

John 10: Who and What is the Good Shepherd?



Jesus is the Good Shepherd to whom all other shepherds pointed in the Old Testament, brining his people to God, sacrificing for them to thrive, and knowing them intimately.

Outline - Flow of the Argument

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Introduction: Summary of the Study

See the magazing style PDF for the summary of the key findings.

Raw Study Notes and Commentary Quotes:

Purpose of the book of John and the 7 miracle-signs John picks out of the many Christ did: “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. - John 20:30-31

A. Theme 1: Jesus testifies about himself: Seven Major "I AM" statements; Christ uses God's name (Yahweh i.e. Ex 3:14) and uses it for himself: 1. “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty” (6:35); 2. “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (8:12); 3. “I am the gate; whoever enters through me will be saved (10:9); 4. “I am the good shepherd. The good shepherd lays down his life for the sheep.” (10:11); 5. “I am the resurrection and the life. He who believes in me will live even though he dies. (11:25); 6. “I am the way, the truth, and the life. No one comes to the father except through me.” (14:6); 7. “I am the true vine and my father is the gardener.” (15:1)

B. Theme 2: God testifies about Jesus through Jesus' miracles / works (5:36-40): Why these 7 miracles out of the many that Christ did? What's the point of them? (John 20:31); Seven miracles and accompanying discourses: (M=miracle; D=discourse (M/D column)

M/D	#	Ch	Event	Explanation of the Main Point
M	1	2	Water to wine	Both Make the point that Jesus is the one who brings in the blessings of the New Covenant. The new wine of the kingdom is brought in as the one who is the New Temple arrives.
D	1	2	Clearing the temple	
D	2	4	Woman at the well	Both make the point that the work and worship of the Lord is not geographically located, but centered around faith in Jesus.
M	2	4	Healing of official's son	
M	3	5	Healing on the Sabbath	Both making the point that Jesus is his Father's Son, and so he does the good work that his father does, even on the Sabbath.
D	3	5	Conversation with the Jews	
M	4-5	6	Feeding of 5000 / Walking on water	Both show that Jesus is the only source of life through his death. Jesus is the one who gives spiritual sight, for he is the light of the world.
D	4	6	Bread of Life Discourse	
D	5	8-9	Light of the World	
M	6	9	Healing of the man born blind	Jesus is the one who gives spiritual sight, for he is the ultimate Joshua to lead his people in and out and find great pasture.
D	6	10	Good Shepherd	
M	7	11	Raising of Lazarus	Both making the point that Jesus is the one who brings resurrection and life. Both make the point that it is through Jesus' death & resurrection that the disciples will be given a way to the Father, filled with joy, given the Spirit and commissioned to spread the gospel.
D	7	14-17	Farewell discourse	
D	7	18-21	Passion narrative	

Source: Quest for Hope - NT Testament “Promises Kept” Study by Blick based on Mark Dever's notes and others.

Chapter 10 continues with the same audience from chapter 9: “The Good Shepherd discourse of chapter 10 follows chapter 9 which concludes with Jesus' indictment of the Pharisees' spiritual blindness without transition... which suggests that the audience remains the same.... Thus the dark backdrop of Jesus' Good Shepherd discourse is the glaring irresponsibility of the Jewish religious leaders” (D.A. Carson, The New Testament's Use of the Old, p461-462).

What is the Arcing Study method? This method for studying a passage is done by placing each sentence with one subject and verb on its own line. This is called a proposition. It is a complete thought with one subject and one verb. When that is completed you ask, “how does that one line or proposition relate to the proposition(s) next to it?” Each proposition is named in the box to the left with 1 of 18 possibilities (see Blicksblog.org/arcing for detail and examples of each one). Then each group of propositions relates to other groups, shown in the detailed comments as you continue to move left on the page. In these boxes to the left of each proposition, it is explained in detail how that section of propositions relates to other sections in the same passage.

I. Scene One: Jesus IS the Good Shepherd of Psalm 23 (v1-6).

Repeated, Key Words, Pronouns	Promises & Commands	Context & Flow: Tie to Previous Section & Flow of the Argument		What do we learn about God? How does Jesus fulfill this?
Vs2 thief=covert, robber=violence (ESV notes)	P: vs1&2+ Jesus is an exceptional shepherd and selflessly leads his sheep for their thriving not like a thief and a robber would do.	<p><u>Context</u>: There is no break from chapter 9 where Jesus indicts the Pharisees for spiritual blindness in contrast to the healing “SIGN” of the physical and spiritual blindness he just accomplished with the man born blind. The unbelieving Pharisees in chapter 9 are in the vein of the Ezekiel 36 thief/robber shepherds, and Jesus is exactly the opposite (Carson p461).</p> <p><u>Flow</u>: Jesus is not a thief-shepherd but one approved by God, dialogues intimately with his own, and leads them from the front as the ultimate servant-leader for their thriving.</p>		God was Israel’s shepherd Gen 48:15; Numbers 27:17 God has Moses appoint Joshua to bring out all his own and lead from the front - Jesus is the ultimate Joshua as pictured in Psalm 23; Ezekiel 34 Jesus is not like the evil shepherds of Israel (Carson NT use of OT p462).
WHY - implied question	WHAT - implied question	HOW - implied question	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>Vs3-4: Why do the sheep follow the right shepherd? His familiar voice calls them each by name, they see him leading from the front.</p> <p>Vs5: Why do the sheep not follow the thief? His voice is not familiar.</p>	<p>Vs1: what defines a sheep-thief and a robber? One who does not use the door.</p> <p>Vs2: what defines THE shepherd: God the Father opens the door for him.</p>	Vs4: HOW do I follow the shepherd? I become familiar with his voice and character, because 1. His works mirror God’s, 2. He speaks to me by name, 3. I expect to hear his voice from the front where he leads selflessly.	Vs3-4: I need to be led. I am dependent upon a good leader who knows my name and leads selflessly for my thriving. Otherwise I will be lost, scattered, in danger, selfish, and not able to get to God because he only opens the door for a/THE Good Shepherd.	Lord, you are the perfect Joshua who leads your people out to God like a loving, powerful shepherd who serves. Forgive me for not trusting that. Thank you for your incredible compassion for helpless sheep like me. Help me to study and listen for your voice to increase in familiarity.

