

John 10

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Chapter 10

Outline:

1-10 Parable of Jesus as door of the sheepfold

11-18 Parable of Jesus as shepherd of the sheep

19-24 Division among the Jews

25 Jesus appealed to His works

26-31 Jesus appealed to election

32-36 Jesus appealed to Bible use of “god”

37-39 Jesus appealed to His works again

40-42 Jesus left and found believers elsewhere

Preparatory Reading: Jeremiah 23; Ezekiel 34; Matthew 23; John 9; Romans 9; Ephesians 1-2.

Introduction:

1. The *context of John 10* is the healing of the blind man, his faith, and the Pharisees (John 9).
 - a. Full appreciation of chapter ten requires knowledge of chapter nine for its controversy.
 - b. A connection is implied by 9:39-41 compared to 10:1; 10:21 itself; and 9:16 beside 10:19.
 - c. The connection is seen by the nature of chapter ten's lesson and the controversy of nine.
 - d. The context shows the chapter's initial purpose, to condemn bad pastors and exalt Jesus.
2. The *purpose of John 10* was to condemn Pharisees and false shepherds against Jesus Christ.
 - a. It warned false teachers by a rebuke and comforted His sheep to see the great difference.
 - b. Further appreciation is by God's rebuke of false shepherds (Jer 23; Ezek 34; Matt 23).
 - c. Most religious men in history, some in the church of God, have been God's enemies.
 - d. It is a comforting lesson to see the superiority of Jesus to most religious men in history.
 - e. Religious frauds and liars have led so many astray, but the Bishop of our souls is perfect!
 - f. The thieves, robbers, and hirelings here are the scribes and Pharisees of the O.T. church.
 - g. It is a doctrinal treatise on the work of the ministry and identity of Jesus as God's Son.
 - h. If not careful, we will leave the context and wander into soteriological details not intended.
3. The *parable of John 10* extends from 10:1 to 10:18, in which Jesus is the door and shepherd.
 - a. We know this is a parable by John's explanation (10:6), and the nature of it confirms it as one.
 - b. The parable actually extends all the way to 10:30, but the most parabolic part is Jn 10:1-18.

- c. We know to avoid stressing details of parables, lest we miss the far more valuable lesson.
 - d. Parables are extended proverbs and riddles, so do not force it literally to your own liking.
 - e. The parable of the Good Samaritan and its details are to explain who your neighbor is.
 - f. The parable of the Sower and all its details are for a simple lesson to be vigilant
 - g. This parable's design is nearly as visible as these two, so we must see our Lord's intent.
 - h. We are not sheep; Jesus was not a shepherd; He was a carpenter's son and King of kings.
 - i. The sheepfold is the church, under either testament, for their care by God's under-shepherds.
 - j. Thieves and robbers are false teachers; the wolf is one or another threat; see past Satan.
 - k. Jesus is God in the flesh, Immanuel; He is also the Man Christ Jesus, filling and fulfilling every office necessary for our legal redemption and practical protection e.g. Apostle and High Priest (Heb 3:1), Shepherd and Bishop (1 Pet 2:25), Master (John 13:13-14), etc.
4. The *doctrine of John 10* extends from 10:19 to 10:42, as Jesus defends himself as God's Son.
- a. Typical of the Jews, they were divided; some believed Him and others did not (10:19-24).
 - b. He defended Himself by His works, which were proof He was the Son of God (10:25).
 - c. He established election, which was the fundamental reason for the differences (10:26-31).
 - d. He defended Himself as the Son of God by using the scripture's use of "god" (10:32-36).
 - e. He defended Himself again by works, which should have proved God in Him (10:37-39).
 - f. After their fatal rejection, He departed to another place, where many believed (10:40-42).
5. The *danger of John 10* is to forget the parable and seek meaning in all the details of the metaphor.
- a. See explanatory matter for reading and interpreting parables starting on page 5 of this outline.
 - b. Do not get waylaid by our Lord's parable in thinking that deep students will examine all details.
 - c. The parable of the Good Samaritan is simple and single – *who is my neighbor?* That is it, period.
 - d. The parable of the Prodigal is simple – *do not be self-righteous and despise repenting sinners.*
 - e. The parable of the Sower is simple and single – *how do you hear preaching?* That is it, period.
 - f. The parable of the Unjust Steward is simple – *are you ready for the future?* That is it, period.
 - g. Parables are proverbs and riddles; they are obscure metaphors; they are dark sayings of the wise.
 - h. Take a bird's eye view of the whole parable and identify the designed lesson in a short sentence.
 - i. Reject a treatise in John 10:1-18 of soteriological details for the apostles about regeneration and conversion, or you will miss the lesson intended and come up with stuff not taught by the Spirit.
 - j. Reject worries of unconverted elect and conversion other than lessons plainly stated (10:26).
 - k. The general lesson is to condemn Pharisees and exalt Jesus Christ as far superior to any of them.
 - l. This is a defense by Jesus of Himself and His rightful authority that He and true ministers have.
 - m. This is a defense by Jesus of Himself and His compassionate care that He and true pastors have.
6. See Jesus personally, intimately, devotedly, passionately as Shepherd both for time and eternity.
- a. Pastors should be the most compassionate and caring men, but Pharisees and many others like them prove the opposite, but Jesus is the Great and Good Shepherd in comparison.

- b. Yet, God's men are strict and authoritative like Jesus and Paul were to enemies and the carnal.
 - c. God's men do not compromise with sin or coddle sinners as Matthew 23 and scripture shows.
7. We are at a disadvantage not knowing sheep and shepherds, but the lesson is simple enough.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Verily, verily, I say unto you.

- A. *Verily* is an affirmation of certainty, sincerity, truthfulness to emphasize a point.
 - 1. Only Jesus Christ our Lord used this introduction for declarations of truth.
 - 2. This double affirmation of truth and importance is only in John ... 25 times.
 - 3. Humble yourself to God's Son as He rebuked Pharisees and comforted us.
- B. The plural second person pronoun *you* includes Pharisees in context (9:39-41).
 - 1. When we consider the lessons of 10:1-18, they were the thieves and robbers.
 - 2. The preceding context and the other gospels reveal their ministerial cruelty.
 - 3. The preceding chapter was their abuse of the man born blind and his parents.
 - 4. The chapter before that was their sinful abuse of a woman taken in adultery.
 - 5. The chapter following includes their cruel intentions to destroy Lazarus.
- C. Parables, like this (10:6), are studied for their overall lesson, not their details.
 - 1. We do not foolishly worry about shepherds, entrances, doors, sheepfolds, climbing, alternative entrances, thieves, robbers, porters, wolves, etc.
 - 2. We learn that rightful shepherds enter the sheepfold by an approved way.
 - 3. We learn that rightful shepherds care for the sheep very unlike hirelings.
 - 4. We learn that Jesus Christ is both the true door and the ultimate Shepherd.

He that entereth not by the door.

- A. Though under-shepherds are to be considered, Jesus is the primary comparison.
- B. Jesus had authority from heaven and publicly identified by John to be Shepherd.
 - 1. God sent Him to earth on a divine mission (Lu 1:31-35; Jn 6:38; 18:37; etc.).
 - 2. John identified Jesus as exceptionally superior and from God (John 1:29-35).
 - 3. He did not take the office without right to it, for God called Him (He 5:1-6).
- C. True under-shepherds have authority from God through ordination (II Tim 2:2).
 - 1. If Jesus did not take His office by His choice, how much less other men (Heb 5:4)?
 - 2. There is no advice or instruction given to churches to pick their own pastors.
 - 3. Paul wrote two ministers and told them how to identify more men to preach.

4. They are identified as being called of God by the gifts Jesus had given them.
 5. They could hardly care less what men or churches think of their ministries.
 6. They know they will give account to God, so approval of others is no concern.
- D. The Pharisees had authority (Matt 23:23), but they were corrupt in most senses.
1. They were thieves and robbers here ... and also hirelings and not shepherds.
 2. They had a Legion of errors in authority, doctrine, lifestyle (Matt 23:1-39).
 3. Like O.T. false prophets, they had corrupt motives and lives (Je 23; Eze 34).
 4. They presumed to be guides, though blind (John 9:40-41; Matt 23:16-24).
 5. They were thieves and robbers for avarice and greed were moving ambitions.
 6. They emphasized their reputations, ease, and gain than feeding their sheep.
 7. They had corrupted God's word instead of preaching it faithfully and honestly.
 8. They could not and would not see the Messiah of God's ministry among them.

Into the sheepfold.

- A. Rather than try to make the sheepfold something specific, allow Jesus the metaphor.
1. It is highly dangerous to apply specific items to the details of parabolic metaphors.
 2. Look ahead in this outline to page 5 to learn how to read and interpret parables.
 3. If you fuss with a parable's details, you may miss the lesson and teach nonsense.
 4. The sheepfold can be the church or congregation of God under either testament.
 5. But it can with more likelihood be the place that sheep are kept safe from danger.
- B. Of course, many are called but not chosen, and they creep into churches as members.
- C. There are also many, if not most, ministers that also creep into churches as pastors.
- D. Consider the horrible damage done by Hymenaeus, Philetus, Demetrius, and others.
- E. Consider the damage done by popes, priests, pastors of RCC daughters, and others.

