

THE GOSPEL OF JOHN SESSION 12

Review: Last week we went through chapter 9 where Jesus healed a man that was born blind. He healed him in an unusual way by anointing his eyes with clay made from spitting in the dirt. He sent him to the pool of Siloam to wash and he came back seeing. The people in his neighborhood were astonished and brought him to the Pharisees. When he told the Pharisees how that Jesus healed him, they refused to believe and were made spiritually blind. Truth has the power to give sight or take it away.

John 10:1-6 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. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. *The word parable means “to set beside”. The Lord was setting spiritual truth beside the story of the shepherd and sheep. In their time it was common for multiple folds of sheep to be kept in a protective enclosure designed to keep flocks safe from predators and thieves at night. They were typically unroofed enclosures made of thick, high stone walls. The porter was a gatekeeper hired to guard communal sheepfolds at night. They would lock the gate and keep thieves and wild predators away and only open the door when the true shepherd arrived in the morning. The sheep only respond to the voice of their shepherd.*

John 10:7-10 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 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. *Jesus is going to draw a couple of parallels between himself and the parable. He starts by saying that he is “the door” meaning he is the means of entrance into salvation, eternal life, the Father, and the kingdom of God. When sheep enter the gate to the sheepfold, they are safe and secure. That’s what Jesus is saying about himself. The only thing a thief comes for is destruction (steal, kill and destroy). That’s the goal of Satan to steal, kill and destroy, but Jesus came to give us more abundant life. “All that ever came before me are thieves and robbers” is directed at the religious leaders of their day: Pharisees, Saducees, Scribes and Lawyers*

John 10:11-14 I am the good shepherd: the good shepherd giveth his life for the sheep. 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. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. *Now Jesus points out that he is not just “the door” but that he also is “the good shepherd” that gives his life for the sheep. The work of a shepherd is at times tedious and frustrating. The only way a shepherd can do a good job of taking care of sheep is if he truly cares about them or loves them. A hireling doesn’t have that kind of affection for the sheep because he does not own them. So since they aren’t his property, at the first sign of danger, he forsakes them. Jesus is the good shepherd because the sheep are his property because he bought them.*

John 10:15-18 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 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. Therefore doth my Father love me, because I lay down my life, that I might take it again. 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. *He keeps driving the point of the unity between himself and the Father. He will die so that the sheep can live. He reveals that he will be adding others to this fold that are not of the same background, in other words, not Jews. He is loosely revealing a future joint-body of Jew and Gentile. He said there will be “one-fold” meaning no difference between them. That is the great truth revealed unto Paul: Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:* He reveals here that when he dies it will be because he laid his life down. And when he raises it will be by his own power. The scourging, the nails, the crown of thorns, and the spear did not kill Christ...he released his spirit from his body. He raised his body three days later again by the Holy Spirit.

John 10:19-23 There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. *A couple of things are interesting here that can easily be overlooked. There were 7 feasts instituted by the LORD for Israel under the law. 3 of them occur in the spring (Passover, Unleavened bread, and First Fruits). 1 occurs in late spring or in summer which is Pentecost or the feast of weeks which comes 50 days after first fruits. The final 3 take place in the fall (Feast of trumpets, Day of Atonement, and Feast of Tabernacles). But this verse specifically says it was WINTER and names a feast that is not known to the Old Testament. This is Hanukkah, the Festival of Lights which commemorates the historic*

rededication of the Second Temple in 164 BC. Jewish rebels (the Maccabees) defeated the Syrian Greek army of Antiochus Epiphanes, who had desecrated the temple, and restored proper worship. After liberating the Temple from oppressive forces, only one small, sealed flask of pure olive oil was found. Though that was only enough to keep the menorah lit for only one day, it miraculously stayed lit for eight days. The exact amount of time required to press and prepare a fresh supply of pure oil.

The seven feasts of the LORD are prophetic to God's plan for redemption divided into two seasonal cycles: The Spring feasts were fulfilled at Christ's first coming)

- **Passover:** Celebrated on the 14th of Nisan (March-April). It commemorates the night that the Lord passed over the houses in Israel where the blood of the lamb was on the door. Jesus died exactly on the Passover.
- **Unleavened bread:** Begins on the 15th of Nisan, lasting seven days. It symbolizes the removal of sin of which Christ died to put away.
- **First fruits:** Celebrated the day after the Sabbath (Sunday) following Passover. It marks the spring harvest. Jesus rose from the dead on First fruits Sunday.