Arcing: John 10			Headline: Jesus calls his own by name and selflessly leads them for their thriving.		
Action 1: Jesus speaks and explains. Jesus takes what the OT teaches on shepherds of God’s people and says he is THE shepherd to whom all other shepherds pointed	Idea: vs1b-5 Explains WHY he got their attention.		1 "Truly, truly, I say to you,		
	(-) Negative Contrast: In light of the “context” section above, Jesus connects the Pharisees’ unbelief with the shepherds in the OT who were characterized by exploiting the sheep for their own gain not servant-leaders.	Explanation	he [is a thief and a robber] who does not enter the sheepfold by the door but climbs in by another way,		
		Idea	that man is a thief and a robber.		
	(+) Positive Contrast : The Good Shepherd is exactly	Series 1: He is confirmed by God the gatekeeper.	Result	2 But he who enters by the door is the shepherd of the sheep.	
			Action	3 To him the gatekeeper opens.	

	opposite of who a thief (covert) and a robber (violent) is. He is transparent and gentle. He has three characteristics as a leader.	Series 2: There is two-way dialogue going on between shepherd and sheep.	Pro-gressive		The sheep hear his voice,
			Pro-gressive		and he calls his own sheep by name and leads them out.
		Series 3(+): the Shepherd leads well from the front. The sheep want to follow.	Temporal		4 When he has brought out all his own,
			Main	Action	he goes before them,
				Result	and the sheep follow him,
			Ground		for they know his voice.
		Series 3(-): Sheep do not follow strange voices.	Main	-	5 A stranger they will not follow,
				+	but they will flee from him,
			Ground		for they do not know the voice of strangers."
		Result 1: Jesus explains he is the shepherd, and they are confused and do not fully track with what he is explaining.		Main	6 This figure of speech Jesus used with them,
				Con-cessive	but they did not understand what he was saying to them.

Related verses:

Jacob refers to God as his shepherd: And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, - Genesis 48:15

Leaders of God's people are called shepherds, and Joshua points to the ultimate shepherd: 15 Moses spoke to the LORD, saying, 16 "Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation 17 who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd."18 So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.

Poor leaders are called bad shepherds: 1 The word of the LORD came to me. 2 "Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?

3 You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. 4 The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them.

5 So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; 6 they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them. - Ezekiel 34:1-6

The solution for bad shepherds is God placing his shepherd in David's line after David is dead: 11 "For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. 12 As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. 13 And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. 14 I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie

down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. 15 I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. 16 I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice. - Ezekiel 34:11-16

23 And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. 24 And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken. - Ezekiel 34:23-24

The complete Restoration is foretold, our human flourishing in the city: "25 "I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. 26 And I will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing. 27 And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. And they shall know that I am the LORD, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them. 28 They shall no more be a prey to the nations, nor shall the beasts of the land devour them. They shall dwell securely, and none shall make them afraid. 29 And I will provide for them renowned plantations so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations. 30 And they shall know that I am the LORD their God with them, and that they, the house of Israel, are my people, declares the Lord GOD. 31 And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord GOD." - Ezekiel 34:25-31

33 "Thus says the Lord GOD: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. 34 And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. 35 And they will say, 'This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.' 36 Then the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and replanted that which was desolate. I am the LORD; I have spoken, and I will do it. - Ezekiel 36:33-36

II. Scene Two: Jesus repeats and goes deeper on the “Good Shepherd” (v7-18).

Repeated, Key Words, Pronouns	Promises & Commands	Context & Flow: Tie to Previous Section & Flow of the Argument		What do we learn about God? How does Jesus fulfill this?
<p>Vs 17 - THIS reason: the selfless, obedient act of getting all God’s sheep in fellowship with him. Not just his death or laying down his life but the WHY too.</p> <p>Vs18 - THIS charge: “Go redeem through serving up your death which no one takes but you alone give.”</p>	<p>P vs10: Jesus calls his followers, not to a dour, lifeless, miserable existence that squashes human potential, but to a rich, full, joyful life, one overflowing with meaningful activities under the personal favor and blessing of God and in continual fellowship with his people (ESV Notes).</p>	<p><u>Context</u>: After Jesus completes his monologue in Act 1, seeing that they do not get his point, he starts over and says the same three points in more detail. Psalm 103 he repeats because he knows we are dust, and how we are formed.</p> <p><u>Flow</u>: 1. Jesus is the door, the only way to God, 2. Jesus is the ultimate servant-leader Shepherd, and 3. Jesus the “husband-Shepherd”. That is why God loves Jesus who is doing what the first Adam failed to do, namely, bring all his sheep together in one fold for intimate fellowship with the Godhead through Jesus’ self-dying in the face of the ultimate wolf.</p>		<p>Vs9-10: God desires our human flourishing and shalom (see chart). Vs15: God has intimate fellowship in the Godhead. Vs18: Salvation is God’s idea. He gives Jesus the CHARGE, “Go bring sheep into the dance of the Trinity in a restored city.” Vs7&11 Jesus uses God’s Yahweh name ‘I Am’ for himself 7x in John and 2 in ch 10.</p>
WHY - implied question	WHAT - implied question	HOW - implied question	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>Vs17: WHY does God love Jesus? He obeyed the CHARGE in vs19 selflessly.</p> <p>Vs 17c: WHY does Jesus lay his life down? So HE can take it up again. No one takes his life - he gives it in obedience.</p>	<p>Vs19: WHAT is THIS charge = the second Adam brings all creation and sheep to ONE shepherd for His Glory along through self-donation not someone stealing his life.</p>	<p>Vs12: HOW is the wolf successful? 1. He gets sheep to listen to hired hands who leave with danger so that 2. He can ensnare or snatches them, and 3. He separates them from other sheep.</p>	<p>I am slow to understand and truly listen.</p> <p>I am apt to seek “abundance” and “life” from places and people outside the owner of the sheep pen.</p>	<p>I praised you that you are the perfect Shepherd not a thief. I confess I am sometimes slow to really listen to Christ. Thank you for bringing me to abundant life with the Owner now. Please restore my soul.</p>

