


Lesson 14: Discourse on the Good Shepherd

March 17, 2021

John 10:1-21



Discourse on the Good Shepherd John 10:1-21

- John 10:16, *“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd.”*

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APPLICATION: JESUS IS THE DOOR OF THE SHEEP. HE IS THE GOOD SHEPHERD. John 10:7-18

10:16 Many false teachers use this verse to attempt to find authority for a new revelation.

- Jehovah’s Witnesses say the *“other sheep”* are the Kingdom class of 144,000 who will go to heaven, while all other righteous people will live on a perfected earth.
- Mormons claim that the *“other sheep”* are the American Indians about whom they say the Book of Mormon gives a history.
- However, Jesus is the one shepherd and all who enter by Him (the one *“door”*) will become *“one flock”* (not two as these doctrines claim.)

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- Jesus was talking to Jews, Israelites who considered that they were the only *“fold”* of God.
- Jesus was foretelling that the spiritual *“fold”* (the church) would consist of Jews AND Gentiles.

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- The *“other sheep”* are Gentiles who obey the gospel. (Ephesians 2:11-16)
- Jesus used the term *“I have”* in the same sense of Acts 18:10 where He spoke of some not yet obedient, but who would be.
- Jews and Gentiles who *“hear his voice”* become a part of the *“one flock.”* (cf. Acts 10:34-35; 15:7-9)
- *“Flock”* and *“fold”* refer to the people of God who make up His body, the church. (Ephesians 1:22-23; 4:4-7; Colossians 1:18; cf. Galatians 3) One flock, one fold, one body, one church.
 - *When we preach the same message, we preach the same means of entrance into the one fold.*

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Other Sheep:

- Isaiah had said, Israel’s place in the scheme of things was ultimately to be *“a light to the nations”* (42:6; 49:6; 56:8).
- Jesus taught in Samaria. (John 4:40)
- To be a Jew was no guarantee of entrance into His kingdom. (John 8:39)
- Jesus praised the faith of a Roman centurion. (Matthew 8:10)
- He marveled that a Samaritan leper was the only one who returned to give Him thanks. (Luke 17:19)
- Note: The *“good Samaritan.”* (Luke 10:37)

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- Jesus taught that men would come from every direction to sit down in the kingdom. (Matthew 8:11; Luke 13:28)
- Jesus had just said, “*I am the light of the world,*” not just of the Jews. (John 8:12)
- The Great Commission is to preach the gospel to all. (Matthew 28:19; Luke 24:44; Mark 16:15; cf. Isaiah 2:2ff).

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10:17-18 – The Father planned the scheme of salvation. (cf. Acts 2:21-24)

- Jesus had power to lay down His life and to take it up again.
- Jesus by His own will submitted Himself to His father's commandment. (Heb. 5:8-9; Matthew 26:53)
- Matthew, Mark, and Luke fix their attention more upon the violent taking of Jesus' life.
- John focuses on Jesus' willing sacrifice of Himself to God.

THE JEWS SEEK TO STONE JESUS AT THE FEAST OF DEDICATION. John 10:19-42

10:19-21 – The Jews were divided. (cf. John 6:52; 7:43; 9:16)

- Some said Jesus was a demon, others defended Him by correctly reasoning that a demon could not open the eyes of the blind.
- Here we go again. 7:20, 40-44; 8:48; 9:16

THE JEWS SEEK TO STONE JESUS AT THE FEAST OF DEDICATION. John 10:19-42

10:22-26 – The “*feast of the dedication.*”

- In John 7 we read of the “*feast of Tabernacles.*”
 - “[It] was the last major feast of the sacrificial year, and was considered preeminent among the Jewish festivals, as the “holiest and greatest” (Josephus).
 - “It fell between 15-22 Tishri (September-October), and commemorated the Israelites dwelling in tents in the wilderness after the Exodus (Lev. 23:39-43; Deut. 16:13-15) and the ingathering of the fruit of the vine and of the olive.
 - “We noted that the feast of Tabernacles was six months before the death of Jesus. Jesus death occurred at the end of the Passover.”

(Daniel H. King, Sr., *John*, Truth Commentaries, Page 198)

THE JEWS SEEK TO STONE JESUS AT THE FEAST OF DEDICATION. John 10:19-42

10:22-26 – The “*feast of the dedication.*”

Intertestamental period:

- “The **Feast of Dedication** is called *Chanukah* (from *chanak*, ‘to dedicate’) by the Jews, and was first instituted to commemorate the cleansing of the Temple in 167 B.C. by Judas Maccabaeus (1 Macc. 4:52-59; 2 Macc. 10:5; and Josephus *Antiquities* 12.5.4).
- “The Syrian ruler Antiochus Epiphanes had profaned it three years earlier (to the day).
- “Jews celebrated both in Jerusalem and elsewhere very much like they did the Feast of Tabernacles (2 Macc. 10:6); it was even called ‘the Feast of Tabernacles in the month of Kislev’ (2 Macc. 1:9).”

(Daniel H. King, Sr., *John*, Truth Commentaries, Page 266)