

I. Introduction

Review: Jesus is continuing to teach concerning the blind man and the Pharisees, setting Himself up as the true shepherd, and they as the false.

We have seen that ultimately, blindness and sight depend upon whether one is a sheep or not. There is an eternal relationship established by the decree of God and that cannot be altered. However, that relationship was alienated by the deception of Satan, and now for that relationship to be restored, sin must be atoned for.

Now, the work of the Son is to call His sheep to Himself by means of the preaching of the kingdom, which is His AND theirs.

Relationship-v.14

Sacrifice-v.15

Calling-v.16

- II. **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 και ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποιμήν, εἰς ποιμήν.

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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.

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- 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.*

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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.

III. The book of Daniel

The book of Daniel-Because of the precision of the prophecies of this book, some have concluded that it was written after some of the prophecies have occurred. According to standard practice of the Persians, governmental training began around 14 years of age and ended at 16-17.

A. Daniel 2:4b-7:28 = Aramaic.

“In modern times many scholars have maintained that the book in its present form was produced by an anonymous Jew during the second century b.c., writing under the pseudonym Daniel, and that it consists of nonhistorical accounts and pseudoprophecies. The purpose of the work was to encourage Jewish believers in their struggle against the tyrant Antiochus IV Epiphanes (175–163 b.c.) during the Maccabean period. This supposition may be called *the Maccabean thesis*. According to this view the Book of Daniel would be the latest of the Old Testament Scriptures. Often scholars who accept the Maccabean thesis identify the second-century writer as a member of the religious sect known as the Hasidim.”¹

B. Chapter 1 - Introduction to Daniel, Nebuchadnezzar, and the setting of the rest of the book.

“Montgomery points out that “the influence and language and the spirit of the bk. are powerful throughout the apocalyptic sections of the N.T., the Parousia passages of the Gospels, 2 Th. and esp. Rev.”²

¹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 23.

² Ibid, p.36

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1. Daniel was born during the last days of the kingdom of Judah.
 - a) *If he was about fifteen years of age when taken captive in 605 b.c., which is reasonable to assume (see discussion in Daniel 1), Josiah (640–609 b.c.) would have been reigning at the time of Daniel's birth (ca. 620 b.c.). After Josiah's death at Megiddo in 609 b.c., his son, Jehoahaz, (2 Kgs 23:30–34) became king but was deposed by Pharaoh Neco after only three months. Pharaoh set Jehoiakim (2 Kgs 23:34–24:6; cf. Dan 1:1), the eldest son of Josiah, upon the throne of Judah, and he ruled from 609–597 b.c. Shortly after the defeat of the Egyptians at Carchemish in the spring (May–June) of 605 b.c., Nebuchadnezzar and his Babylonian forces invaded and subdued Judah.*
 - b) *At this time Daniel and his friends were taken into captivity (cf. Dan 1:1–2). Jehoiakim promised loyalty to Nebuchadnezzar but soon rebelled, bringing Babylon's wrath upon the nation.*
 - c) *The Judean king died rather mysteriously during Nebuchadnezzar's siege of Jerusalem, and his son, Jehoiachin (2 Kgs 24:6–16), reigned for three months in 598/597 b.c. After surrendering the city of Jerusalem to Nebuchadnezzar on March 15/16, 597 b.c., Jehoiachin was taken captive to Babylon along with ten thousand Judean citizens (2 Kgs 24:12–16), including the prophet Ezekiel (cf. Ezek 1:1–2). Zedekiah (2 Kgs 24:17–25:21), another son of Josiah, then became the last king of Judah (597–586 b.c.). Eventually the new king also defied Babylonian authority, and Nebuchadnezzar determined to put an end to the rebellious nation. He laid siege to Jerusalem on January 15, 588 b.c. (cf. 2 Kgs 25:1; Jer 39:1; 52:4; Ezek 24:1–2) and succeeded in capturing it on July 18, 586 b.c. (cf. 2 Kgs 25:2–3; Jer 39:2; 52:5–7). The final destruction of Jerusalem (which included the demolition of Solomon's temple) began on August 14, 586 b.c. (cf. 2 Kgs 25:8–10). Daniel, therefore, lived through the reigns of five Judean monarchs and saw the fall of the nation and the destruction of Jerusalem.*
2. This was also a period of intense prophetic activity. Jeremiah was preaching in Jerusalem, and it seems almost certain that both Daniel and Ezekiel would have heard Jeremiah preach. Jeremiah's influence is evident on Ezekiel's writings, and he may have had a profound effect upon Daniel's life as well. Habakkuk also preached during this general time period.¹

