10:14-16

2. **Jesus and the sheep have an eternal relationship.**
- a) *There is knowledge of one another.*
- (1) I know... = Jesus Christ knows those who are His.
 - (2) Those who are mine know... = the sheep know Him.
- b) *How?!*
- (1) I can see how Jesus knows those who are His, but how do those who are His know Him?
- c) *He knows -> Revelation 21:27 "...those whose names are written in the Lamb's book of life.:*
- (1) God's promise to give people and the earth to Him was before the creation of the world.
 - (2) In fact, this promise was the purpose for the creation of the world.
 - (3) Daniel 12:1
- d) *They know ->*
- (1) By His voice.
 - (a) His "voice" in John:
 - (i) 3:29;5:25, 28, 37; 10:27.
 - (ii) *The way that Jesus used this term refers to his audible voice, and His Word.*
 - (b) John 18:37
 - (i) *Those who hear His voice is described as those "of the truth."*
 - (2) In John 10, the same people are called "sheep."
- e) *We can deduce, then, that the sheep are people who are of the truth.*
- (1) Now, John 8:42-47
 - (2) Then 1 John 4:6
3. Remember the metaphor, the paroimian (riddle/figure of speech)
- a) *Jesus spoke of-*
 - b) *Shepherd*
 - c) *sheep*
 - d) *thief*
 - e) *robber*
 - f) *door*

III. **Sacrifice** v. 15 "...just as the Father knows Me, and I know the Father, and I place/lay down My soul on behalf of the sheep."

John 10:15

15 καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

B. The analogy now takes on reality.

1. These statements indicate a woven tapestry of teaching by analogy and reality.
2. The imagery of the sheep, sheep fold, and God is developed beginning in v. 7.
3. Jesus now takes the components of this analogy and explains them on the basis of Himself, people, and the kingdom of God.

C. The entire plan of God is here developed for the continued blindness of the darkened Pharisees, and the enlightened instruction of the sheep of the disciples and the former blind man.

1. Jesus is teaching a solidarity with the Father that extends beyond understanding.
 - a) "*just as...*" = comparative.
 - b) "*in the same way*"
2. This stems from v. 14 referring to the relationship between the Shepherd and the sheep.
3. Jesus goes on to explain further that the depth and quality of the sheep and the Shepherd is of the same as that of the Father and the Son.

D. Therefore, in the same way and manner that the Father knows the Son and the Son knows the Father, in that same way, the sheep know the Shepherd and the Shepherd knows the sheep.

1. This brings the eternal realities of God into light.
 - a) *How do the Father and Son know one another?*
 - (1) John 14:8-11
 - b) *What did that look like in eternity past?*
 - (1) Glory-

John 17:5

5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

- (2) Love-

John 17:24

Parable of the Shepherd-pt.3 John 10:14-16

24 “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

(3) Joy-

John 17:13

13 “But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

(4) Unity-

John 17:22–23

22 “The glory which You have given Me I have given to them, that they may be one, just as We are one;

23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

E. Therefore, it appears that the "knowing" is not simply facts about, but a reality of intimate, personal, relationship that objectively exists within the godhead.

- The Father knows the Son.
- The Son knows the Father.
- The Spirit of God knows them both, and is known by them both.
- This kind of "knowing" is the basis for the quality of "knowing" of the sheep toward Christ.

F. NOTE:

1. This knowing is the basis for salvation.
2. This knowing is the basis of the calling of God.
3. This knowing is the basis of the kingdom of God.

Matthew 7:21–23

21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*.

22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’

23 “And then I will declare to them, ‘**I never knew you;** DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’

John 17:1–3

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

3 “This is eternal life, that they may **know You**, the only true God, and Jesus Christ whom You have sent.