Arcing: John 10			Headline: Jesus is THE Door, servant-leader, & husband for his own.
Explanation: from Idea of vs1-6			7 So Jesus again said to them,
Idea: vs7b-18 Explains Shepherd			"Truly, truly, I say to you,
Idea 1.1: The shepherd leads sheep to the ONLY way to God and thus ultimate human flourishing.			I am the door of the sheep. [#3 of 7 'I Am' statements in John]
Idea 1.2: True sheep in OT did not obey selfish shepherds.	Explain 1.1:	Action	8 All who came before me are thieves and robbers,
		Result	but the sheep did not listen to them.
Explain 1.2: God is the gatekeeper (vs3) and Jesus is the gate or the door. No one has fellowship with the gatekeeper by jumping over the fence and bypassing the door. Jesus is both the top shepherd and the only door in this picture to have intimate fellowship with God.			9 I am the door.
	Action: Come now to your Maker reconciled through Jesus.	If: enter	If anyone enters by me,
		Then: rich blessing in Him.	[then] he will be saved and will go in and out and find pasture.
	Result: thriving, shalom	Neg (-)	10 The thief comes only to steal and kill and destroy.
		Pos (+)	I came that they may have life and have it abundantly.
Idea 2: The Servant-leader Shepherd			11 I am the good shepherd. [#4 of 7 'I Am' statements in John]
Explain 2: In the face of ultimate danger (separation from your Maker by evil), Christ takes that evil instead of fleeing because he owns the sheep and cares. The sheep exist for the selfish shepherd vs. the shepherd exists for the sheep's thriving (exist = mission statement / values).	Pos (+): "my life for yours"		The good shepherd lays down his life for the sheep.
	Neg (-): opposite of laying down your life for the sheep - in it for the money, not the owner, flees at danger for self-preservation.	Action	12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees,
		Result	and the wolf snatches them and scatters them.
		Main	13 He flees
		Ground	because he is a hired hand and cares nothing for the sheep.

Idea 3: The perfect “husband”-Shepherd			14 I am the good shepherd.	
Action 3.1: I am tight with my sheep. Intimacy with the sheep like in the Godhead - in Christ we are invited to “enter their dance”.	Main: Inimacy is stated.	Series 1.1	I know my own	
		Series 1.2	and my own know me,	
	Comparison: Intimacy is illustrated.	Series 2.1	15 just as the Father knows me	
		Series 2.2	and I know the Father;	
Action 3.2: I am self-sacrificing for my sheep.			and I lay down my life for the sheep.	
Action 3.3: I go after all my sheep. The Shepherd goes and gets ALL his sheep. Why? Intimacy for / with them too.	Idea		16 And I have other sheep	
	Explain		that are not of this fold.	
	Action		I must bring them also,	
	Result		and they will listen to my voice.	
Inference: The conclusion is one flock.			So there will be one flock, one shepherd.	
Ground 3: Jesus showed his love and honor for God by becoming obedient to God’s charge, namely, go love and redeem my sheep.	Main: The Father loves the Son because Jesus through self-sacrifice creates one flock of worshippers in a garden-city that will extended around the world where the 1st Adam failed.		17 For this reason the Father loves me,	
	Idea: Jesus’ death has a purpose.	Action	Ground: the resur-rection	because I lay down my life
		Purpose: take it up		that I may take it up again.
	Explain: No one can make Jesus die and thus alter his purposes he has for his sheep.	Neg (-)		18 No one takes it from me,
		Pos (+)		but I lay it down of my own accord.
		Idea	Series	I have authority to lay it down,
		Explain	Series	and I have authority to take it up again.
	Series		This charge I have received from my Father."	

Connection between Act 1 and Act 2 - Idea & Explanation: If in Act 1 Jesus explains who he is and what he does and the people do not get it, Act 2 he says the same things just in more detail so that they will get it, then there must be parallels in these verses. If Jesus tells us three truths about himself in Act 1, then Act 2 would likely have the same three truths. Act 1 is the IDEA and Act 2 is the EXPLANATION of that idea.

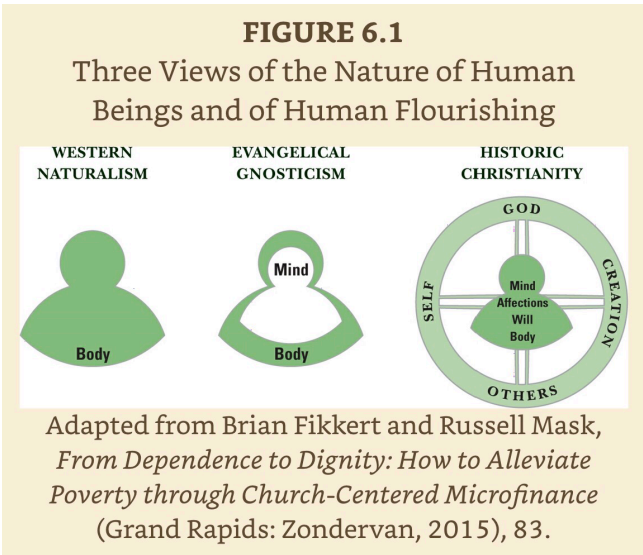
Parallels	1. Jesus is THE Door: he is the ONLY way to personally talk with God.	2. Jesus is THE Servant-Leader-Shepherd: at great expense to himself the sheep thrive.	3. Jesus is THE “Husband-Shepherd”: he has intimate two-way dialogue with them that exists between the Trinity.
Act 1: IDEA is introduced	2 But he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens.	4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.	3B The sheep hear his voice, and he calls his own sheep by name and leads them out.
Act 2: IDEA is EXPLAINED (the order is switched - in Act 1 it goes Point 1, 3, 2, and in Act 2 it is 1, 2, 3)	I am the door of the sheep. 8 All who came before me are thieves and robbers, but the sheep did not listen to them.	11 The good shepherd lays down his life for the sheep... 18e This charge I have received from my Father."	14 I know my own and my own know me, 15 just as the Father knows me and I know the Father;
Punchline: “not only...but greater / deeper”	Not only does Jesus lead people to the Gatekeeper, but he is the only door to see him.	Not only does Jesus as the servant-leader bring out all his own to good pasture v4, but he is only able to accomplish this by his death for them because of the Father’s charge v11.	Not only do the sheep listen to their names being called by the shepherd and obey v3b, but there is two-way dialogue in the same fashion as the Godhead communicates with one another.