¹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 43–44.

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- C. Chapter 1 - the historical setting.
1. May-June 605 B.C. = the battle of Carcemish, where Nebuchadnezzar defeated the Egyptian pharaoh in order to become the new world kingdom. His father died soon after this win.
 2. Late Spring/early Summer 605, Nebuchadnezzar, on the way back to Babylon, sweeps into Palestine and defeats it, taking Jerusalem.
 3. Daniel was probably about 15 years old when he was taken in the first captivity (the second, 597, the third and final July 18, 586, with the destruction of Jerusalem).
- D. Chapter 2 - Nebuchadnezzar's first dream.
1. This is the second year of N. reign. Therefore, he must have begun reigning at the time of D. captivity. So, this is 603-602 B.C.
 - a) vv. 1-18 - N. calls in others to interpret the dream. They cannot, incurring N. wrath.
 - b) vv. 19-49 - Daniel recounts the dream and details its interpretation.
 2. vv. 31-35 = the dream.
 - a) A great statue was in front of N. and it was made of gold, silver, bronze, iron/clay.
 - b) A stone/rock was chiseled out of the hill by no human hand, and it rolled down and crushed the statue to powder all at once.
 3. vv. 36-45 = the interpretation.
 4. v. 38 = N. is the head of gold.
 5. v. 39 = another kingdom after N. will arise and it will be inferior to Babylon-Medo/Persia
 6. v. 39 = a third kingdom will arise and rule the earth; bronze-Greece.
 7. v. 40-43 = a fourth kingdom will arise after that like bronze, but mixed with brittle clay-Rome.
 8. vv. 44-45 = a fifth kingdom will arise, from God, which will be inaugurated during the reign of Rome, and it will never be destroyed.
 9. vv. 46-49 - D. and the other 3 are promoted to service to the king (cf. 1:19).
- E. Chapter 3
1. Now, N. understanding that he was the head of gold of the image, made an image of gold for him to be idolized and worshiped. D., H., M., and A. refused to worship.
 2. The three young men are thrown into a hot furnace. In the furnace, N. sees a fourth person walking around with the 3 and He was like a "son of the gods" (vv. 24-25).

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- F. Chapter 4
1. Nebuchadnezzar recounts his own testimony concerning his dream about the tree, and D. interpretation of it.
 2. N. is the tree.
- G. His rule is about to be interrupted by God-vv. 19-27.
- H. One year later, God does what He caused N. to dream about.
- I. Chapter 5
1. Belshazzar, N. son (v. 22) is ruling the kingdom. During a feast, a hand appears and warns B. of his demise. That very night (October 11, 539 B.C.), the Medes invaded the very feast (by diverting the river that flowed beneath the city [Babylon] wall, which were about 25 feet deep and about 40 feet high, and entering the city through the river bed) and killed B. This, then, introduces the second kingdom-the Medo/Persian kingdom. Darius received the kingdom. It is also likely that the name Darius and Cyrus are one and the same person (Wiseman, Bulman, Baldwin, and others favor the opinion that Darius is a title for Cyrus, the first ruler of the Medo-Persian Empire.)³
 2. Isaiah prophesied of this demise in Isaiah 21:1-10 and Jeremiah in Jeremiah 51:39, 57.
- J. Chapter 6
1. Daniel is caught praying to YHWH after Darius was tricked into exacting capital punishment upon anyone who worships any other god besides Darius.
 2. Daniel is rescued by an angel from the lions and Darius rejoices. In 6:28, the conjunction can be ascensive, "*even*."
- K. Chapter 7
1. This chapter is the hinge of the book. It is central to the entire book and the beginning of the second half of Daniel.
 2. Notice the shift from 3rd person to 1st. This chapter introduces the significant vision of God given to Daniel of the Son of Man receiving His kingdom, the kingdom prophesied of in Daniel 2, and the introduction of the "little horn."

