

# John 10

## The Good Shepherd; The Jews Attack Jesus

### Day 1

#### Read John 10:1-10

#### The thief and shepherd

1. What two people did Jesus talk about in 10:1,2 and what actions identify them?

- How did Jesus qualify as the legitimate shepherd ("he who enters by the door")? Matthew 1:22,23; 3:16-17; John 1:14

**For Your Information: But he that entereth in by the door** "Jesus is the one key to Jewish history and the only one authorized to command the allegiance of the spiritual nucleus of Judaism. To Him the gateway of prophecy, Scripture, and history had been opened; and He had entered into His commission by the legitimate channel of legal descent and of spiritual appointment." - Merrill C Tenney (164)

"With a divine commission, and by a divine authority, who comes not of himself, but is sent." - Gill's Exposition of the Bible

2. From 10:2-4, 10,11,14 list the phrases that describe the shepherd and how the sheep respond.

Shepherd	Sheep

Compare 8:47a

3. How do the sheep respond to a stranger and why? 10:5,8b  
(Compare 1 John 4:5-6)

#### **Optional Digging Deeper**

What did Jesus teach about "hearing" in Mark 4:23-25?

**For Your Information:** "The summons of Jesus brought response from those who finally followed Him because in Him they recognized the accents of Jehovah who had already spoken to them in the revelation of the Old Testament. As Peter states in 6:68, 'Thou has the words of eternal life.' The inherent quality of Jesus' teachings identified Him as the true Shepherd of souls." - Merrill Tenney (165)

4. Why do you think people had trouble understanding this allegory (10:6)? Compare Matthew 13:11-13

- How did Jesus clarify what He meant? 10:7,9

5. What do you think Jesus meant by saying "*I am the door?*" 10:7 (Cf. 14:6)

6. List the phrases or terms that describe the thieves and robbers? 10:1,8

**Optional Digging Deeper**

There are many Old Testament passages with the imagery of a shepherd and sheep. Some are about the Lord (Psalm 23; 78:52; 80:1; Isaiah 40:11) and some are about the false leaders (Isaiah 56:11, Jeremiah 23:1-2; Ezekiel 34)

- From Ezekiel 34:1-6, what had the false "shepherds" in Ezekiel's day done to the people?

- Do you see any parallels to the way the Pharisees treated the man born blind in chapter 9? (9:28,34)

- What did the Lord say He would do? Eze. 34:10-16; 25-31

**For Your Information:** "The 'thieves and robbers' (1) corresponded to the pseudo-Messiahs of whom there had already been a large number. The 'stranger' (5) may have been the same as the thieves and robbers, or any persons who assumed leadership without pretending to be a Messiah...The hireling (12) should be distinguished from the thieves and robbers, since he entered the fold as an authorized agent rather than as a marauder, and since he is condemned for cowardice and selfishness rather than for wanton attack on the sheep...Although no explicit comparison is stated, Jesus probably was representing the priestly party by the hirelings" - Merrill Tenney 162,163)

7. List the three results of entering through Christ. 10:9 (Cf. 14:6)

**For Your Information:** "A 'field' sheep pen was an enclosure for sheep with only one entrance. It might be a cave, a stone or mud-brick structure, and it might or might not have a roof. In a 'field' sheepfold, the shepherd actually laid his body across the entrance, to keep the sheep in and to keep out the wolves. The shepherd was in fact **the door.**" – David Guzik

"**Shall go in and out** ... – This is language applied, commonly to flocks. It meant that he shall be well supplied, and defended, and led 'beside the still waters of salvation.'" – Barnes Notes on the Bible (See Numbers 27:16,17)

"**find pasture**" "Jesus claimed that He was destined to lead His sheep out into new pastures, which implied ability to impart a deepening spiritual revelation. Pasture, according to Psalm 23, meant sustenance and refreshment of the soul of man. 'He restoreth my soul'" (Ps. 23:3) – Merrill C Tenney (164)

8. How did Jesus contrast Himself with the thieves and robbers? 10:10 (Cf. 8:44)

**IT'S GREEK TO ME** "**Abundantly/to the full**" Strong's #4053 *perissos*: from NT:4012 (in the sense of beyond); superabundant (in quantity) or superior (in quality); by implication, excessive; Also translated KJV - exceeding abundantly above, more abundantly, ... beyond measure...  
- Strong's Concordance

"The abundant life is life that never ends; yet we don't have to wait until the end of our physical life to receive this abundance and to enjoy it. Abundant life includes peace, purpose, destiny, a genuine purpose for living, the joy of facing any adversity – including the grave- without fear, and the ability to endure hardship with confident assurance...That's because the 'abundant life' – eternal, incorruptible, transforming life – is not a special kind of energy or a commodity somehow transferred from God to an individual. This resurrection life is a person, Jesus." - Charles Swindoll (190,191)

**Applying the Word:** Read Isaiah 40:11, Psalm 23, and Luke 15:3-7. Write down any phrases that impress you about the kind of care the Lord has for you. (How do you discern His voice from others?)