Verse 9-10: Human Flourishing: Abundant life is human flourishing the way God designed and how the gospel restores us to that, one day perfectly face to face with God:

A story of change—often referred to as a “theory of change” in the social service sector—answers two key questions: 1. What is the goal of life? 2. How can this goal be achieved?

The Goal of God’s Story of Change - People experience human flourishing when their mind, affections, will, and body enjoy loving relationships with God, self, others, and the rest of creation.

John Calvin Commentary vs10: “When he says that ‘he is come, that the sheep may have life’, he means that they only who do not submit to his staff and crook (Psalm 23;4) are exposed to the ravages of wolves and thieves; and – to give them greater confidence – he declares that life is continually increased and strengthened in those who do not

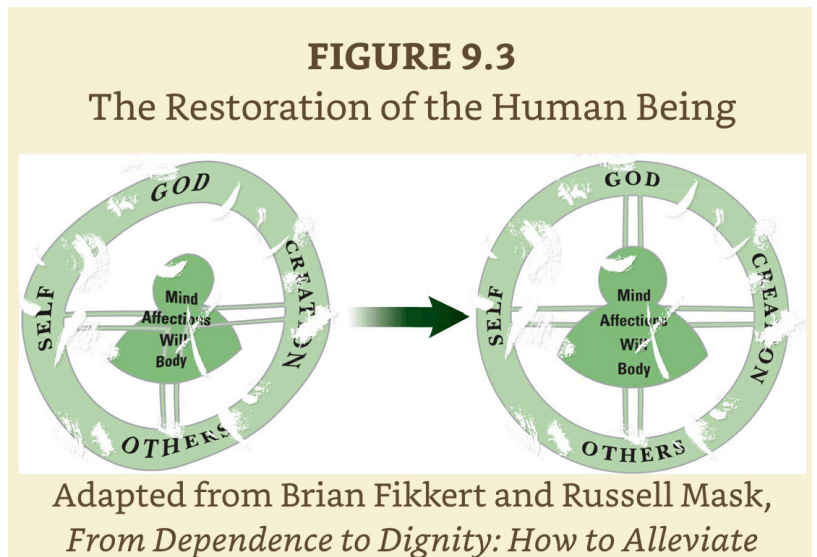


revolt from him. And, indeed, the greater progress that any man makes in faith, the more nearly does he approach to fullness of life, because the Spirit, who is life, grows in him” (Calvin p402).

The gospel addresses the Flat wheel now: When Adam and Eve fell, more than just their relationship with God was broken, all creation broke - their relationship to each other was broken in nakedness and shame and blame, their work in creation was cursed, and their relationship with themselves and internal shalom and peace was broken with a mind, affection, will and body all feeling the effects of the fall. However, at Genesis 3:15 we already see God’s plan to redeem it all and not giving up on his creation which would have been warranted. In Christ, all areas of the gospel address all four areas of our brokenness, brining shape back to our wheel.

God’s common grace also addresses our brokenness and leads us to more human thriving than if we were all left to ourselves. That is why our work matters: we get to participate in God’s love for mankind and bring the gospel to bear on all four areas of the restoration of human flourishing he has started. His kingdom is here. One day it will be fully completed.

Also, there are four not three sections of our history: creation, fall, salvation, and **restoration!** One day our wheel will be perfect, and our human thriving will be complete as we were meant to be, living not in a garden but in the city on the restored earth.



III. Scene Three: Jesus dialogues with the mixed crowd (Groups 1&2) (v19-30).

Repeated, Key Words, Pronouns	Promises & Commands	Context & Flow: Tie to Previous Section & Flow of the Argument		What do we learn about God? How does Jesus fulfill this?
Vs28/30: hand - Jesus says his hand then Father's hand then says he is one with God.	Vs27-28: a six chain-link promise - intimacy with God is purchased and guaranteed / secured.	<u>Context</u> : Jesus finishes his second time telling them three truths about the good shepherd - Acts1-2. Feast of Dedication - see below. <u>Flow</u> : The crowd now responds, some in belief and some in disbelief. Those people ask him if he is the OT promised messiah. He answers that healing the blind man proved it, says his sheep know it because they are gifts to him from God, and that he and God are One.		Trinity - two places Jesus says he is God: OT God was the Shepherd of his people and I AM is used (Ps 23, 100:3), and no one snatch them out of both our hands as we are one (vs28/30).
WHY - implied question	WHAT - implied question	HOW - implied question	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
Vs26: Why don't the Pharisees believe Jesus is the Messiah because of his signs? They are not his sheep. Vs29: Why do the sheep believe and never get snatched? God watches over them personally and no one is stronger.	Vs25-29: What distinguishes a sheep of Jesus' and a sheep of the serpent? Vs20 they attribute his good works to satan. Vs25 they do not believe the signs of his works. Contrast vs27-28 his sheep hear, know, follow, receive, guaranteed, protected.	Vs25: How do you believe? A. You hear Jesus' words, B. You see and understand his works as signs, C. The Father has granted you to the son and protects you as his sheep. Regeneration precedes faith.	Vs24: I can ask mean questions I already know the answers. If the church leaders were slow to believe and so were the disciples, where am I slow to believe the goodness of God toward me in all things now that I am his?	Lord, how you love the Son in securing for him sheep that believe! Forgive me where ascent intellectually to a truth has not given way to deep affections of hope in belief. Thank you for the intimate fellowship. Teach me to study your character.