But climbeth up some other way.

- A. Rather than use the rightful entrance to ministry, they creep in some other way.
- B. Compare false teachers that creep into houses after silly women (II Tim 3:6-7).
- C. Compare Aaron, Miriam, Korah, Dathan, Abiram, Uzzah, Simon the sorcerer.
- D. They choose ministry as a career and profession like men choose other careers.
- E. Consider the given definition of *simony* – buying your way into a church office.
- F. False ministers do not have a legitimate call of God or love of His truth or people.
- G. John was a man sent from God (Jn 1:5); Jesus came to do His Father's will (6:38).

The same is a thief and a robber.

- A. Jesus as good Shepherd names sins and sinners in bold, clear terms for warning.

- B. The character and nature of these false ministers is to steal rather than to give.
- C. They are much more ambitious and adept to feed themselves before the sheep.
- D. Their motives and practices are detailed elsewhere (Jer 23; Ezek 34; Matt 23).
- E. True ministers will spend and be spent preaching against their congregations.
- F. One way to combat this error is for men to prove themselves in the world first.
- G. A man choosing the “nonprofit profession” from college is easily compromised.

2 But he that entereth in by the door is the shepherd of the sheep.

But he that entereth in by the door.

- A. The true Shepherd does not need to sneak around for lack of rightful authority.
- B. The true Shepherd has perfect motives and intentions, honest and transparent.
- C. As a riddle-parable, see Jesus as Door of the sheepfold and Shepherd using it!
- D. Jesus had divine authority in every way – virgin birth, John, miracles, dove, etc.
- E. Though not chief here, every under-shepherd enters the ministry through Christ.

Is the shepherd of the sheep.

- A. While the Pharisees claimed to be the shepherds of Israel, they were not them.
- B. Their ministries by doctrine and example were corrupt and contrary to God.
- C. The One to be trusted was Jesus – infinitely superior to Israel’s religious leaders.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

- A. Do not forget this is a parable, an obscure metaphor – continue to think sheep, folds, and shepherds.
- B. **Porter.** One who has charge of a door or gate ... a gate-keeper, door-keeper, janitor.
- C. We will not pretend great insight about the identity of the porter, since Jesus did not care to explain, though we can grasp the full approval of God the Father and God the Spirit in the ministry of Jesus.
- D. There is an established and intimate relationship between the true shepherd and his own sheep.
 - 1. This true and rightful shepherd knows his own sheep by name, which shows exceptional care!
 - 2. The sheep recognize his voice and their name, and they are willing to follow him out to pasture.
 - 3. While preeminently true of Jesus Christ the Good Shepherd, it is also so of true under-shepherds.
- E. This was fulfilled with men like the man born blind that chose Jesus over the arrogant Pharisees

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

- A. The Lord Jesus Christ, unlike the Pharisees, goes before His sheep as their example in every work.

1. Jesus declared the horrible trait of scribes and Pharisees to avoid what they taught (Matt 23:3-4)!
2. Jesus always did the will of God His Father, so we have Him as a glorious example (I Pet 2:21).
- B. The sheep of Jesus Christ, the elect of God, as a general rule, follow Him rather than foolish men.
 1. It is wise for us to avoid seeking theological or soteriological details in every verse or clause.
 2. This is not a hair-splitting doctrinal treatise about regeneration and conversion, as we see in Ephesians 1-2, but rather an explanation for the man born blind relative to Pharisees and Jesus.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

- A. This is preeminently true of sheep: as no sheep would follow *you*, even if your life depended on it.
- B. This is generally true of the elect of God, who are troubled and turned off in soul by false teachers.
- C. The blind man was not impressed or intimidated by the Pharisees and rejected them for Jesus Christ.
- D. Such scattered sheep contact us on a regular basis due to their resentment of strangers' voices.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

- A. This is one of the places where we are specifically told that Jesus used a parable, not plain speech.
 1. Parables are not earthly stories with heavenly meanings to make spiritual things easier to grasp.
 2. Parables are extended proverbs or riddles requiring careful interpretation for the right message.
 3. Parables are the opposite of plain speech, which the apostles knew (Mat 13:10-15; Jn 16:25,29).
 4. Prophets use similitudes, which are word pictures other than express language (Hosea 12:10).
 5. More about [difficulty of parables](#).
- B. Note that this kind of teaching by Jesus was not understood by the hearers, so we proceed cautiously.
- C. His next words do not help much, as they further complicate things by Jesus as door and shepherd!

Rules and Examples of Interpreting Parables

Note: For more information than what follows use the following three links about interpreting parables and proverbs.

1. [Knowing the Scriptures](#) (#8; XIV; #11).
2. [Parables and Proverbs](#) (slide presentation).
3. [Proverbs Babel](#) (slides exposing modern Bible versions).
- A. Most men are very confused about the nature of proverbs and parables and their right interpretation.
 1. Proverbs and parables are not earthly aphorisms or stories to make truth easy for the ignorant.
 2. Parables are extended proverbs or riddles needing careful interpretation to find the right lesson.
 3. Parables are the opposite of plain speech (Matt 13:9-17; John 16:25,29; Ezek 17:2; Prov 1:5-6).

4. If you miss the intended lesson of the parable, there is no scripture restraint to wild speculation.
- B. Consider the example of Proverbs 29:18, which promotes revelation, not forward business planning.
- C. Consider the parable of the Good Samaritan, which is confused or abused by many (Luke 10:29-37).
 1. Many get foolishly creative and assign meaning to the details of the parable and lose the lesson.
 2. Some preach salvation from it with the wounded Jew representing sinners, the Samaritan a preacher, the wine the gospel message, the oil the Holy Spirit, the two pence for the two testaments of scripture, and the inn for a local church, etc.
 3. But the whole purpose and lesson is to identify “neighbor” to a scornful lawyer (Luke 10:29,36).
- D. Consider the parable of the Prodigal Son, which is confused or abused by many (Luke 15:11-32).
 1. Some get distracted by the details and assume it teaches how to be a good father, how to divide an inheritance with children, how to restore sinning church members, etc.
 2. But the purpose and lesson are to rebuke self-righteous Pharisees rejecting sinners (Luke 15:1-3).
 3. Rather than focus on the prodigal son, the lesson is found by measuring the selfish older brother.
 4. For more about this parable of [the Prodigal Son](#).
- E. Consider the parable of the Sower, which is confused or abused by many others (Matthew 13:10-17).
 1. Some get distracted by the details and speculate about regeneration, conversion, unconverted elect, and other aspects of Holy Spirit quickening, fruitbearing, and gospel preaching.
 2. The purpose and lesson are simple – how should men hear and respond to preaching (Luke 8:18).
 3. Born again men are capable of all four responses to the gospel, and good ground is their choice.
 4. For much more about [this parable](#).
- F. Consider the parable of the Unjust Steward, which is very obscure to most and impossible to grasp.
 1. Some get distracted by the implied endorsement of a man’s fraudulent protection of his career.
 2. Most know to reject criminal activity, but others think it teaches ministerial wisdom with money.
 3. But the lesson is simple – prepare for the future like the world, with all diligence and creativity.
 4. For much more about [this parable](#).
- G. The lesson must be emphasized over a parable’s details in order to avoid distraction and confusion.
 1. Details serve the lesson, but they are usually quite irrelevant to the lesson once it is identified.
 2. It does not matter what the Good Samaritan poured into the poor Jew’s wounds. Get over it!
 3. It does not matter how many pence the Good Samaritan gave the lucky innkeeper. Get over it!
 4. Leaven can be false doctrine (Matt 16:6), wickedness (I Cor 5:7-8), or the kingdom (Mat 13:33)!
 5. Sin leaven can affect the whole lump (Gal 5:9), and kingdom leaven can affect the whole world!
- H. It is our duty to not get distracted by details of John 10:1-18 and miss the general lesson intended.
 1. Most want to take each phrase of John 10:1-13 and propose various relationships with Christ.
 2. They will study sheep, shepherds, sheepfolds, and shepherding practices to learn about Jesus.
 3. They want to take each detail and weave a gospel lesson from it about legal or vital salvation.
 4. They presume Jesus gave the parable to teach doctrine about how He provides salvation to sheep.

