

**II. MANIFESTATIONS OF CHRIST'S POWER
IN PUBLIC MINISTRY
JOHN 10**

A. THE DISCOURSE WHICH JESUS DIRECTED TO THE PHARISEES (10:1-6)

1. Notice this discourse followed the incident where the Jews had cast out the man who was before blind.
2. The Lord Jesus gave an illustration of a _____ and his sheep to denounce the actions of the religious Pharisees (10:1). The sheepfold refers to the Jewish nation and the thieves and robbers were the Jewish religious leaders who were not sent by God.
3. Jesus said the one that entered the sheepfold by the door was the true _____(2). Christ is this true Shepherd.
4. To Jesus the _____ opens and He calls His sheep and leads them out (3). This refers to Jesus and His believers whom He led out of the sheepfold of Judaism into Christianity.
5. Jesus said the true shepherd goes _____ His sheep and they know His voice and _____ Him. They will not follow a _____(5). Jesus is the true shepherd, the sheep are Jewish people who believed on Him and the strangers has reference to the Pharisees. Verse six states that the Pharisees did not understand.

B. THE DECLARATIONS WHICH JESUS MADE ABOUT HIMSELF (10:7-18)

1. Jesus then applied the illustration He had given.
 - a. He declared Himself to be the door of the sheepfold or the way out of religion into His flock (7).
 - (1) All those that came before Him were those who stole and destroyed the sheep (8).
 - (2) He said those who entered through Him would be saved and satisfied (9).
 - (3) Jesus contrasted Himself with those who did not care for the sheep. He came to give His sheep life and that it might be abundant (10). The Christian's life becomes more and more abundant and fulfilling as he yields to the Holy Spirit's leadership in his life.
 - b. Secondly, Jesus declared Himself to be the good Shepherd.

- (1) The good Shepherd would give His life for the sheep (11).
- (2) A hireling doesn't care for the sheep and will flee Jesus said (12,13).
- (3) Jesus said the good Shepherd knows His sheep and they know Him just like He knows the Father and the Father knows Him (14,15).

2. Jesus then spoke of other sheep.

He said they were not of this fold (Jewish) that He must bring out (16). This refers to Gentile believers who would later believe on Him. These would make up one fold (literally flock) with one Shepherd.

3. Jesus finally spoke of what He must do to bring both Jews and Gentiles into one flock (17,18). Note Eph. 2:11 - 19

C. THE DIVISION WHICH FOLLOWED WHAT JESUS HAD SAID (10:19-21)

1. Many said Jesus had a _____ and was _____ (20).
2. Others said these were not the _____ of a person who had a demon (21). The question was then raised - can a devil open the eyes of the blind? Note Matt. 7:15-20; 12:33-37. The devil can perform miracles but his works are evil.

D. THE CONFLICT WHICH AROSE AT THE FEAST OF DEDICATION (10:22-42).

1. Notice the event mentioned here took place about two and a half months later at _____ time (22).
2. On Solomon's porch of Herod's temple the Jewish leaders pressed Jesus about His identity (23,24).
 - a. Jesus said they didn't believe His words or His _____ which bore witness of Him because they were not His sheep (25,26).
 - b. Jesus then gave the characteristics of His sheep (27).
 - c. The Lord Jesus then described the kind of life and security that His sheep possess and that He and His Father are One in power and purpose (28-30).
3. As a result of what Jesus had said they took up stones to stone Him (3).
 - a. Jesus reminded them of the works which He had done from the Father and asked

them
which work were they about to stone Him for? (32)

- b. The Jews replied it was for His blasphemy and making Himself God (33).
 - c. In response Jesus cited the Old Testament Scripture to argue if the ones who were given to judge according to the law were called gods then how much more should He be called the Son of God (34-36).
4. Jesus declared if He didn't do the _____ of the Father they should not believe, but if He did, they should believe (37-38).
- a. The Jews responded by trying a second time to do away with Jesus but He escaped and
Went and dwelt by the Jordan where John had baptized (39,40).
 - b. By the Jordan, many remembered the testimony that John had given concerning Jesus and they believed on Him (41,42). Note Jn. 3:26-36.

QUESTIONS WHICH APPLY TO OUR LIVES

1. Name some of the characteristics of the Good Shepherd found in this account. Note verses 2,3,4,7, 8,9,10,11,14,16,18,24.

2. Name some of the privileges and promises that Jesus' sheep have.

3. What evidences will be shown in the lives of Jesus' sheep? Note 27,28.

4. How does John 10:16 apply to people in our day?

5. What doctrine is taught in verses 28,29?

6. To whom do the thieves and robbers of verse one refer and what does this prove about all religions being acceptable?

7. What pastoral principle do we find in verses 3 and 4?

8. What are some characteristics of sheep and how do they apply to us as believers?

9. What kind of step is intimated in verse 9 which precludes salvation ?

10. What is the gift that Jesus gives to His sheep and how long does it last?

EXPOSITORY NOTES

10:1-6 Notice Jesus began this discourse by using an illustration of an Oriental Shepherd carrying out his normal daily routine. The sheep were kept in a sheepfold which usually was made of rocks with an opening for the door. The shepherd or porter would lie across the opening and guard the flock or flocks by night. Oftentimes there were several flocks

in

the same sheepfold. In the morning the shepherds would come in through the door being recognized by the porter and call their sheep and lead them out to pasture. Each sheep would hear his own master's voice and follow him. Thieves and robbers could never enter through the door because the porter would not recognize them and allow them to enter, so they would have to climb over the wall to get in. Once inside the sheep would not follow a stranger's voice so they would have to be stolen away.

10:6
which

The word translated "parable" is different from the usual word and means a proverb carries a cryptic message. It refers more to an allegory than to a mere comparison. Hence it is similar to the allegory of Sarah and Hagar. Note Gen. 21; Gal. 4:21-31.

10:3

The "porter" was the doorkeeper and oftentimes one of the shepherds.

10:12
sheep,

The "hireling" was a paid porter. Because he neither owned the sheep nor loved the sheep, he would flee in times of personal danger when wolves or others attacked.

- 10:16 The “other sheep” refers to the Gentiles who would be saved later (Jn. 11:52; Eph. 2:13-22). “This fold” refers to the nation of Israel. The “one fold” mentioned here is literally “one flock.”
- 10:17,18 Here Jesus asserts that His crucifixion and resurrection were evidences of His divine power and deity.
- 10:22 The Feast of Dedication was a celebration of the cleansing of the temple in 165 BC under Judas Maccabeus after it had been defiled by Antiochus Epiphanes IV. The celebration lasted eight days and is referred to as Hanukkah which is Hebrew meaning “dedication.”
- 10:28 The words “shall never” make up a double negative in the Greek text and is the strongest way of making a statement. It says literally they shall “by no means” perish. Note the word “man” is in italics and not in the text, hence it means no creature can pluck (snatch) them away.
- 10:30 The word “one” here is neuter and does not mean that Jesus and the Father are one in the same person as the Jehovah False Witnesses contend. It indicates one nature and union of purpose.
- 10:33 It is clear from this verse that Jesus claimed to be no less than God in the flesh.
- 10:35,36 Here Jesus is citing Psa. 82:6 which referred to the Hebrew judges who interpreted God’s law and administered justice for God. His argument was - if they were called gods, how could He be guilty of blasphemy when the Father had sanctified and sent Him into the world.