Arcing: John 10			Headline: Jesus’ sheep believe his signs and are guaranteed by the Father.
Idea: After hearing Act 2, the people are divided.			19 There was again a division among the Jews because of these words.
Explain: Why people are divided? Some see the “sign” of the blind man.	Neg (-): He has a demon.	Idea	20 Many of them said,
		Explain	"He has a demon, and is insane;
		Inference	why listen to him?"
	Pos (+): This connects to the “sign”.	Idea	21 Others said,
		Explain	"These are not the words of one who is oppressed by a demon.
		Inference	Can a demon open the eyes of the blind?"
Action 1.1: Jesus walked in the temple.	Locative: We are given a time, season, and place.	Series	22 At that time the Feast of Dedication took place at Jerusalem.
		Series	It was winter,
		Series	23 and Jesus was walking in the temple, in the colonnade of Solomon.
Result 1.1: The people had access to talk with him.			24 So the Jews gathered around him and said to him,
Question 1: Are you the Messiah we have been waiting for since the OT days?			"How long will you keep us in suspense?
	If		If you are the Christ,
	Then		tell us plainly."

Answer 1: Jesus has already told them yes, and they did not believe in the healing of the blind man last chapter. This is one of the “works” vs 25 he just did before this same crowd as a “sign” and they did not believe.	Idea:		25 Jesus answered them,
	Explain:	Action	"I told you,
		Result	and you do not believe.
	Main 1.1: Miracles are signs the show Jesus is the Messiah.	Pos (+)	The works that I do in my Father's name bear witness about me,
		Neg (-)	26 but you do not believe
	Ground 1.1: They do not believe the signs, because they are not Jesus' sheep.		because you are not among my sheep.
	Main 2.1: This contrasts Jesus' sheep (Pos +) with the seed of the serpent vs26 (Neg -)	Series 1	27 My sheep hear my voice,
		Series 2	and I know them,
		Series 3	and they follow me.
		Series 4	28 I give them eternal life,
		Series 5	and they will never perish,
		Series 6	and no one will snatch them out of my hand.
	Ground 2.1: Jesus' sheep are secured by Creator God.	Action	29 My Father, who has given them to me, is greater than all,
		Result	and no one is able to snatch them out of the Father's hand.
	Inference: Because Jesus does signs and knows his sheep, God guarantees the sheep's safety - he is of the same purpose and essence of God.		30 I and the Father are one."

The Feast of Dedication: Carson writes, “this was not established in the Old Testament times but celebrates the rededication of the Jewish temple in December 164 BC after desecration by the Seleucid ruler Antiochus Epiphanes from first Maccabees chapter 1.

Pharisees prove to what flock (seed) they belong: The Pharisees are asking a question not to believe but to trap which shows Jesus' response to be true - they are not his sheep. The Jews' demand in chapter 10 verse 24, “If you are the Christ, tell us plainly,” seems disingenuous: if they had not understood him to claim to be the Messiah why did they repeatedly try to kill him (5:18, 7:25, etc.) (Carson p464).

Calvin vs25: “He twice repeats the words, ‘you do not believe’, in order to prove that, of their own accord, they were deaf to doctrine and blind to works; which is a proof of extreme and desperate malice. He says that ‘he did the works in the name of his Father’; because his design was, to testify the power of God in them, by which it might be openly declared that he came from God” (Calvin p414).

Calvin vs28: “This is a remarkable passage, by which we are taught that the salvation of all the elect is not less certain than the power of God is invincible“ (Calvin p416).

Calvin vs30: “He therefore testifies that his affairs are so closely united to those of the Father, that the Father’s assistance will never be withheld from himself and his sheep. The ancients made a wrong use of this passage to prove that Christ is of the same essence with the Father. For Christ does not argue about the unity of substance, but about the agreement which he has with the Father, so that whatever is done by Christ will be confirmed by the power of his father“ (P417).

IV. Scene Four: The “good people” (Group 1) attempt to murder THE Shepherd (v31-39).

Repeated, Key Words, Pronouns	Promises & Commands	Context & Flow: Tie to Previous Section & Flow of the Argument		What do we learn about God? How does Jesus fulfill this?
God/gods/son: those anointed to carry Gods message Works: the miracles done as signs with discourses; they are speaking in the same way as OT prophecy Blasphemy: make yourself God Them v35: to whom the word of God came in OT, prophets and leaders.	C-v38: believe the works P-v35: God’s self revelation - who he is and what he said - cannot be broken and contains nothing false.	Context: This is Jesus’ second answer to their question in vs 24 - “tell us plainly are you the Christ?” Flow: Jesus asks for which miracle and good work is he on mock trial to be killed? They say it is for blasphemy. Jesus quotes Psalm 82 and says OT leaders were called gods and sons of God when they were set apart to bring God’s words and not called blasphemers. He tells them to believe his miracles which prove he is from God and in this lineage of OT leaders. They instead respond in murder. He escapes.		V32 Jesus says his miracles originate from the Father, they are his works. Why? V35 God has a long history of revealing himself in redemptive history. Vs36 God came up with the plan to send Jesus. V38 God is in Jesus.
WHY - implied question	WHAT - implied question	HOW - implied question	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
V38 - Why are you to believe Jesus’ works? Purpose - to know and understand God as Jesus is explaining him through his signs and works (John 1).	V38 - What does Jesus want you to know and understand when you see his miracles? Jesus is in God and God in Jesus - to know that Jesus and God are fully aligned in mission.	Vs 31 - How does Jesus respond to their physical threat to stone him? A. With words of logic from the OT. B. Saying his miracles authenticate his message / mission. C. He escapes.	Vs31: I can be dug in and not listen to logic and arguments with a mind already made up. Lord, quiet my mind and mouth that I may see and hear your will, what you are doing, and believe.	Father, you are Truth and never to be broken. Forgive me when I am slow to run in your ways like these men. Thank you for <u>your</u> plan on my rescuing Shepherd. Help my unbelief.