5. They miss the overall comparison to other religious leaders – the thieves, robbers, and hirelings.
6. They miss the overall comparison to other Jewish ministers – the Pharisees (Jer 23; Ezekiel 34).
7. It is surprising they do not include a study of sheepdogs, since they are prevalent in some places!
8. The danger (see the Introduction above) is to speculate about legal, vital, and practical salvation.
9. The overall emphasis in John 10 is practical belief in Jesus as the Son of God, not regeneration.
10. It is Fatalists that want to see legal or vital salvation everywhere to dilute the practical obligation.
11. It does not matter how sweet a sermon they may construct from it. Recall the Good Samaritan!
12. The parable warned false teachers by a rebuke and comforted His sheep of the great difference.
13. The great difference between the Pharisees and Jesus had just been witnessed in John chapter 9.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

- A. Jesus resumed speaking after the explanation provided by the Spirit through John of their confusion.
- B. Here is the second and final double affirmation of *verily* in this chapter for the explanation given.
- C. Jesus is the good Shepherd distinct from hirelings (11-18), and He is also the door of the sheepfold.
- D. Anyone tampering with the church of God without authority or approval from Jesus Christ is begging for destruction, as our brother Paul described to the church at Corinth (I Cor 3:5-17).
- E. Anyone seeking to enter the sheepfold of God, the true church, can do so only through Jesus Christ.
- F. Jesus identified Himself for the first time in the first person for a role and relationship to the sheep.
- G. He only was the rightful owner of the sheep with the authority and responsibility to care for them.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

- A. Can you rightly divide the word of truth (II Ti 2:15)? Obviously God's prophets are not considered.
- B. If an Arminian applied his rule for "all" here, we must conclude John the Baptist a thief and robber.
- C. It is a terrible fact of religious history that the greatest enemies of the sheep have often been pastors.
- D. Scribes and Pharisees, the object of the parable, like the pastors and priests of old (Jer 23; Ezek 34), were more interested in their lives of ease at the expense of the flock than they were true service.
- E. Teachers without divine authority or His word do not satisfy the sheep (Ezek 13:22; II Tim 3:8-9).
- F. Such scattered sheep contact us on a regular basis due to their resentment of strangers' voices.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

- A. Jesus again declared He is the door in the parable so far, though soon the good shepherd (10:10-11).
- B. As the door, He was of benefit and the only way of practical salvation to the sheep, a new thought.

- C. Due to the ministerial context, understand the *salvation* here to be the practical phase – conversion.
 - 1. The use of any form of *save* may be strictly practical by ministerial faithfulness (I Tim 4:16).
 - 2. Arminians refuse more than one sense of *save*, but there are more (I Cor 15:2; James 5:19-20).
 - 3. The reference to *pasture* intends the edifying and feeding aspects of the local churches of Christ.
 - 4. Those that break themselves on the Rock Christ Jesus will be tended to gloriously by Him.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

- A. The rapacious Pharisees, typical of many ministers in all ages, have horrible plans for the flock.
 - 1. These false pastors, often of Rome but of all other denominations as well, are greedy and selfish.
 - 2. These pretenders have greedy lusts to satisfy, and they will use violence to achieve their ends.
- B. Jesus had an entirely different calling and objective for God's sheep, which He fully accomplishes.
 - 1. Rather than taking or using the lives of the sheep for His own end, He gave His life for them.
 - 2. Rather than seeking a life of leisure for Himself, He gave Himself to maximize their own lives.
 - 3. The life here should be understood in contrast to kill and destroy, which is primarily practical.
 - 4. Yet, the work of the Good Shepherd results in life now and eternal life to come with abundance!
- C. The greatest example by far was Jesus Christ – His purpose legally and practically to benefit sheep.
 - 1. But before Him there was John, whose wilderness ministry was one of humble service to God.
 - 2. But after Him there was Paul, whose sacrificial service to Corinth was unlike the Pharisees.
 - 3. Paul made choice in that prosperous church to deprive himself to condemn some of their pastors.
- D. A true minister of Jesus Christ will build up the sheep in doctrine and godliness for abundant living.
 - 1. For born again children of God walking in the Spirit, he will provide the direction for growth.
 - 2. For reprobates or carnal Christians, he will be an enemy as he preached against their sinfulness.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

- A. Having declared Himself door of the sheep (10:7,9), Jesus then declared His role as Good Shepherd.
 - 1. Our Lord's legal redemption of His people is implied, but do not forget the lesson that the Good Shepherd lays down His life for His sheep, while thieves and robbers devour the sheep.
 - 2. Our Lord's legal redemption of His people is implied, but do not forget the lesson that the Good Shepherd lays down His life for His sheep, while hirelings flee danger as mere wage earners.
- B. Jesus boldly and rightly claimed to be the good shepherd. Make sure you fully understand the claim.
 - 1. *Jesus* is the good shepherd. There is no *we* here; He has the call and ability to save the flock.
 - 2. Jesus *is* the good shepherd. It was not past tense achievements or future plans – He worked then.
 - 3. Jesus is *the* good shepherd. He is much more than just a good shepherd. Note the Spirit's words.
 - 4. Jesus is the *good* shepherd. There are many kinds of shepherds; few are good, and none as good.

5. Jesus is the good *shepherd*. God chose for an agrarian society metaphors of shepherds and sheep.
 6. The good shepherd *giveth his life* for the sheep. This raises this Shepherd to exceptional heights.
 7. The good shepherd giveth his life *for the sheep*. His affectionate care is not promiscuous or vain.
- C. There is no reason to think that His audience here actually understood He spoke of His crucifixion.
1. Even the apostles did not have a clear view of his death and resulting substitutionary atonement.
 2. This audience was made up largely of Jews either hating Him or confused about Him (10:19-21).
 3. Rather than try to teach doctrine from metaphors and parables, wait for the doctrine (10:26-31)!

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

- A. David was no hireling, as he risked his life against a bear and lion to protect his father's sheep, and he is justly the name by which our Shepherd Jesus is called in prophecy of His coming (Ezek 34).
- B. The wolf is any threat, including false teachers, which endanger the sheep and cost them their lives.
- C. A hireling is an employee, a hired servant, a day laborer, a wage earner, a clock puncher, etc.
- D. **Hireling.** One who serves for hire or wages; a hired servant; a mercenary (soldier). A day laborer.
- E. E. He is clearly not the shepherd, clearly not the owner, without any ownership interest in the sheep.
- F. F. This word is used to describe insecure, short-term employment (Job 7:1-2; 14:6; Is 16:14; 21:16).
- G. G. We compare several places to see day laborers hired for wages (Lev 19:13; Mal 3:5; Matt 20:1-16).
- H. H. A hireling is very different from the shepherd, as he is only a temporary servant for the shepherd.
1. 1. An owner does not care about wages, for he sees the past investment and future return on capital.
 2. An owner does not care about time, for he is not paid for time but for efficient productivity.
 3. An owner scoffs at fear, for he knows he must protect his assets in order to survive and succeed.
 4. An owner has vested interest in a business, including capital investment, plans, labor, risk, etc.
 5. An owner's thoughts and actions are related to assets and income rather than wages and a soda.
 6. He is entirely intent on the overall business objectives and prosperity without distraction or fear.
 7. Though a hireling for wages, with them changed often, Jacob worked as an owner (Ge 31:38-41).

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

- A. A mere wage earner or day laborer will run away from a job as soon as the cost, pain, or travail exceeds the wages, which is a very low threshold due to rather low wages.
- B. Men who choose the office of pastor or priest for carnal reasons have no commitment to the sheep to keep them standing their ground for the sheep's safety when grave danger presents itself.
- C. For more elaboration of this simple point, see the sermon outline, "An Owner's Mentality."
- D. A hireling only cares about wages for the day, because he has no other commitment to the business.

1. He does not see the sheep as assets to nourish and protect for a return far exceeding wages.
 2. He only thinks about the clock and the day ending so he can get his penny and buy a soda.
 3. Since his wages are based primarily on time, he paces himself without regard for the business.
 4. Those who have owned a business know with great conviction the character of mere hirelings.
 5. They are the ones who punch in promptly upon arrival and then look for coffee and a break.
 6. They are the ones who finish slowly, talking much, before they eventually and finally punch out.
 7. They are the ones who pace themselves slowly through every task, for burning time ends the day.
 8. They are the ones who take as many breaks as long as possible in order to avoid work's effort.
 9. They are the ones who never think about what could or should be done, but wait for follow-up.
 10. They are the ones who will waste product or supplies because it does not come from their wages.
 11. Christian employees will blow this accurate and true description to pieces by a godly work ethic.
 12. Christians regard jobs as service to Jesus Christ from their hearts (Col 3:22-25; I Timothy 6:1-2).
 13. Intelligent citizens should know the U.S. Labor Day was instituted to honor rebellious hirelings.
- E. A hireling only cares about the day's wages, so he will not fight a danger or a threat to the business.
1. He will fly out the door and quit his responsibilities at the first sign of any danger or trouble.
 2. It is an easy calculation in the hireling's mind – a penny a day for a soda is not worth any risk!
 3. A hireling protecting a flock of sheep has no vested interest, so he will leave the flock for fear.
 4. Because the sheep are not his, he does not grasp the investment of capital and labor in them.
 5. Because the sheep are not his, he does not grasp the return on capital necessary for the business.
 6. Because the sheep are not his, he does not feel any compassion for them from animal attackers.
 7. Because the sheep are not his, he has not prepared his spirit and weapons to repulse attackers.
 8. Because the sheep are not his, he does not grasp the loss of their lives, if he can but save his own.
 9. Because the sheep are not his, he does not have an owner's mentality for them like the shepherd.
 10. Christian employees will blow this accurate and true description to pieces by godly commitment.
 11. Christians regard jobs as service to Jesus Christ with all fidelity (Titus 2:9-10; I Peter 2:18-20).
 12. Examples of this kind of committed, dedicated, and loyal service are in the Bible ... Jacob with Laban, Joseph with Potiphar and Pharaoh, David with Jesse, Saul, and Nabal, Daniel, etc., etc.
- F. What is a ministerial hireling? A man with all the weak traits described above serving as a pastor!
1. He cares for his own things rather than the things of the flock. Compare Timothy (Phil 2:20-21).
 2. He departs from the work for vain reasons, as Mark and Demas (Ac 13:13; 15:38; II Tim 4:10).
 3. He fails to fulfill His ministerial calling, which is precisely spelled out for him (I Tim 4:13-16).
- G. What was the character of the Pharisees? Even worse than that of a hireling simple considered!
1. The Pharisees best fit the *thieves and robbers* that Jesus had previously described (John 10:1-10).
 2. Judas was one of these imposters; he was literally a robber of our Lord's funds and took a bribe.
 3. They were hireling hypocrites by not practicing what they required of their sheep (Matt 23:1-4).
 4. They were hirelings only interested in eye service and popularity rather than truth (Mat 23:5-12).