Pentecost is the mid mark of the cycle and occurs 50 days after First Fruits. It celebrates the giving of the law from Mount Sinai was the outpouring of the Holy Spirit 50 days after the resurrection of Christ which birthed the Church.

The Fall feasts are associated with Christ's second coming:

- **Feast of Trumpets:** Celebrated on the 1st of Tishri (September-October). It is marked by the blowing of the shofar, prophetically pointing to the gathering of the faithful and the return of Christ.
- **Day of Atonement:** The holiest day of the year, occurring on the 10th of Tishri. It is a day of fasting and repentance which points to the time when Israel will recognize Jesus as their Messiah and repent and mourn for their sins.
- **Feast of Tabernacles:** Observed from the 15th to the 22nd of Tishri. It commemorates God's provision during the wilderness wandering and points to the ultimate dwelling of God with His people for eternity.

The winter feast was added between the Old and New Testament and is called the Festival of Lights: Jesus has said repeatedly that he is the Light of the world. In the Bible the number 7 is the number of completion and 8 is the number of new beginnings.

John 10:24-26 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. 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.

But ye believe not, because ye are not of my sheep, as I said unto you. *The miracles performed in Jerusalem were definitive proof that he was their Messiah, and they chose not to believe. Then he circles back to the parable – you can't hear my voice because you are not of my sheep.*

John 10:27-30 My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. *The sheepfold in the parable is a picture for the security that believers have in Christ because they are kept by him and the Father. No thieves or robbers can take them away from him! Again, Jesus states plainly that he is in union with his Father.*

John 10:31-33 Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 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. *This shows the confusion that unbelief brings “Tell us plainly if you are the Christ” Jesus responds with “I and the Father are one” and they take up stones because he answered their question. Jesus wants to know for which of the good works he has done is he being stoned? Because it was those good works that led the crowds to this point. They claim that he blasphemed when all he did was tell the truth.*

John 10:34-38 Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 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? If I do not the works of my Father, believe me not. 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. *Jesus is defending himself against the charge of blasphemy. He quotes Psalm 82 to argue that if the scriptures refer to flawed human judges as “gods” simply because they acted as God’s representatives, then he cannot be guilty of blasphemy for calling himself the Son of God. Biblical scholars agree that the term “gods” (in Hebrew, Elohim) was used metaphorically for human magistrates and judges who were commissioned to act on God’s behalf in Israel. This passage is not teaching that all humans are gods, nor is Jesus denying his own divinity. Instead, it is a clever rhetorical defense that uses the Pharisees own sacred texts to expose the hypocrisy of their actions.*

John 10:39-42 Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there

he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there. *Jesus saw where this was going and knowing it wasn't his time or the Father's will, he retreated to the foundational roots of his ministry. John had planted seeds while he was there and those seeds brought faith when the people experienced Jesus.*

Tonight's application: Dealing with rejection. One of the themes of this book is rejection. Jesus repeatedly came to Jerusalem, did works to reveal who he was, and was repeatedly rejected. Some said he was crazy, some said he was demon-possessed, some said he was born illegitimately, and some said he was in league with the prince of devils. Multiple times they tried to stone him and what hurts the most, these were his own people. Never forget that Jesus was a man of sorrows, acquainted with grief and despised. But Jesus never stayed where he was rejected, he left and would go somewhere else where others would flock to him. This was his answer for rejection: **Luke 9:5** And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

It's easy to get into the mindset that if some reject us then everyone will. That's not true. This chapter closes with Jesus going somewhere else where many believed on him. Stop trying to continuously go through doors that are already closed and walk through the new doors that God opens. This is a page from John Wesley's diary in the late 1700's

Sunday Morning, May 5th Preached in St. Ann's. Was asked to not come back

Sunday p.m., May 5th Preached at St. John's. Deacon said "Get out and stay out".

Sunday a.m., May 12th Preached at St. Jude's. Can't go back there either.

Sunday p.m., May 12th Preached at St. George's. Kicked out again.

Sunday a.m., May 19th Preached at St. somebody else's. Deacons called special meeting and said I couldn't return.

Sunday p.m., May 19th Preached on the street. Kicked off the street.

Sunday a.m., May 26th Preached in meadow, chased out of meadow as bull was turned loose during the service.

Sunday a.m., June 2nd Preached out at the edge of town, kicked off the highway.

Sunday p.m., June 2nd afternoon service. Preached in a pasture, 10,000 people came to hear me.

Sometimes the things we perceive as failures are actually the steps to breakthrough.