³ Ibid., pp.174-175

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3. 7:1-8
 - a) *Four beasts are depicted, each in character.*
 - b) *The fourth beast had ten horns, and in the midst of the horns, a little horn grew and was "uttering great boasts" (v. 8).*
4. 7:9-10
 - a) *As D. continued to look at the horn, he saw another vision:*
 - (1) Thrones (pl.) were set up.
 - (2) The Ancient of Days sat upon His throne, resembling Ezekiel 1.
 - b) *In v. 10, the courtroom scene is evident in that thousands upon thousands were attending the Ancient of Days, and the "books" were opened.*
5. As he kept looking at the horns, the fourth beast was slain, and the other beasts were also destroyed. Notice that the horn was not destroyed.
 - a) 7:13-14
 - (1) The Son of Man is given a kingdom and dominion.
 - (2) The people from every tribe etc... will serve Him forever.
 - (3) His is the fifth kingdom of Daniel 2.
 - b) 7:15-28
 - (1) The interpretation is given:
 - (a) v. 17 = the beasts are kings.
 - (b) vv. 23-27 = the fourth beast will give place to another king who will try to destroy the saints who are to receive the kingdom.
 - (2) But, in the courtroom, the Ancient of Days will pass judgment in favor of the saints and they will prosper (v. 18!).

Daniel 7:26-27

26 'But the court will sit *for judgment*, and his dominion will be taken away, annihilated and destroyed forever.

27 'Then the sovereignty, the dominion and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him.'

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L. Chapter 8

1. Daniel is given another vision of kings/kingdoms.
2. The description of this little horn is:
 - a) *He will arise from a shaggy male goat who himself destroys the ram (vv. 5-8).*
 - b) *The extent of the small horn is to the south, east, and the Beautiful Land (v. 9).*
 - c) *He will even affect the stars of heaven, possibly angels.*
 - d) *The horn magnifies himself as higher than the Command of the host (of heaven)-v. 11).*
 - e) *He will end the temple sacrifice and destroy the temple (v. 11).*
 - f) *The angels and the ritualism of the temple will be under the will of the little horn.*
 - (1) This will go on for 2,300 evenings and mornings.
 - (2) =6.3889 years at 360 days/year.
 - (3) 170 B.C. to 164 B.C. = the career of Antiochus Epiphanes, a Greek.
3. But, this horn is different from the little horn of chapter 11.
 - a) *This little horn arises from the Grecian kingdom-vv. 8:5-9.*
 - b) *The little horn of chapter 11 arises from the fourth kingdom, Rome-11:2.*

M. Chapter 9

1. Daniel, seeing this vision, turns to God in prayer.
2. The interpretation of this vision is given, which provides the basis for the Messianic coming in two phases (vv. 26-27).

N. Chapter 10

1. Daniel is comforted concerning the visions he has seen.

O. Chapter 11

1. The careers of both Antiochus Epiphanes (vv. 1-36), and the end times Antichrist (vv. 36-45), are taught.

P. Chapter 12

1. The end of all time is spoken of and the resurrection into the kingdom is given as the hope of the righteous.

IV. What does all this mean?

- A. Matthew 3:2; 4:17, 23; 5:3; 9:35; 24:14.

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B. Mark 1:15

C. However:

1. Mark 4:11
2. Matthew 13