5. They were hirelings not interested in true profitability for themselves or their sheep (Matt 23:13).
6. They were hirelings mainly interested in fleecing the sheep for profit (Mat 23:14; Titus 1:10-11).
7. They were hireling missionaries seeking only the numbers of more converts to error (Mat 23:15).
8. They were hireling corrupters that perverted God's rules for manmade standards (Mat 23:16-22).
9. They were hirelings that fussed about minor things compared to needed priorities (Matt 23:23).
10. They were hirelings professing great dedication but filled with lying mischief (Matt 23:25-33).
11. They were fearful to confess Jesus Christ in case they lost their cushy day job (John 11:48).
12. There are numerous Old Testament passages that describe the shepherds of Israel – the prophets and priests – that had this same character (Jer 23:1-40; Ezek 34:1-31; Mal 2:2-9; etc., etc.).

14 I am the good shepherd, and know my sheep, and am known of mine.

- A. Jesus the Good Shepherd gave His life for the sheep – He died instead of the sheep dying (10:11,15).
 1. How do we comprehend this comparison between Jesus and a hireling? There is no comparison.
 2. It is painful for a hireling to get hands dirty, let alone to face a deadly threat and die for sheep.
 3. This exemplary conduct of the Shepherd breaks down in our minds. See the break down below.
- B. So much so are the sheep His possession that He is not fulfilled in Person or Office without them!
 1. Note how He repeatedly refers to the sheep as *my sheep* (10:14,26,27), received from the Father.
 2. See the glorious text describing the church as the fullness of him that filleth all in all (Eph 1:23).
 3. Other texts declare this essential and eternal unity between Christ and His sheep (Heb 2:11; etc.).
- C. Jesus is the Son of David, and as such He had a father that showed courage against a lion and a bear.
- D. He has intimate knowledge of His sheep, they of Him, and He with His Father as well (10:14-15).
 1. The foundation of God stands sure, for the Lord knoweth all those truly His sheep (II Tim 2:19).
 2. While He professes to have never known the goats, He knows His sheep forever (Matt 7:21-23).
 3. The sheep know Him also, for that is the only confidence and consolation in a dangerous world.
 4. As the next verse describes, the unity of the sheep with Christ includes their unity with God also.
 5. Compare I John 1:3, where this same apostle describes the fellowship among all three parties.
 6. The goal is perfect unity, which Jesus prayed for before dying for His sheep (see John 17).
 7. There is also eternal union of them with Christ when they were chosen in Him by the Father.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

- A. Jesus here in the parable introduced God the Father as being in an intimate relationship with Him.
- B. He indicated in clear terms that laying down His life for the sheep was in agreement with God's will.
- C. He had declared this total unity of authority and purpose before in terms that we loved (Jn 5:19-31).
- D. Arminians are so blind as to think of Jesus laid down His life for thieves, robbers, wolves, and goats!

- E. While the parable proceeds with a sacrificial shepherd compared to thieves or hirelings, the doctrine of substitutionary atonement and particular redemption come through beautiful and clear!

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- A. The other sheep are Gentiles converts, which is a part of the great mystery of godliness (I Tim 3:16).
- B. The fold is the Jewish church of Israel, which would be expanded to include Gentiles (Eph 2:11-22).
- C. There is one fold, not a Jewish and Gentile one; and there is one Shepherd, the Lord Jesus only.
- D. Our apostle, Paul, was given great knowledge of this profound mystery (Eph 3:1-13; Col 1:21-29).
- E. The enemy Caiaphas will declare this truth by special inspiration in the next chapter (Jn 11:49-52).
- F. This wonderful work of Shiloh, or the Messiah, had been prophesied long before (Genesis 49:10).
- G. Jesus is the great Shepherd of the sheep to gather into one all the elect of God (Ephesians 1:7-12).
- H. His ministry was only, or primarily, to the lost sheep of the house of Israel (Matthew 10:6; 15:24).
- I. The voice of Christ is the gospel, for belief and following in obedience is the context (10:25-26).
- J. Jesus explained as much to Pilate about the active obedience of some to His preaching (John 18:37).
- K. There is no reason to run to John 5:25-29 and work in either of His life-giving voices taught there

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

- A. God the Father's love of Jesus included approval of His obedience in this great work (Heb 5:7-10).
- B. What submission to God's will we see in Gethsemane (Luke 22:41-44)! Remember His obedience.
- C. Because of His obedience to God's will, He has been highly honored and rewarded (Phil 2:5-11).
- D. Do not be surprised or confused by God's greater or lesser manifestation of love (John 14:21,23).
- E. God clearly loved Jesus before the cross (Matt 3:17; 17:5), but He loved His obedience (Heb 1:8-9).
- F. While God loved Jesus and His elect before obedience, He also loves them for their obedience.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

- A. Neither the Jews nor Pilate nor Herod took Jesus' life from Him; He could have called a few angels!
- B. He had escaped plans and efforts to take Him and would do so again (Luke 4:28-30; Jn 8:59; 10:39).
- C. When on trial before Pilate, Jesus explained to him that he had no power over Him (John 19:11).
- D. He willingly went to the cross for us, and He went zealously with forethought (Luke 9:51; 12:50).
- E. When soldiers die in battle for their nation, they do so unwillingly and without conscious sacrifice.

- F. He could have called twelve legions of angels, but He died alone for you and me (Matt 26:53-54).
- G. Jesus came to do the will of His Father and did so at all times in His life (Heb 10:7-10; Luke 2:49).

The Glory of the Good Shepherd

Where does the parable break down?

Where does truth exceed the metaphor?

- A. It breaks down when we realize sheep are to live and die for the benefit of the shepherd.
 - 1. The reason shepherds keep sheep is to derive food and other products by their death.
 - 2. We know our purpose for existence is the glory and pleasure of God through us.
 - 3. Yet, Jesus Christ, the Good Shepherd, gave His life for the benefit of the sheep.
 - 4. And instead of eternal death, which we most certainly deserve, we shall live forever!
- B. It breaks down when we realize that lambs were killed repeatedly for shepherds' sins.
 - 1. Even shepherds as glorious as David had to kill lambs for their ceremonial cleansing.
 - 2. Yet, Jesus Christ, though the Good Shepherd, died as a Lamb for all our many sins.
- C. It breaks down by comparing us to sheep, when in fact we are far worse than sheep.
 - 1. Sheep are innocent creatures that eat, follow, and grow for wool, milk, and mutton.
 - 2. We are malicious, malignant enemies of God, Christ, righteousness, truth, wisdom.
 - 3. A shepherd dying for sheep, though extreme, makes more sense than dying for us.
- D. It breaks down by comparing enemies Jesus defeated to a wolf the hireling flees from.
 - 1. Jesus faced the wrath of Almighty God, the devil's madness, the profane trial and torture of Jews and Romans, betrayal and forsaking by friends, death, the grave, etc.
 - 2. Wolves fear men, fire, noise, and deterrents; Jesus faced an angry God Himself.
 - 3. Judgment Day comes, the greatest threat of all, but Jesus the Shepherd will win.
- E. It breaks down by comparing under-shepherds to Jesus – they all look like hirelings.
 - 1. Paul was surely the best of the New Testament, but he did not die for his enemies.
 - 2. He labored more abundantly, less like an hireling, than the other apostles of Jesus.
- F. It breaks down by this Shepherd after death entered upon greater work to save the sheep.
 - 1. The commitment of Father and Shepherd was very great by His death to deliver us.
 - 2. Paul taught Jesus' life is greater than death in some ways (Ro 5:10; 8:34; Heb 7:25).
 - 3. A shepherd dying for the sheep would not save the sheep or provide for their future.
 - 4. Jesus Christ is still fully committed and active to save every single one of the sheep.
- G. It breaks down in the motive, purpose, objective of the Good Shepherd dying for sheep.
 - 1. An exemplary shepherd like Jacob or David would only die by accident for sheep.

