

## I. Introduction

### A. Genesis 25:19-34

1. These two sons become an illustration for us to understand what Jesus is saying in John 10:16 and why He said it.

a) *Esau was the older twin-the right to the property of Isaac.*

(1) Esau-"a man knowing hunting; a man of the field."

(a) Esau was strong and liked to be outside hunting.

(b) Isaac like him (Genesis 25:28).

(c) But, later, Esau brought grief to Isaac and Rebekah because he married two pagan women (Genesis 26:34-35).

(d) And again, Esau's true colors were shining through when he deliberately married a woman whom he knew Isaac and Rebekah would not like (Genesis 28:6-9), and Ishmaelite.

(2) Jacob-"a blameless man; a sitter of tents."

(a) Jacob came to be a more domesticated brother, favoring being in the tents.

(b) Rebekah liked him (Genesis 25:28).

(c) Jacob was the younger twin-a half portion of Esau.

b) *Later, Esau, not caring for his father, came in from hunting and was starving.*

c) *Jacob was cooking (and scheming).*

(1) For a 'one-time' meal (Hebrews 11:16), Esau gave away his birthright.

(2) He did not care about his father nor his inheritance.

2. Jacob now owned all the inheritance of the oldest son.

3. This led to receiving the blessing later (see Genesis 27).

a) *This whole scheme was set up by Rebekah.*

b) *However, the nature of Esau was evil (Hebrews 12:16), and, in the plan of God, it was a good thing that Jacob was blessed and not Esau.*

## II. John 10:16

A. The work of the apostles, and the subsequent church, is to make disciples of all the nations.

1. Matthew 28:18-20.

2. Luke 24:44-49

**44** Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

**45** Then He opened their minds to understand the Scriptures,

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The Parable of the Shepherd-pt.5 John 10:16

46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

48 "You are witnesses of these things.

49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

3. Therefore, we understand that the intent of God is to make disciples of people from every nation on earth.

a) *Revelation 5:9-10; 7:9; 10:11; 17:15*

b) *And, at the end of time, He will make disciples of men from every nation.*

B. But, what does that look like?

1. Is it enough that we see God "saving" these people?

2. Or, is there something more significant to it all?

➤ Let's review some foundational things of Scripture.<sup>1</sup>

C. Genesis 12:1-3

1. God promised to Abram from the beginning that He would make him vast, multiplied, and permanent as a nation.

2. This incredible promise would absorb into it all the earth (Romans 4:13).

a) *Genesis 17:1-8*

(1) Remember Genesis 12:1-3 = God will bless the "nations" through Abram.

(2) In fact, Abram himself would become the father of the "goyim."

(a) "The nations of the earth will be blessed..." Genesis 26:4; 28:14.

(b) Thus, whatever the blessing of the man Abram would come to him and his seed, would come to the nations of the earth-all of them.

b) *Genesis 22:15-17!*

D. Now, understanding all this, we can come to the NT and develop it more as God has revealed it.

1. Remember, Jesus Christ was, and will be, given the kingdom promised to Him from the Father.

2. That kingdom is the creation of the world and the universe.

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<sup>1</sup> This could be called, "A Theology of Missions."

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 The Parable of the Shepherd-pt.5 John 10:16

Colossians 1:15–16

**15** He is the image of the invisible God, the firstborn of all creation.**16** For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

Hebrews 2:10

**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.

3. Matthew 13:36-43

a) *In this parable, the sovereign dominion is identified as the heavens and the earth.*

(1) See vv. 41-42.

(2) Then v. 43

b) *The righteous sons of the kingdom will shine in the kingdom of their Father.*

(1) Daniel 12:3

(2) 1 Corinthians 15:23-24

c) *In other words, the rulership/co-government of the kingdom was shared with the man, Adam.*d) *Satan entered and wrestled the kingdom from him by deceit.*➤ **Matthew 4:8-9;**

4. Jesus Christ came into "His own (things) and His own (people) did not receive Him" (John 1:15).

5. His death has "reconciled" the kingdom to God and restored it to His authority (Romans 8).

E. In the end, everything will return back to God's design:

1. God will be glorious and have absolute dominion-1 Corinthians 15:23-24.

2. Jesus Christ will receive His Kingdom-Daniel 7:9-14

3. The sons of God will reign and rule with Christ forever-Daniel 7:27; Rev 3:21; 5:10; 20:6; 22:5.

### III. Now, understanding all of this, we can come to John 10:16 with some level of understanding so that we can make sense of this verse.