Arcing: John 10		Headline: Jesus, defending himself on trial, says that his miracles authenticate he is from God.	
Answer 1.2/Question 2.1 Jesus: Jesus’ 2nd Answer to their question in vs 24 - “tell us plainly are you the Christ?”: He repeats again what he just said AND goes deeper. After hearing Jesus’ first answer - believe the proof in the works/ signs - they try to stone him. He repeats the answer here - believe the works. He asks them a question now: For which good work of God am I being executed?	Action	31 The Jews picked up stones again to stone him.	
	Result	32 Jesus answered them,	
	Answer	"I have shown you many good works from the Father;	
	Question:	for which of them are you going to stone me?"	
Answer 2.1 Leaders: You are guilty of capital punishment because you say you are God - blasphemy, not because of your works/miracles/signs.	Idea	33 The Jews answered him,	
	Explain	"It is not for a good work that we are going to stone you but for blasphemy,	
	Ground	because you, being a man, make yourself God."	
Answer 2.2 Jesus (Action 1.1): The	Question from Jesus (Idea): Do you believe the scriptures when it says there is a category	Result	34 Jesus answered them,
		Idea	"Is it not written in your Law,

Scripture itself in Psalm 82:6 calls many leaders in the OT ‘gods’ and ‘sons’ and they were not guilty of blaspheming . They were called ‘gods’ and ‘sons of God’ because they had his special anointing to bring God’s words. I am in that tradition as THE god/ messenger, and I am THE son of God.	of leaders as ‘gods’?		Explain	‘I said, you are gods’? [see Carson note below]
	Answer (Explain): Psalm 82:6 summarizes this theme all through the OT. Jesus says he is THE Son in this line.	If: If Scripture calls leaders ‘gods’ for bringing His word...	Idea 1	35 If he called them gods
			Explain 1 (Idea 2)	to whom the word of God came-
			Explain 2	and Scripture cannot be broken-
		Then: Then how can you say Jesus is not in same category?	Idea	36 do you say of him
			Explain	whom the Father consecrated and sent into the world,
			Main	‘You are blaspheming,'
			Ground	because I said,
				'I am the Son of God'?
	Action 1.1: Jesus calls them to believe the signs of God proving his is THE son/ messenger.	Neg (-): If not God’s miracles.	If	37 If I am not doing the works of my Father,
			Then	then do not believe me;
		Pos (+): Believe the Signs if not believe Jesus’ Discourses (?)	If	38 but if I do them,
			Concessive	even though you do not believe me,
			Then	believe the works,
	Purpose 1.2: Believe so that you will know God.	Idea: John 20:30		that you may know and understand that
		Explain	Series 1	the Father is in me
			Series 2	and I am in the Father."
Result 2.2: After the leaders heard Jesus’ second answer, they respond the same way after the first - arrest and kill.			Neg (-)	39 Again they sought to arrest him,
			Pos (+)	but he escaped from their hands.

Vs34 - Jesus argues from Scripture that he did not blaspheme: This is “the only reference to Psalm 82:6 in the New Testament. In context, Jesus’ purpose in adducing this particular Old Testament passage in response to the Jews’ charge of blasphemy ‘is an appeal to Scripture to justify his claim 1. to be one with the Father, and 2. to be his son.’ In essence, Jesus is saying that there is Old Testament precedence for referring to humans as ‘gods.’

In what follows, Jesus adduces his works as evidence for his claim of divine sonship. It is his hope that when people see the kinds of work that he does – works that stand in continuity with those done by God the Father – they will recognize that Jesus does in fact stand in perfect communion with the Father, and that he therefore rightfully claims to be God’s son. The present passage builds on previous similar encounters between Jesus and his Jewish opponents, most importantly the aftermath of Jesus’ healing of the lame man in chapter 5. There Jesus, when accused of breaking the Sabbath, claimed to do his work in continuity with the Father, and he was promptly charged with blasphemy...

Jesus’ argument, in typical rabbinic fashion, is from the lesser to the greater... Jesus’ point is that if Israel can in some sense be called ‘god’ in the Scriptures, how much more appropriate this designation is for him, ‘whom the Father consecrated and sent into the world’ and who truly is the Son of God...

...Jesus’ a fortiori argument follows the lines of a syllogism that may be expressed as follows: major premise - Scripture cannot be broken; minor premise - Scripture calls human beings to whom God’s word came ‘gods’;

conclusion - there is nothing inherently blasphemous in Jesus referring to himself as 'Son of God'" (Carson p465). Logic example: All men die. Socrates is a man. Therefore, Socrates will die.

Vs36 - Jesus is THE "set apart" one. Jesus being "set apart" or "consecrated" by God ties to this long OT theme and thus fulfills it: "Jesus' assertion that he was set apart and sent into the world by the father harks back to passages in the Old Testament and Second Temple literature where the term 'set apart' referred to those appointed to fulfill an important task or office, be it Moses the lawgiver, Jeremiah the prophet, or the Aaronic Priesthood. Not only did Jesus replace previous sanctuaries, the Sabbath, the manna, and the light and water at the feast of Tabernacles, but also the present reference to Jesus set apart may recall the event behind the celebration of the Feast of Dedication: the consecration of the altar that replaced the Abomination of Desolation erected by Antiochus Epiphanies IV" (Carson p467).

Calvin vs34: "Christ applies this to the case in hand, that they receive the name of gods, because they are God's ministers for governing the world. For the same reason Scripture calls the angels gods, because by them the glory of God beams forth on the world" (p419).