2. But the Good Shepherd laid down His life voluntarily without accident (Jn 10:17).
- H. It breaks down by the Lion being the Shepherd – the Lion of the tribe of Judah.
- I. It breaks down by the Shepherd destroying the lion that seeks our souls for hell.

Can You Apply the Parable to Yourself?

- A. You are a Gentile sheep. Does Jesus have any place for you in His flock of those given to Him?
 1. You were by nature far from the commonwealth of Israel and without God in life (Eph 2:11-22).
 2. Jesus owns us Gentile believers as well, and He is just as convicted about bringing us (Jn 10:16).
 3. Caiaphas prophesied and Paul declared that we will be brought together (Jn 11:51-52; Eph 1:10).
 4. As far back as Jacob, a prophecy was inspired of Jesus gathering us all together (Genesis 49:10).
 5. For more about the **calling of the Gentiles**.
- B. How can you know you are of the sheep of Jesus Christ, the Great Shepherd of the sheep of God?
 1. Hear His voice this day in His gospel and believe on Him, for this is the evidence (John 10:27).
 2. Follow Him in His leading for every aspect of your life, or you have no evidence as His sheep.
 3. It is a corruption of true doctrine that many teach you must believe in order to be a sheep (10:26).
 4. The foundation of God standeth sure – the Shepherd knows those who are His – and following Jesus Christ by faith and walk, or departing from evil, is the evidence of His sheep (II Tim 2:19).
 5. For more about **assurance of eternal life**.

19 There was a division therefore again among the Jews for these sayings.

- A. After a difficult parable like this that ended with doctrinal declarations, there was a Jewish division.
 1. For those not understanding, it was confusing; for the rest, it was condemning (Matt 21:45-46).
 2. Jesus often caused division among the Jews by both His person and doctrine (John 7:43; 9:16).
 3. Jesus came not to bring peace, but a sword; He will always cause divisions (Matthew 10:34-39).
- B. The plainer and harder we preach Christ and His righteousness, carnal belly worshippers will leave.
 1. Jesus secured righteousness for His elect, but He has a high standard of it as well (Matt 5:19-20).
 2. We will press all gospel claims as we should, giving them reason to leave (Tit 1:9-16; 2:15; 3:8).
 3. Faithful preachers war against hearers, which is true gospel preaching (II Cor 10:3-6; 2:14-17).
 4. We do not care if we offend scorners any more than Jesus cared (Matt 15:12-14; John 6:60-67).
- C. Reader, what will you do with Christ? He is the Son of God and high King of heaven. Worship Him!
 1. Question His person, doctrine, or ambassadors at your own peril, for they serve a terrible King.
 2. If you fall on Him, you will be broken; if He falls on you, He will grind to powder (Matt 21:44).

20 And many of them said, He hath a devil, and is mad; why hear ye him?

- A. These blasphemous reprobates could see that He was the Good Shepherd, but they refused to see!

- B. There is no blindness so great as the refusal to see, which Jesus had just identified (John 9:39-41).
- C. Peter wrote against the Jews as well about their willful ignorance of obvious facts (II Peter 3:3-7).
- D. As in Romans 1:18-32, the truth of God is plainly and evidently set forth, but they wickedly reject it.
- E. This is the unpardonable sin ... to personally witness the person, life, and miracles of Jesus by the power of the Holy Ghost and ascribe them to the devil (Matt 12:24-32; Mark 3:22-30).

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

- A. This should be obvious, but so should have been the Red Sea to Pharaoh! God must open all hearts.
- B. Chapters nine and ten were close; Jesus' miracles in Jerusalem were remembered (Jn 5:16 cp 7:21).
- C. The contrast throughout the second half of this chapter should cause us to give thanks (II Thes 2:13).

22 And it was at Jerusalem the feast of the dedication, and it was winter.

- A. At Jerusalem at this time, while Jesus was there, was a particular winter feast called the Dedication.
 - 1. There is no feast called the dedication in the Law of Moses, which prescribed three annual feasts.
 - 2. The three Jewish feasts were Passover (Mar/Apr), Pentecost (May), and Tabernacles (Sep/Oct).
 - 3. There is no feast that falls during the winter in the Law of Moses, so this must be something else.
- B. This feast is what is called Hanukkah today, recalling the Maccabean dedication of the second temple.
 - 1. Antiochus IV, or Epiphanes, of the Seleucid Empire desecrated the temple 2300 days (Dan 8).
 - 2. For more about [this vile Greek enemy of the Jews](#).
 - 3. Judas Maccabaeus regained the temple and rededicated it to worship Jehovah (Dan 11:31-35).
 - 4. For more about [these great heroes of Jewish history](#).
 - 5. For much more about the [Maccabees and their history](#).
- C. An implication of Jesus being in the temple on this occasion should silence opponents of holidays.
 - 1. We reject all religious holidays that come to us from pagan idolatry through Roman Catholicism.
 - 2. However, we do not take God's condemnation of them to condemn birthdays, anniversaries, national holidays, Mother's Day, Father's Day, Secretary's Day, months, years, etc., etc.
 - 3. These other days, not commanded by God for observance, are matters of Christian liberty.
 - 4. We ignore incidental connection of paganism to days like Sunday, Saturday, Monday, etc.
 - 5. We ignore incidental connection of paganism to events or words like potluck or bonfire, etc.

23 And Jesus walked in the temple in Solomon's porch.

- A. Our Lord walking in the temple at this time indicates His approval by His presence for this holiday.
 - 1. While He could have been there for the larger crowds, He chose to be at the place of dedication.
 - 2. If the national holiday were an offence to God, why did He not move against it like in 2:13-17.
 - 3. If the national holiday were an offence to God, what should we preclude about Purim (Esther).

- B. Solomon's porch, a magnificent enclosed porch, was popular with the apostles (Acts 3:11; 5:12).
 - 1. Solomon had a portico on his temple, but this one by Herod was 400 cubits (600 feet) long.
 - 2. Josephus recorded that appeals to Agrippa for restoring it involved 18,000 temple workmen.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

- A. Israel's Messiah had been prophesied to be a Shepherd (Ezekiel 34:23-24; 37:24; Zechariah 13:7).
 - 1. His parable and metaphors about a shepherd and sheep should not have been difficult for them.
 - 2. But since they were not of His sheep (10:26), it would not have mattered what He said to them.
- B. Though He had been declared to be the Christ by many means, they were vile unbelievers at heart.
 - 1. At this time (December), Jesus was four months from death, almost forty months into ministry.
 - 2. Our Lord did not raise His voice in the street, for God's work of drawing was enough for sheep.
- C. Even with His plainest proof – time in tomb, they still did not believe (Matthew 12:38-42; 28:11-15).
- D. When He did tell them, they angrily and illegally took up stones to murder Him (John 8:59; 10:31).
 - 1. They provoked Him to tell them, and He did so with evidence, but they still rejected His words.
 - 2. No matter the preparation of the heart in man by man himself, he will never rightly believe truth.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

- A. Jesus had declared Himself to be the Son of God shortly before to the man born blind (Jn 9:35-38).
- B. Jesus had performed countless miraculous wonders, proving God's approval and power upon Him.
- C. It is hard to comprehend that religious men expecting the Messiah and with identifying prophecies could observe the stupendous miracles of Jesus for three and one-half years and yet hate Him!
- D. What will you do with Jesus of Nazareth? Faith as mental assent is nothing. Do you obey His words?

26 But ye believe not, because ye are not of my sheep, as I said unto you.

- A. Since this is a very important transitional and explanatory verse, consider each of its words carefully.
 - 1. If you study this verse and the four following, you will clearly find all five points of Calvinism.
 - 2. Total depravity, Unconditional election, Limited atonement, Irresistible grace, final Preservation.
 - 3. For more about **Calvinism**.
- B. *But* is an inspired disjunctive explaining why men in the national kingdom of God rejected His Son.
 - 1. Jesus was sent to the lost sheep of Israel, the O.T. church (John 2:16; Acts 7:38; Matt 23:1-3).
 - 2. The divided Jews present demanded Jesus to tell them plainly if He was God's Christ (Jn 10:24).
 - 3. Jesus reminded them that He had already told them and they did not believe (Jn 9:35-38,39-41).
 - 4. Jesus reminded them His works were sufficient evidence, but they did not believe, thus 10:26.
 - 5. He had told them previously they also had the testimony of John Baptist and scripture (5:31-44).