Parable of the Shepherd-pt.3 John 10:14-16

- G. "...I lay down my soul on behalf of the sheep."
1. With this in mind, we can understand the Lord's teaching here.
 2. Because the Father gave the Son his own brethren,
 3. Because the Father has fixed in His book the names of them all,
 4. Because the Father has created an earth and nations to give to the Son populated by the sons of God,
 5. Because the nature of the relationship of the Father and the Son, the love, unity, and joy,
 6. Because of the knowledge of those who has been given to the Son,
 7. And, because of the atrocious work of Satan to deceive the woman and lead Adam into sin, sin which would obligate God to destroy the "sons of God,"
- H. Jesus Christ has laid down His very soul on their behalf.
- I. Remember, Jesus is speaking directly to the Pharisees.
1. He is explaining spiritual truths of the plan of God, and the nature of God.
 2. He is teaching of things far beyond their little religious behaviors.
 3. And, He will go on to say, "But, you are not My sheep."
 - a) 10:26
 - b) John 8:47
 4. These men, blind, unsaved, darkened, and religious, are not His sheep; are not possessors of eternal life; are not elect of God for the Son.
- J. Therefore, in this statement of His laying down of His soul, he is saying that He is only doing that for those who are His by the gift of the Father.
- K. Now we can understand why He did this, can't we?
1. In the OT, God allowed for the lamb, or heifer, or pigeon, to die as atonement for the sake.

Leviticus 17:10–11

10 'And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people.

11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

2. God told Adam that if he eats of the tree of the knowledge of good and evil he will die.
 - a) *However, instead of killing Adam immediately, He killed an animal in his place, and clothed the couple with the skins of the animals (Genesis 3:20-21).*
 - b) *The blood of any animal or person who has blood, also has life in that blood.*
3. When a man loses his blood, he loses his life.

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L. Jesus said in John 10 that He would lay down (lit. "place") his very own "soul" not on an altar, but on a cross (1 Peter 2:24).

1. From there He lost His blood, life, soul, "for the sheep."
2. Why? Why did He do this?
 - a) *Because of love for the Father –*

John 14:28–31

28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

29 "Now I have told you before it happens, so that when it happens, you may believe.

30 "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

b) *In order to rescue the sheep from "disgrace and everlasting contempt" –*

Daniel 12:1–2

1 "Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

2 "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.

c) *In order to give life to the sheep - John 3:16*

d) *In order to save the sheep from condemnation by God - John 3:16*

3. This laying down of the life of the Son of God is the basis of love.
 - a) *Ephesians 5:1-2; 25-30*

1 John 3:16–18

16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

18 Little children, let us not love with word or with tongue, but in deed and truth.

➤ NOTE:

Romans 8:31–32

31 What then shall we say to these things? If God *is* for us, who *is* against us?

32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

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4. Please note that the love of the Son for the Father, the love of the Father for the Son, the consequential love that is given to the sheep of God (Romans 5:5) teaches us in every aspect of service to God on this planet of His.

- a) *Because Jesus was not spared, but was given up to death for "us all."*
- (1) Therefore, he will also freely give us all things.
 - (2) All these things are summed up in Ephesians 1:3-5 as "blessings in the heavenlies."

IV. **Calling:** v. 16 "And rather I have sheep, which ones are not from this fold, these ones! it is necessary (for) Me! to bring (them), and they will hear My voice, and they will become one flock; one shepherd."

John 10:16

16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

John 10:16

16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποιμνὴ, εἷς ποιμὴν.

- A. Now, Jesus tells the Pharisees that not only are they NOT His sheep, but there are other sheep apart from them that He is also going to call to Himself.
1. This is an assault on their intentions.
 2. Although He is going to lose His life, that will not cause His purpose to fail.
 3. Death will not deter God's eternal plan to rescue the sheep!!!
- B. Let's set the scene:
1. Jesus healed a blind man = a sheep.
 2. Jesus is teaching His disciples = sheep
 3. Jesus' teaching confuses and infuriates the Pharisees = false shepherds/goats.
 4. Jesus says that there are other sheep yet to lead = not goats, not false shepherds.
- C. Now, we must take time to explain what Jesus meant here, lest we be in the dark.