Calvin vs38: "This is a second concession, when he says, 'though I allow you to doubt of my doctrine, you cannot deny, at least, that the miracles which I have performed are from God. You therefore openly reject God, and not a man'" (P421). "The Father is in me... 'The Father,' he says, 'is in me; that is Divine power is manifested in me.' And I am in the Father... That is, 'I do nothing but by the command of God, so that there is a mutual connection between me and my Father.' For this discourse does not relate to the unity of essence but to the manifestation of Divine power in the person of Christ, from which it was evident that he was sent by God" (P422). - Note: the seven "I AM" statements in John, two of which are found in this passage, argue, however, that Jesus is the same essence with God - One God in three persons (Eric).

Psalms 82

1 God has taken his place in the divine council; in the midst of the gods he holds judgment:

2 "How long will you judge unjustly and show partiality to the wicked? Selah

3 Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

4 Rescue the weak and the needy; deliver them from the hand of the wicked."

5 They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

6 I said, "You are gods, sons of the Most High, all of you;

7 nevertheless, like men you shall die, and fall like any prince."

8 Arise, O God, judge the earth; for you shall inherit all the nations!

Davidic dynasty: And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. - Ezekiel 34:23

"My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. - Ezekiel 37:24

Notes on the Jesus' two main arguments of response: Jesus argues from Psalm 82 in vs 34 that he is both the ultimate OT Shepherd AND God's true Son. This links the whole passage of John 10's Five Acts or Scenes together and is the theme throughout:

* Jesus is God's ultimate Son

He is the door

* He does his father's works

- * Israel is called God's son; so is David; Jesus is paramount in this category of OT leader as well.
- * Jesus is the ultimate OT Shepherd
 - * Other shepherds have come in him as the door; thieves go over the walls
 - * Other shepherds have gorged themselves at the expense of the sheep (Ezekiel passage). Jesus sacrifices himself for the sheep's thriving.
 - * It is a given that the prophets in the OT had a word from God and filled by HS - how much more would Jesus be in this category of teaching shepherds? When Psalm 83 uses the term 'gods', it is a strange way to us today to identify this category of leaders in the OT.
 - * JTB (John the Baptist) was an OT shepherd in this category and brought God's words. Jesus brought signs in addition to words to authenticate he is THE shepherd from God and is God.
 - * Jesus says he is THE good shepherd and cares perfectly for his sheep.
 - * JTB did works that point to THE son who does signs. JTB was a 'god' in terms of Psalm 83 pointing to THE son of God who is GOD based on the signs he did. When Jesus heals the lame man in chapter 5 and is accused of breaking the Sabbath in chapter X, both times Jesus is indicted with blasphemy because his signs said one thing: he MUST be THE son of God. Either what Jesus is true, or he is a blaspheming liar. "John's trial scenes ironically show more in his gospel of the culpability that the leadership missed the messiah than Jesus on trial" (Carson 464-466).

V. Scene Five: The “unlikely crowd” (Group 2) finds true belief in this Good Shepherd (v40-42).

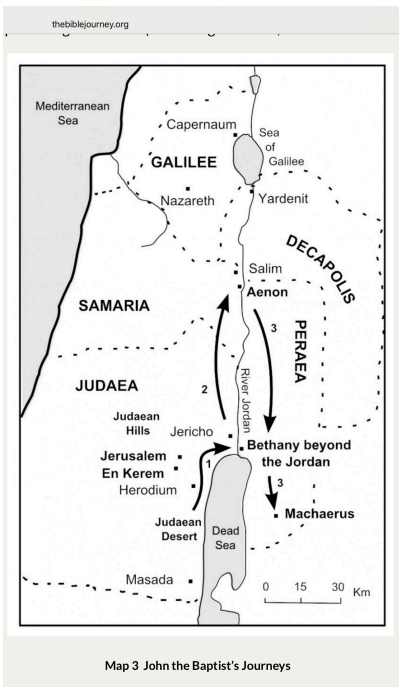
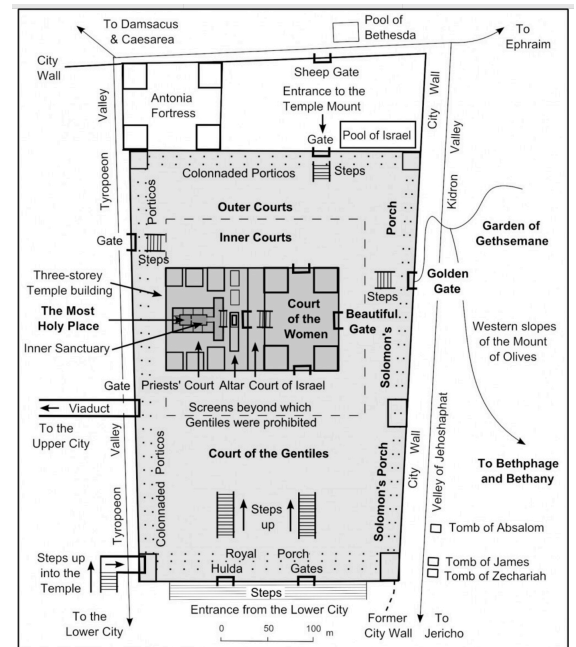
Repeated, Key Words, Pronouns	Promises & Commands	Context & Flow: Tie to Previous Section & Flow of the Argument		What do we learn about God? How does Jesus fulfill this?
Vs42 a question word is missing: after sections of questions to Jesus and from Jesus the logical argument of these two chapters resolves to a statement of belief.	C-vs42 John pvdes another winsome invitation to believe - after seeing the blind man healed last chapter and hearing this discourse on Jesus as the OT Shepherd, believe.	Context: Jesus has escaped another attempt on his life and goes to the desolate place where John the Baptist ministered. Flow: Jesus takes a “hike” into the country. The same people who saw the blind man healed, heard this good shepherd discourse, and heard JTB, found Jesus in this place (at least four events). They tell Jesus that all these dots connect, and many believe.		Vs42 - God orchestrated these four events for these people to believe. The Pharisees experienced the first three but many of them believed later in Acts chapters 2-4 when Peter preaches at the same Solomon’s portico as Jesus in vs23. The Father loves older and younger brothers.
WHY - implied question	WHAT - implied question	HOW - implied question	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
None - no ground or inference propositions	Vs41: WHAT did John the Baptist (JBT) say about this man? List 5 things from the gospel stories. I bet they will tie to the healing of the blind man and Good Shepherd passages.	Vs41: HOW do we get belief? We hear the truth (I.e JTB’s words about Jesus), and we see Jesus’ miracles as signs he is from God. That’s what the HS ignites in belief!	This Christianity is a thinking belief. I need to consider the works and the signs and the discourses in such a way that I see truth and believe. Then I need to speak that.	Father, I praise you that you reveal yourself and your character. Forgive my unbelief. Thank you for drawing me in love to belief. He;p me grow in my knowledge and love of Christ.