6. They could also have known by his reference to shepherds and sheep (Ezek 34:23-26; 37:24-28).
 7. This same ignorance/rebellion against Jesus and His gospel is commonly seen in all generations.
 8. Why do some believe and others reject the same message taught the same way (II Cor 2:14-17)?
 9. The Holy Spirit inspired 'but' many times for the glorious contrast in salvation (John 1:13; Rom 5:8,15,20; 6:23; Gal 1:15; I Cor 15:57; II Thess 2:13; Heb 7:24; 10:12; etc., etc.)!
- C. There is a reason men do not believe the most obvious facts about God, His Son Jesus, and the truth.
1. Can you fully picture the Son of God before men taught the monotheistic religion of Jehovah?
 2. Can you remember all they knew about God, prophecies of Messiah, and three years of Jesus?
 3. All men are depraved rebels that hate God and proof of Him (Ps 14:1-3; Rom 1:18-32; 3:10-18).
 4. There is no evangelistic method to influence them (Luke 16:30-31; Isaiah 26:10; II Ti 2:25-26).
 5. There is no profit or value to debate salvation with anyone, if they will not accept total depravity.
 6. All other aspects of the true doctrine of salvation flow from man's inherited depravity in sin.
 7. For much more about **man's total depravity**.
 8. For **questions Arminians cannot answer**.
- D. *Ye* is the second person, plural pronoun identifying the Jews in front of Jesus that He condemned.
1. He shortly explained that His sheep were those His Father gave Him for certain eternal life.
 2. Thus, His words here are to identify them as reprobates, vessels of wrath, not of Israel (Rom 9).
 3. So much for the careful, politically-correct, milquetoast, compromising preaching of most men!
 4. The Lord here separates those called and those chosen as indicated elsewhere (Matthew 22:14).
 5. Every church has reprobates and belly-worshipping carnal Christians to be preached against.
- E. *Believe not* are the condemning words that declared the evidence they were not elect or regenerated.
1. John wrote this gospel to exhort his readers to belief for proof of eternal life (Jn 20:31; I Jn 5:13).
 2. The faith of God's elect is more than mental assent, for it results in disciples of Jesus (Jn 10:27).
 3. Jesus had taught about faith depending on regeneration (Jn 1:12-13; 3:3; 5:24; 6:44; 8:47; etc.).
 4. The apostolic commission to preach made faith evidence of salvation or damnation (Mk 16:16).
 5. Jesus had also taught that real belief counts, not mental assent (John 2:23-25; 6:64-66; 8:30-32).
 6. Is there *saving faith*, as some say? No! James asked, *Can faith save him?* No, it cannot (Ja 2:14).
 7. The stark reality of election here (10:26-29) is proven by diligence in good works (II Pet 1:5-11).
- F. *Because* identifies the cause of their unbelief, tracing it back to lack of God's electing grace to them.
1. We know men cannot believe without regeneration (John 1:12-13; 3:3; 5:24; 6:44; 8:47; etc.).
 2. But regeneration depends on election, so Jesus here traces the root cause back to God's election.
 3. Due to total depravity, unless God elects to save a person against his will, He will never believe.
 4. Luke by inspiration wrote that Gentiles believed Paul by prior ordination to salvation (Ac 13:48).
 5. As soon as you accept the doctrine of total depravity, election is necessary for any obedience.
 6. If you do not accept total depravity, then you ascribe the blame to poor preaching or methods.
 7. If you do not accept total depravity, then you ascribe the blame to lack of money for missions.

8. Yet there is more than depravity, for God sends strong delusion to believe lies (II Thess 2:9-12).
 9. For [supralapsarianism or other views](#).
- G. *Ye are not of my sheep* are the words of Jesus identifying His audience as not being chosen by God.
1. Before any other thought, the lack of belief in Jesus Christ was not the cause of not being sheep.
 2. Before any other thought, the fact they were not sheep of Christ was why they did not believe.
 3. The sheep of Christ are His elect people given to Him by God for the purpose of salvation and adoption as His brethren (Jn 6:37-39; 17:2-3,24; Rom 8:28-29; Eph 1:1-6; II Tim 1:9; Heb 2:13).
 4. The election is unconditional, thus foreseen faith has nothing to do with it (Ps 14:1-3; 53:1-3), because any true faith is initiated by God in only some (John 6:44-45,65; I Cor 1:22-31).
 5. Israel was divided, as all men are divided, and it is traced back to God's election; those men not elected were instead reprobated, or passed over and left in sin to condemnation (Jude 1:4).
 6. This distinctive divide is transcendentally significant and referred to various ways in the Bible, as here in John 10:26-29 (Matt 22:14; 25:31-33; Rom 8:28-39; 9:6,21-24; 11:7-10; Rev 20:15).
 7. In this metaphorical setting, there are sheep and goats, and neither one or the other can change; God makes sheep and God makes goats, from the same lump of fallen humanity (Rom 9:21-24).
 8. For more about [God's electing grace in Christ](#).
 9. [If you think election is unfair, you need think again](#).
 10. For more about [events before the world began](#).
- H. It is amazing that Arminians are so ignorant or malicious that they reverse the Lord's explanation.
1. They claim and teach that a person can become a sheep of Jesus Christ by believing on Christ.
 2. But the text teaches the opposite – a person must already be a sheep in order to believe on Christ.
 3. The sheep are the elect of God by virtue of being given by God to Jesus to redeem (Jn 10:28-29).
 4. Total depravity and election lead to proper understanding, which Arminians have no clue about.
 5. [Questions for Arminians for all their heresies](#).
- I. *As I said unto you*, is our Lord's explanation that the plainness of 10:26 had already been declared.
1. He had declared already in context that these Jews were reprobates and not part of His sheep.
 2. Jesus had declared without any obscurity that He knew His sheep and they knew Him (Jn 10:14).
 3. This statement followed from the parable's description of a true shepherd and his sheep (10:3-5).
 4. There were Jews, like the man born blind, that would not follow the Pharisees but Jesus only!
- J. The order here is (1) God gave them to Christ, (2) Christ gives them eternal life, (3) they hear and follow Christ, and (4) they shall never perish. His words state or imply all five phases of salvation.
1. There is no faith or following Christ without regeneration, so the vital phase is implied by faith.
 2. For more about [Five Phases](#).

27 My sheep hear my voice, and I know them, and they follow me:

- A. These words by Jesus describe the sheep, which He had just told the reprobate Jews they were not.

1. One issue at stake in this chapter is the Good Shepherd versus thieves, robbers, and hirelings.
 2. Another issue in this chapter is the identification of the sheep of Messiah versus those not sheep.
 3. The intimate relationship between shepherd and sheep, Jesus and elect, is contrasted (10:26-27).
 4. The choice of terms (hearing, voice, know, follow) is transitional from the parable (10:1-5).
- B. The evidence in John's gospel is faith that results in following – discipleship (Jn 8:30-32;12:26).
1. Hearing Christ's voice in this context is gospel obedience and conversion by repentance and faith.
 2. The choice of terms (*hearing, voice, know, follow*) is only transitional from the parable (10:1-5).
 3. Jesus used the term *sheep* in both verses to identify the contrast for response to Him (10:26-27).
 4. The use of same or similar words in John 5:25-29 without metaphors must be applied differently.
 5. The context here is one of believing Christ (10:24-26); the vital phase of regeneration is not here.
 6. Yet we know, at all times in any context, that regeneration must precede any true faith by man.
- C. The sure foundation of Jehovah God is that all the elect are clearly known by Him (II Tim 2:10,19).
1. The order of these three clauses is not logical or in time, but rather to fit the parable (Jn 10:2-5).
 2. If in doubt ... do sheep hear a shepherd's voice and follow before or after he knows his sheep?
 3. If in doubt ... do the elect hear the voice of Christ in any respect before Christ knows them?
 4. By these three clauses, Jesus further identified the differences between elect and reprobate Jews.
 5. God chose them in Christ Jesus as the objects of His purpose of eternal redemption (II Tim 1:9).
 6. They were given to Him by the Father as objects of the Father's business and glory (Jn 10:28).
 7. When were they given? God gave them to Jesus from eternity (Eph 1:4; II Tim 1:9; Rev 17:8).
- D. From God's knowledge of His elect, we progress to Jesus Christ knowing them as His beloved ones.
1. Our Lord knew exactly why He was on earth and exactly whom He was to save (John 6:37-39).
 2. On the cross of Calvary Jesus knew exactly those He was dying for to save forever (Is 53:10-12).
 3. When He presents the family of God to the Father in a day fast coming, He knows us (Heb 2:13).
 4. But ... and yet ... there are others He will tell to their faces that He never knew them (Mat 7:23).
- E. We understand the hearing and following in this passage to be conversion and discipleship of sheep.
1. The issue at stake is believing on Christ, which the blind man did and the Pharisees would not.
 2. It is a shame that Fatalists have distorted passages like this to get rid of much gospel conversion.
 3. What do we mean by *Fatalists*? Those that exalt God's election to minimize or mock conversion.
- F. Fatalists will make His *voice* to be regeneration, *knowing* them their eternal union and *following* Him to be the resurrection, so that they can then ascribe eternal life to thousands, millions, billions, or all.
1. God draws the sheep and opens their hearts to see, hear, believe, and love Christ (Jn 6:44-45,63).
 2. Though for sure the passive hearing of His regenerating voice is crucial to hear and obey truth.
- G. Conversion of the sheep is the general rule by far, but it does not exclude special exceptions known only to God, which are not taught here (Rom 11:25-28; I Cor 10:1-5; Heb 4:1-2; II Sam 12:23; etc.).
1. General statements or rules do not have to refer to every exception in order to remain valid truth.
 2. It is important to remember that the terms of this verse refer to the opening parable (Jn 10:1-5).