- A. Remember, the Jews believed that they alone will reign on the earth.
1. They believed that although God may redeem the world of nations, they saw Israel as the chief of all nations.
  2. They are right. Israel will be the chief nation, and Jerusalem on Mt. Zion will be the chief city.
  3. However, what the Jews refused to believe is that they needed to repent and believe in Jesus the Messiah.
- B. In general, the Jews' eschatology is accurate and, generally speaking, concise.
- “The main tenets of Jewish eschatology are the following, in no particular order, elaborated in the Books of Isaiah , Jeremiah and Ezekiel :[\[1\]](#)
  - End of world (before everything as follows).
  - God redeems Israel (i.e. the Jewish people) from the captivity that began during the [Babylonian Exile](#), in a new [Exodus](#)
  - God returns the Jewish people to the [Land of Israel](#)
  - God restores the [House of David](#) and the [Temple in Jerusalem](#)
  - God creates a regent from the House of David (i.e. the [Jewish Messiah](#)) to lead the Jewish people and the world and usher in an [age of justice and peace](#)
  - All nations recognize that the [God of Israel is the only true God](#)
  - God [resurrects the dead](#)
  - God creates a [new heaven and a new earth](#)
  - It is also believed that history will complete itself and the ultimate destination will be reached when all mankind returns to the [Garden of Eden.](#)[\[2\]](#)<sup>2</sup>

<sup>2</sup> [https://en.wikipedia.org/wiki/Jewish\\_eschatology#cite\\_note-Jewish\\_Eschatology-1](https://en.wikipedia.org/wiki/Jewish_eschatology#cite_note-Jewish_Eschatology-1) accessed 2/28/2016

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The Parable of the Shepherd-pt.5 John 10:16

- C. However, what they don't believe in, no matter what they have right, is that their Messiah is Jesus Christ.
1. Therefore, their general facts may be straight, but their faith is misplaced.
  2. They do not believe.
- D. The kingdom the Jews believed, rightfully so, was promised to them was (is) their hope.
1. However, their belief that they would inherit the kingdom at the exclusion of Gentiles mingled in that kingdom, is the point.
  2. Although they believed that Gentiles would be saved, they saw themselves as superior to the Gentiles because of God's favor upon them because they are Jewish.
  3. And, that is exactly what Jesus is exposing here.
- E. The crucial point in which everything comes together is the point at which they failed-Jesus Christ.

  1. Like Esau, they despised their birthright by giving into their lust for this world.
    - a) *They did not believe in God's Son.*
    - b) *They did not want to let go of the godless and immoral religion that they had constructed (Romans 10:1-3).*
  2. Romans 11:1-16
  3. Galatians 3:6-10, 15-19.

#### IV. The central point in all of this discussion is that this kingdom of Messiah, the inheritance, was promised to Abraham and to "his Seed" (Galatians 3:19).

- A. Because the Jews refused to repent, the kingdom of Messiah took on a "mystery" condition whereby the establishment of it on the earth did not require the repentance of Israel at the time of His arrival at His first coming.
- B. This is the teaching of the kingdom of Christ which was "hidden in God" since before the foundation of the world (Ephesians 1:11; 3:9-11).
1. The kingdom of Messiah was promised to the Jews and would only be "felt" by the Gentiles.
  2. Now, the Messiah says that He will take the kingdom away from the Jews and give it to the Gentiles!!

## The Parable of the Shepherd-pt.5 John 10:16

C. This is the stumbling stone that causes many Jews to fall.<sup>3</sup>

1. This is unthinkable in Jewish eschatology.
2. However, it is the very purpose of God in order to make Israel stumble so as to confine them further into their sin, so that their salvation will be all the more glorious!