Parable of the Shepherd-pt.3 John 10:14-16

- D. "I have other sheep..." = Who are they? What did He mean?
1. "...sheep..."
 - a) *This metaphor does not outright say who the sheep are.*
 - b) *But we know:*
 - (1) They are the rightful occupants of the sheepfold-v.1 "fold of the sheep"
 - (2) They are the focus of the work of the shepherd-vv. 2-3.
 - (3) They do not respond to strangers-v.v. 8.
 - (4) They will have safe freedom to enter the fold and leave the fold-v.9
 - (5) They are the target of the evil shepherds-v. 10.
 - (6) They receive the benefits of the sacrifice of the shepherd-v.11.
 - c) *So, we can conclude that the sheep in this story are in a favored position.*
 2. "...not of this fold..."
 - a) *Why is this significant?*
 - (1) It is the key to the significance of the rest of the teaching.
 - (2) It is the ending place for the sheep.
 - (3) If we determine the "fold" correctly, we will understand our Lord's teaching.
 - b) *What is the fold?*
 - (1) **Israel** (either geographical, or national).
 - (a) Verse 1 does not make sense that Jesus is the way back into Israel.
 - (b) And, people going in and out of Israel does not make sense as to the ultimate goal for Jesus' work.
 - (2) **Eternal life**- John 10:28
 - (a) Jesus says that He gives the sheep eternal life.
 - (b) But, the demonstrative pronoun "this fold" is awkward is eternal life.
 - (c) Preposition "ek" does not make sense here.
 - (3) **Kingdom of God**
 - (a) Bringing people into the kingdom of God makes sense- (vv. 1, 9).
 - (b) Jesus as the door and shepherd into the kingdom makes sense (vv. 7, 9, 10, 14)
 - (c) Dominance of the kingdom in Jesus' teaching makes this very likely.
 3. Explanation:
 - a) *The kingdom of God is, in the minds of most Christians, a mystical, future place that has not substance.*
 - b) *It is philosophical.*
 - c) *It is amorphous.*
 - d) *It is ambiguous.*

Parable of the Shepherd-pt.3 John 10:14-16

4. However, that is only because it is a teaching of Scripture that is so very vast that it is difficult to summarize and communicate, so most people don't bother.

a) *But Jesus taught much of the kingdom of God:*

(1) "kingdom of God/heaven" used over 300 x's in NT (does not include "My kingdom" usage).

(2) Matthew and Revelation - "kingdom of heaven" exclusively.

b) *Overview:*

(1) The first public announcement of Jesus - Matthew 3:2; 4:17

(2) The kingdom of God/heaven is the final, eternal, abode of the righteous -Matthew 7:21; (cf.

(3) It is a physical place with a celebration - Matthew 8:11-13

(4) Entering the kingdom = salvation - Matthew 19:24-26

(5) The kingdom has been prepared from the day the earth was created - Matthew 25:34.

c) *Focus*

(1) In all of this, there is one particular section that is crucial to a NT understanding of the kingdom of God-Matthew 13.

(2) Summary:

(a) "Mysteries" = vv. 10-11

(i) *Prophesied in OT.*

(ii) *Prophets hoped for that day.*

(b) The spreading of the announcement of the kingdom-vv.3-9; 18-23.

(c) The origin of the kingdom-vv. 24-30; 36-43.

(d) The extent of the kingdom-vv. 31-32.

(e) The effect of the kingdom-v.33.

(f) The acquiring of the kingdom-v.44.

(g) The value of the kingdom-vv.45-46.

(h) The final judgment in the kingdom-vv.47-50.

(3) The OT teaching about the a kingdom is different.

(a) A kingdom of God is described more in the OT, rather than simply named.

(b) Specific times of use of "kingdom of God/heaven"

(i) *Daniel 2:44; 4:34; 6:26; 7:13-14, 23-27.*

E. In order to understand the teachings of Jesus Christ on the kingdom, you must understand the book of Daniel.