3. Jesus did not teach regeneration and conversion here but rather drew a sheep contrast (10:26-27).

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

- A. Jesus gives eternal life. This simple, profound, and powerful doctrine must confound all heresies.
 1. Jesus does not offer eternal life, no matter what gimmick Arminian evangelists have imaged.
 2. Jesus offered Himself without spot to God, and we are accepted in Him (Heb 9:14; Eph 1:6).
 3. God nor Jesus have offered eternal life to men since the Garden of Eden (Gen 2:16-17; 3:22-24).
 4. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
 5. Salvation is God's gift you passively receive, which means no glory for you (I Cor 4:7; 1:21-31).
 6. For much more about the [gifts for salvation](#).
- B. Eternal life is a gift of God; it is not an offer needing to be accepted or received by any. Hallelujah!
 1. God gave His elect to Jesus Christ in an eternal covenant before the world began (Rom 8:29-39; Eph 1:3-4; II Tim 1:9; John 6:37-39; 10:26-29; 17:2; Hebrews 2:13; I Pet 1:2).
 2. God gave His Son Jesus Christ to die in their place for their sins (Matt 20:28; John 3:16; 10:11,17-18; 19:11; Galatians 1:4; Ephesians 5:2,25; I Timothy 2:6; Titus 2:14).
 3. God gave eternal life in legal justification and vital regeneration, and He will yet give glorification and your eternal inheritance based on the Book of Life (John 10:28-29; 17:2; Rom 3:24; 5:15,16,18; 8:32; I Cor 2:12; 15:57; Eph 2:8; II Peter 1:3; I John 5:11; Rev 13:8).
 4. There is not a remote chance that even one of God's elect will die without salvation, for all shall be saved without loss of one by any means (John 6:37-39; Romans 4:16; 8:28-39; Heb 2:13).
 5. If God offered eternal life, no one would take it (Psalm 14:1-3; John 5:39-40; 6:44; Rom 3:9-18).
 6. If God offered eternal life, no one could take it (John 8:43,47; Rom 8:7-8; I Corinthians 2:14).
 7. A gospel with an offer from God requiring conditions of you is insane cruelty. Think depravity!
 8. Any human receiving related to eternal life is purely passive (Rom 5:11,17; Gal 4:5; Heb 9:15).
 9. The receiving in John 1:12 is the result and evidence of God's prior work (John 1:13; Rom 9:16).
- C. There is no offer of eternal life dependent on sinners fulfilling terms in order for them to be saved.
 1. Jesus Christ offered Himself ... to God ... for us ... not to us (Hebrews 9:11-15; Eph 5:2).
 2. His offering put sins away forever by one offering on the cross (Hebrews 9:24-28; 10:1-18).
 3. If anything is offered to the elect, it is merely practical benefits for life now (Revelation 3:20).
 4. We offer ourselves to God as a sacrifice in Christ (Romans 15:16; Hebrews 13:15; I Pet 3:21).
- D. The acceptance involved in salvation is God accepting us, not us accepting God or His Son Jesus.
 1. For the sake of learning, consider how Paul explained the value of verb voices (Galatians 4:9).
 2. The first and most important acceptance was God accepting Christ's offering (Isaiah 53:10-12).
 3. Then we were accepted and received in Christ Jesus (Ep 1:6; Rom 15:7; Heb 12:6; Ac 10:34-35).
 4. We accept and receive the good news of what has been done in order to obtain practical benefits

(Acts 10:43; 17:11; 26:18; I Cor 15:1; II Cor 5:19-20; 6:1; I Tim 1:15; Jas 1:21).

5. Our obedience is made acceptable to God by Jesus Christ, and it only proves our previous acceptance with God (Acts 10:34-35; Rom 14:18; II Cor 6:14-17; Heb 12:28; I Pet 2:5).
- E. Here is the divine power of Jesus Christ to preserve and protect His elect sheep (Romans 8:34-37).
 1. Final preservation requires more than His death; there is His perpetual life (Rom 5:10; He 7:25).
 2. Can the sheep ever be lost? Is there such a thing as eternal security? Can eternal life be lost?
 3. How were they given? With a charge that He should not lose a single one of them (Jn 6:38-39).
 4. Not a chance! They can never perish eternally and are safe in the Shepherd's hand (Jn 10:28).
 5. Not only are they in the Shepherd's hand, but they are also in the Father's hand (John 10:29).
 6. No matter what kind of thieves and robbers and how many might try, they are fully safe there.
 7. The only way this kind of security can be assumed is by works (Ps 15:5; II Pet 1:10; Matt 7:21).

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

- A. Here is the great doctrine of election – God the Father gave to Jesus Christ certain ones to fully save.
 1. Therefore, the security of God's elect is traced back to God Himself as the Giver of the elect.
 2. The design and purpose of salvation was in the eternal mind and decrees of God (II Tim 1:9).
- B. Almighty God, our heavenly Father, has greatness that denies any creature ever hindering salvation.
 1. He is greater than all, so there is no one and no thing to separate us from Him (Romans 8:28-39).
 2. The Father is greater even than Christ Jesus in His mediatorial Person and office (I Co 15:27-28).
 3. Son does not mean equality – it means the opposite of equality – most theologians are heretics!
 4. **The doctrine of eternal generation is heresy.**
- C. There is absolutely no thought or way of even a single elect child of God ever losing eternal life.
 1. **Once saved, always saved.**
 2. For the details of **Assurance of Eternal Life.**
 3. More details about the **Book of Life.**
 4. **Salvation by Works** for evidence.

30 I and my Father are one.

- A. God the Father and Jesus Christ were one in nature, attributes, operations, purpose, unity, etc. Glory!
- B. The preceding context indicates a unity and oneness in the plan and power of redemption (10:28-29).
- C. However, there is more here to solidify our salvation and to more than answer the demanding Jews.
 1. If one in nature and attributes, Jesus declared Himself to be God – their Jehovah, and His Father.
 2. The monotheistic Jews understood Jesus in this sense (John 10:31,33), as before (John 8:58-59).
 3. Jesus did not correct or alter, but used their choice of terminology out of their Law (Jn 10:34-36).

- D. For more about **Jesus of Nazareth as Jehovah God**.
- E. For the **true doctrine of Jesus Christ's sonship**.

31 Then the Jews took up stones again to stone him.

- A. The wicked Jews had demanded that Jesus tell them (10:24), and then they wanted to kill Him for it.
- B. Blasphemy is a terrible crime, and the Jews rabidly defended God's glory ... only in some respects!
 - 1. Though none of the accusations stuck against Jesus, they chose Barabbas to be freed instead.
 - 2. Consider their rules of oaths, which valued the temple's gold above the temple (Matt 23:16-17).
- C. Religionists are the greatest enemies of Shepherd and sheep (Isaiah 66:5; Jn 15:20; 16:2; Re 17:1-6).
 - 1. Remember the perpetual animosity between righteous and wicked (Pr 29:10,27; I John 3:12-13).
 - 2. If you live godly in Christ Jesus, or our church does, we will have enemies for sure (II Tim 3:12).
- D. Their murderous designs here were not for election (10:33); it caused such elsewhere (Luk 4:23-30).
- E. We should not be surprised at all to encounter such hatred and cruelty for standing for God's truth.
 - 1. The less truth you have, meaning the weaker your faith, the more the devilish world will allow it.
 - 2. The more truth you have, meaning the greater your faith, the devil and world will try to destroy.
 - 3. But we will be like our Lord and press the claims of scripture without apology or compromise.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

- A. Jesus had already offered them His works as objective evidence (10:25), and He repeated the offer.
 - 1. How could they consider stoning a prophet with such miracles, yea, greater than any prophet.
 - 2. Jesus confronted them about the error of stoning Him in light of prodigious miracles from God.
 - 3. He had claimed and shown the power of God, and which divine evidence justified His stoning?
- B. In this chapter, Jesus continued to bring up Jehovah as His Father, further provoking them to wrath, not unlike His hard sayings about bread from heaven and eating and drinking Him in John 6.

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

- A. The Jews recognized (and did not recognize) His argument's force, so they trumped up blasphemy.
 - 1. His quality and quantity of miracles could not be ignored; one had just been mentioned (10:21).
 - 2. The blindness of depravity is confirmed by the Jews' obstinance (John 11:47; 18:6; Acts 4:16).
 - 3. The blindness of envious rage is also confirmed by their obstinance (Matthew 27:18; Prov 27:4).
 - 4. The blindness of willful ignorance is also shown by the obstinance (II Tim 2:25-26; II Pet 3:3-7).
- B. There are not two distinct charges here necessarily, but rather one of blasphemy and the details of it.
 - 1. They heard Him continually refer to God as His Father, which made Him the Messiah of God.
 - 2. They had just heard Him claim unity with God, which they understood mainly to be of nature.

3. Seeing before them a man by mere human sight and analysis, they thought it terrible blasphemy.
- C. How did Jesus make Himself God? By declaring a unity of nature (10:30), and by declaring Himself the Son of God (9:35-38 cp Isaiah 9:6 cp Isaiah 7:14). He did not declare His eternal, divine sonship!