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|----|----------------------------------------------|
| a) | <i>Romans 11:25-36!</i>                      |
| b) | <i>"Times of the Gentiles" - Luke 21:24.</i> |

D. Consider:

1. Matthew 8:5-13
  - a) *This pagan centurion, leader of a thousand soldiers, believed in Christ.*
  - b) *Jesus said that this is true faith and even Israel does not have it.*
  - c) *Therefore, the "sons of the kingdom," i.e. the rightful heirs, the Jews, will lose their "birthright" (cp. Jacob and Esau) and it will be given to Gentiles.*
2. Matthew 15:21-28
  - a) *This is a blasphemous Canaanite woman.*
  - b) *Jesus ignores her because He only came to Israel.*
  - c) *She demonstrates faith, and Jesus shows compassion.*
3. Matthew 21:28-32
  - a) *The Jews did not believe even at the preaching of John when they saw sinners believing.*
  - b) *This is possibly where Paul said that he preached to the Gentiles in hopes that his fellow Jews would be moved to jealousy (Romans 11:11).*
4. Luke 4:14-30
  - a) *Jesus teaches in the synagogue.*
  - b) *He is teaching from Isaiah 61:1ff.*
  - c) *The synagogue loved His "gracious words" (v. 4).*
  - d) *However, once He started teaching that God overlooked Jewish widows and lepers in favor of Gentile widows and lepers, they were enraged!*
5. Luke 11:29-32
  - a) *Gentile leaders and city-dwellers will enter the kingdom of Christ before the generation that existed when Christ was preaching.*
  - b) *At least they repented at a mere wise king and disobedient prophet. Jesus is greater than them both, and they did not repent.*

E. And, now, what does all of this mean?

F. Jesus said to the Pharisees that they would be bypassed by Him in favor of other sheep, not of THIS fold.

1. That is, they were not original heirs of the blessing of Abraham, i.e. the kingdom.
2. There were other sheep out in the world that are not from the same "fold" (remember the demonstrative pronoun, "this") as the Pharisees were from, i.e. Israel.

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 The Parable of the Shepherd-pt.5 John 10:16

➤ *Not being from Israel, nor the original heirs of the kingdom of Israel, they would be gathered up and brought into that kingdom, the very kingdom that Israel had "sold" for a pot of stew (i.e. self-righteousness).*

*"Abstract: if I say that the sheepfold is the kingdom of God, then how can I reconcile these two folds? Well, if the kingdom of God is the inheritance of Israel via the Abrahamic Covenant (Romans 4:13), then this can make perfect, wonderful sense. If the kingdom of God is meant to be some kind of mystical future place that is general, then the demonstrative pronoun does not help the meaning.*

*So, what if the fold is the kingdom of God as promised to Abraham and delineated through to David and is the salvation of which Jesus speaks? What if the kingdom of God, being the fulfillment of all that God promised Israel, and the world through Israel, is in view here? Because, Jesus said that He had sheep (i.e. sheep just like sheep in vv. 1-2) which are not of "this" fold (presumably the fold of v. 1). If the sheep means the elect and the fold the kingdom of God, then is He saying that He has elect people who are not of the kingdom of God? That does not make sense in regards to the teaching that only the elect inhabit the kingdom of God.*

*However, if the fold is the kingdom of God, and we understand that the kingdom of God comes through Israel to the world, and that, at this time in His ministry, Jesus has turned from the Jews and is focusing on His disciples, who, in turn, go outside of Israel to the nations to bring them into the kingdom of God, which was the promise to/through Israel, then this makes sense.*

***Jesus is saying that He has other sheep (elect) who are not of this fold (kingdom of God as promised to Israel-Matthew 8:10-12), but He will bring them into that same fold (the kingdom of God - Matthew 22:1-22). In other words, the manifold information concerning the kingdom of God, promised to Israel, with Mt. Zion as the chief city, and part of the covenants that only Israel had with God, and no other nation, now expanded to the nations of the world, to whom the original promise and covenants were NOT given, in order to bring those elect into the kingdom of God, the kingdom promised them in the heart of God before the foundation of the world, and yet never presented to them except as proselytes to Israel as the kingdom was a foundation to the covenants of Israel, is now in view."***

## V. Conclusion

- A. Romans 9:10-13
  - 1. This was God's purpose (v. 11).
  - 2. God uses sin and sinful motives to accomplish His eternal plan!
- B. Next week, you will see how understanding this makes sense of our obedience in the church and in the world.

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<sup>3</sup> Psalm 118:22; cf. Matthew 21:42; Mark 12:10, 11; Luke 20:17; Acts 4:11; Ephesians 2:20; 1 Pet 2:7.