Arcing: John 10				Headline: People connect the dots between John the Baptist’s work and the Good Shepherd’s signs - and they believe!
Action 1.1: Because Jesus moved places, these people found him.	Series 1a: These details are like coordinates on a map where Jesus “hikes” from a more populous area to the rural place. This is the place John the Baptist did his teaching ministry, preparing the way for Christ.			40 He went away again across the Jordan to the place where John had been baptizing at first,
	Series 1b: When Jesus got to this specific place, this “hike” was done, and he stayed.			and there he remained.
Result 1.1: People who had been at this place with JTB connected the dots from his life’s work to Jesus’ signs	Action 2.1: The people got up and sought out Jesus. They wanted to tell him the date	Idea 1: These people came with a new statement not even a question.	Series 2a	41 And many came to him.
		Explanation 1: John pointed to Jesus - his	Series 2b	And they said,
			Neg (-)	"John did no sign,

Jesus' signs, and then this results in them believing.	dots connect - there are no questions here.	works pointed to Christ's signs which pointed to God his Father.	Pos (+)	but everything that John said about this man was true."
Result 2.1: the logic of thinking on Explanation 1 was what changed their minds to real belief by the HS.				42 And many believed in him there.

Six truths that the two groups of people in John 10 word have heard John the Baptist say about Jesus:

1. Jesus is the light, and John testifies about the light. He even heals a blind man for the first time all of human history to see both the light and THE light. 6 There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. - John 1:6-7
2. Jesus is THE prophet of God to explain God to us, and John was A prophet. Hebrews 1. John is from God and speaks his words - Jesus is THE Son of God and teacher of God, 'gods' who speaks in this OT lineage. (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") - John 1:15 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." - John 1:21
3. Jesus baptizes with the Holy Spirit and John baptizes with water - vs34 too. 26 John answered them, "I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie." - John 1:26-27



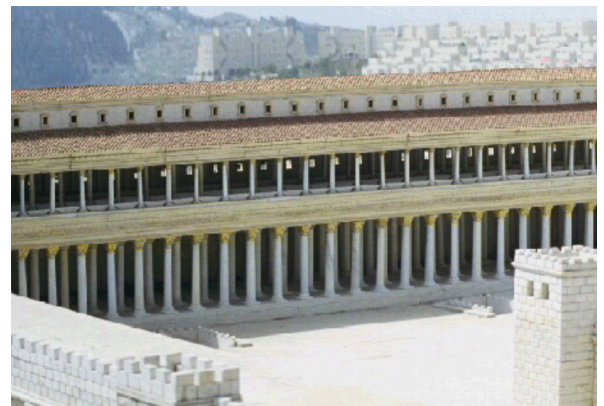
among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie." - John 1:26-27

4. Jesus has greater glory than John's great prophecies and achieved glory. "even he who comes after me, the strap of whose sandal I am not worthy to untie." - John 1:26-27

5. Jesus is THE lamb of God who takes away sin, and John proclaims him. The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" - John 1:29

6. Jesus is God, and John is a man called to testify to that. This

is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' - John 1:30. He testified that he saw the Holy Spirit descend on Jesus when he baptized him. And I have seen and have borne witness that this is the Son of God." - John 1:34



Jn 1:19-28 John is baptising at **Bethany**, on the east bank of the **River Jordan** when the Jewish authorities in **Jerusalem** send priests and levites (who minister and assist in the **Temple**) to question him (see **1** on **Map 3**). John states clearly that he is *not* the Messiah.

Bethany beyond the Jordan

John the Baptist could have picked any point along the **River Jordan** to baptise the crowds. But his chosen spot – on a winding stretch of the river, 5 miles / 8 km to the east of **Jericho** – was full of religious and historical significance to the Jews who flocked to hear him (see **Map 3**).

When John decided to baptise at the place now known as **Bethany beyond the Jordan** (to distinguish it from another **Bethany**, near **Jerusalem**), the site was already well known by those who read the Jewish scriptures. It was regarded as the spot where the Jewish prophet **Elijah** had crossed the **River Jordan** shortly before he was taken up to heaven (see **2 Kings 2:8**).

It was widely believed in John's day that the prophet **Elijah** would return to herald the coming of the Messiah or Christ – God's anointed one (see **Malachi 4:5**). So it was a highly symbolic act for John to baptise at this very spot and to point his followers to the coming of Jesus, whom John declared to be "the Lamb of God, who takes away the sin of the world!" (**John 1:29**).

Visitors to **Bethany beyond the Jordan**, in modern-day **Jordan**, can view the extensive archaeological remains that have been excavated in the vicinity of **Elijah's Hill (Tell Mar Elias)** and **Bethany (Tell al-Kharrar)** since 1996. These include a 3rd century Roman building with a beautiful mosaic floor (which may have been used by early Christians) and a 5th century Byzantine monastery with numerous chapels and pools for baptising believers. In addition to the modern Greek Orthodox **Church of St John**, there are also the remains of four other early Byzantine churches with baptistries close to the river, where modern facilities for baptisms have also been provided.



Remains of an ancient baptismal site at Bethany beyond the Jordan (Jean Housen)

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