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

- A. While with the blind man, Jesus had declared in their hearing that He was the Son of God (9:35-38).
 1. It is this claim, a basic axiom of faith, which Jesus will defend by this line of reasoning (10:36).
 2. Never forget the Jews knew or should have known what *Son of God* meant (Isaiah 7:14; 9:6).
- B. He appealed to Psalm 82:6, where the Psalmist penned these words about Israel's civil rulers, though there are other places as well where God gave the name of gods to rulers (Ps 82:1; 138:1; Ex 22:28).
- C. When dealing with persons that profess faith in scripture, use the scriptures against their errors.

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

- A. Those Jehovah called *gods* in Psalm 82:6 received Moses' Law for their official magisterial conduct.
 1. The Law identified, ordained, and charged Israel's magistrates with their duties and penalties.
 2. They received the Law of God from another, therefore they were not truly legislators themselves.
 3. They needed the scriptures as much as the general populace to know God's will for their lives.
 4. Receiving God's word from another is very inferior to Christ – Legislator, Master, and Judge!
 5. John the Baptist, the greatest man born of women, received the word of God from God (Lu 3:2).
- B. The scripture cannot be broken, in that a word found in it is the right word and may be argued from.
 1. If the Bible calls magistrates *gods*, then that exact term is absolutely right and justified for them.
 2. If it is rightly used for those in the low office of magistrate, then certainly so for greater offices.
 3. It could not be blasphemy for the Messiah to use similar terminology for His far superior office.
 4. This is magnificent reasoning by the Lord Jesus Christ from their scriptures about His identity.
- C. We justly use this verse three ways to support trust in the KJV as inspired and preserved scripture.
- D. First, Jesus declared and showed the nature of scripture – it is inspired at the word level for doctrine.
 1. It may be argued from the word level for doctrine, condemning paraphrases and word changes.
 2. His argument, of profound doctrine – His use of the title Son of God – is based on a single word.
 3. If anyone derides such a detailed use of scripture, then they are not Christians, for Jesus did so.
 4. Real Bible preaching, like Jesus did right here, is at the word level; we have 20+ examples of it!
 5. For the **principles and examples involved**.
 6. For **more examples for illustration**.
 7. For more **examples for illustration**.
- E. Second, if we find internal contradictions in a "Bible," it is not scripture, for it cannot be so broken.
 1. **Thus, we use II Sam 21:19 in most versions.**

2. Thus, we use Mark 1:2 in most all versions, for they falsely ascribe a quote of Malachi to Isaiah.
 3. Thus, we use Galatians 3:16 especially for the NKJV, for its Genesis references use descendants.
- F. Third, if we find an apparent contradiction in the King James, there may be advanced revelation.
1. The apparent contradictions, if studied reasonably, will yield greater understanding of the truth.
 2. There are many of these, such as God tempting and not temping any man (Gen 22:1; Jas 1:13).
 3. KJV “contradictions” can yield rare truth?
- <https://letgodbetrue.com/bible/scripture/ahaziah-contradiction.pdf>.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

- A. If you justify the title *gods* for mere civil magistrates, why do you fault me with a superior office?
- B. The word of God did not come to Jesus as to *gods* and to John (10:34-35), He was the Word of God!
- C. Almighty God, the LORD Jehovah, set Jesus of Nazareth apart for an office far greater – Messiah!
- D. He was sent into the world: He was not in the world as a mere man with scripture given to Him.
- E. What was so wrong with His title *Son of God*, since the Jews allowed mere rulers a similar name?
- F. Jesus could not be guilty of blasphemy, for merely using a word that mere mortals used by scripture.
- G. Was Jesus playing with them, in some measure? Of course, and they deserved every bit of shame.

37 If I do not the works of my Father, believe me not.

- A. Jesus showed reasonableness against their unreasonableness, by assuming the lie they held about His miracles for the sake of an argument involving the next verse. Come, let us reason together!
- B. Jesus absolutely did the works of His Father, but He allowed the possibility He did not in order to get them to allow the possibility that He did indeed.
- C. He forced them to a discrete, black-or-white decision. Were His miracles by divine power or not?
- D. We can and should use similar reasoning: if you can show me to be wrong, then reject our doctrine.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

- A. He forced them to a discrete, black-or-white decision. Were His miracles by divine power or not?
- B. He helped them find an objective measure separate from their dislike of His personal statements.
- C. A man could believe Jesus was Christ by His own testimony and/or that of John, without miracles.
- D. Or a man could see the stupendous miracle power and believe that God was in this Man of Nazareth.
- E. Jesus allowed them to think Him a liar or exaggerator, but they should believe the powerful works.

39 Therefore they sought again to take him: but he escaped out of their *hand*,

- A. Why did the Jews want to take Him again? Because He declared an intimate union with Jehovah.
- B. Jesus reasoned with the unreasonable Jews, if my works are miracles of God, then you should believe based on that basis, though you do not want to believe my actual sayings or teachings.
- C. As He had many times before and would do again, He escaped from them until it was His time.
- D. No man took the life of Jesus Christ from Him. He chosen when, where, how He would lay it down.

40 *And went away again beyond Jordan into the place where John at first baptized; and there he abode.*

- A. This place was Bethabara, where John at first baptized, and where Jesus was baptized (John 1:28).
 - 1. Far from beauty and esteem of the city of Jerusalem, Jesus chose a desolate, wilderness place.
 - 2. Far from the educated ministers and fancy churches (synagogues and temple), He chose desert.
 - 3. Far from the crowds and multitudes of people with ceremonies and rituals, He went backwater.
 - 4. Does it matter to you where Jesus might be found? The eunuch found Him in the desert!
- B. Jesus did not go there merely for security and ease, but rather to minister, and He did with results.
- C. He was always about the work of His father and kingdom, whether it is stated or not (John 9:4).
- D. Never forget the prophecy that the church of God would have to flee into the wilderness (Rev 12).

41 *And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.*

- A. While the Jews at Jerusalem tried to stone or take Him, other Jews flocked to see Him and hear Him.
 - 1. The *many* here should be understood compared to believers in Jerusalem, not the population.
 - 2. The truth may not be found in popular concourses of the crowds of the religious and esteemed.
 - 3. You may have to leave the popular places and go to despised places to find the truth of God.
- B. Consider the logical reasoning of this crowd of simpler folk who saw and believed the truth of Jesus.
 - 1. They did consider Jesus' miracles, and realized that His miracles made him greater than John.
 - 2. John was great himself in the eyes of the people (and our Lord), but they saw Jesus to be greater.
- C. What did John say of Jesus? He should baptize John, He was greater than John, so great that John should not touch his shoelaces, He was the Lamb of God, The Son of God, the Saviour of the world, the true Messiah, and who would baptize men with the Holy Ghost and with fire, etc., etc.

42 *And many believed on him there.*

- A. The miracles of Jesus and the testimony of John about Jesus contributed to the faith of many in Him.
- B. What makes the difference – the incredible difference? Only the grace of God through Jesus Christ!

- C. Do you believe on Jesus Christ today? Do you know Him with total certainty to be Emmanuel, the Son of God, the Lamb of God, the only Saviour from sin, the coming Judge, etc., etc.?
- D. Will you show your faith by obedience in baptism and then proving love of Him by His commands?

Conclusion:

- 1. Jesus is the Great Shepherd of the sheep through the blood of the everlasting covenant (Hebrews 13:20-21).
- 2. There is an end and objective to which you were saved by your Shepherd's blood – fulfill it (Heb 13:20-21)!
- 3. When we see the Lord's Table, remember your Lord's love for His sheep and sacrifice for them (Isaiah 53:6).

Remaining Facts About Jesus Christ from John 10:31-42

- 1. The most religious people hated Him and wanted to kill Him. It is still the same today.
- 2. They had asked Him to declare His identity, and then they wanted to kill Him for it!
- 3. Acts of kindness and love are irrelevant, because of depravity, envy, hatred, etc.
- 4. Rather than clarify by questions, Jews ignorant of His dual natures condemned Him.
- 5. Rather than discover how good works go with blasphemy, they condemn anyway.
- 6. Jesus knew their law better than they did and in far greater detail. It is still the same.
- 7. He could draw inferences and arguments from their law that they were way beneath.
- 8. He had a greater reverence for their scriptures than those wearing it on their foreheads.
- 9. He could draw inconsistencies in their conduct that condemned them. We can learn it.
- 10. Jesus gave them a way out – they should not believe, if His works were not of God.
- 11. He reasoned well with them – no matter your opinion of me, believe me for the works.
- 12. He allowed them to ignore His testimony, but the works themselves declared God.
- 13. Reasoning has no value for depraved sinners without repentance (II Tim 2:24-26).
- 14. Jesus escaped again from them as He had before until it was His time to die by them.
- 15. Jesus went back into the wilderness, out of the city of Jerusalem, as men must hide.
- 16. There are others that will go far to find truth and reason about it with greater wisdom.
- 17. They could see Jesus' superiority to John according to His exhortation about works.
- 18. They could recall, over three years later, the things the Baptist had said about Jesus.
- 19. There will always be a people for God, but they will likely not be with the religious.