## Day 2

### Read John 10:11-21

#### I AM the good Shepherd

9. How far will Jesus go to save His sheep? 10:11 (literally: "I am the good shepherd" = "I am the shepherd, the good one")

**Optional Digging Deeper**

Fill out the 3<sup>rd</sup> and 4<sup>th</sup> "I am" statements on the chart: "I am" Statements in John.

10. List the phrases that describe a "hireling/hired hand" and his actions.

- 10:12
  
  
  
- 10:13 (Compare 9:34; 11:47,48)

**IT'S GREEK TO ME** **Hired hand/hireling** "mistrōtos" NT:3411, an adjective denoting 'hired,' is used as a noun, signifying 'one who is hired,' 'hired servants,' Mark 1:20; 'hireling,' John 10:12,13; here, it expresses, not only one who has no real interest in his duty... but one who is unfaithful in the discharge of it; that sense attaches always to the word rendered 'hireling.'" - Vine's Expository Dictionary of Biblical Words

"The hireling should be distinguished from the thieves and robbers, since he entered the fold as an authorized agent rather than as a marauder, and since he is condemned for cowardice and selfishness rather than for wanton attack on the sheep."  
- Merrill C. Tenney (163)

11. What determines if a sheep belongs to the good Shepherd? 10:14 (Compare 1 John 5:20)

- [12.]** How intimately does the “good Shepherd” know his sheep? 10:15 (Mark the comparison words “even as.”) Compare John 15:9,10
13. Who else is under the shepherd’s care and what is His desire for them? 10:16 (Cf. 17:20-23)
14. Why did Jesus say the Father loves the Son? 10:17
- [15.]** What did Jesus say about his death in 10:17,18? Cf 2:19 (*What do the words “my own initiative”, “authority” and “commandment” indicate?*)
- [16.]** What response did Jesus’ words cause? 10:19-21 (Cf. 9:16)
17. Why would the unbelief of the Jews compel them to call Jesus “*insane*” or “*demon-possessed*” (10:20)? Cf. 7:20

***Applying the Word:*** Read Psalm 139 Records any thoughts you might like to share.

### Day 3

#### Read John 10:22-31

#### The Jews challenge Jesus

**For Your Information:** **10:22,23** “The Feast of Dedication (Hanukkah) celebrated the cleansing and re-dedication of the temple after three years of desecration by Antiochus Epiphanes, king of Syria (in 164 BC, the time of the Maccabees).”  
 - David Guzik (*This feast takes place about 2 months after the Feast of Tabernacles.*)



18. How and why do you think the Jews challenged Jesus? 10:24 (Compare to Jesus' brothers. 7:3-5)

**Food for Thought:** “[The Jews] appeared willing to consider the possibility that Jesus had been telling the truth all along, that He was indeed the Messiah...But make no mistake; they wanted a messiah tailor-made to fit their own desires.”  
 - Charles Swindoll (192)

19. What had Jesus plainly declared earlier? 5:17,18; 8:58

**20.** Instead of needing more information, what problem were the Jews having? 10:25,26 (Cf. 5:36-38)

**For Your Information:** "Jesus produced all of the 'signs' predicted by the Old Testament that clearly identified Him as the Messiah. Moreover, He freely quoted, paraphrased, and alluded to messianic passages in Scripture, identifying Himself in the vocabulary of the prophets. Anyone willing to compare His words and deeds to the image set forth by Scripture did not have trouble recognizing Him." - Charles Swindoll (192)

**21.** What does John 10:27-29 indicate about the relationship between Jesus and His sheep?

<b>Statement</b>	<b>What this indicates about Jesus and His sheep</b>
" <i>my sheep hear my voice</i> "	Sheep: willing to listen, open hearts, belief Shepherd: ongoing communication, care, instruction
" <i>I know them</i> "	
" <i>They follow me</i> "	
" <i>I give eternal life to them</i> "	
" <i>They shall never perish</i> "	
" <i>No one shall snatch them out of My hand...no one is able to snatch them out of the Father's hand.</i> "	Compare Romans 8:38,39; Ephesians 1:13,14

**For Your Information:** "The sheep's security is in the power of the shepherd, who will let no one take them from Him...The Father's power ('hand') is greater than that of any enemy, making the sheep completely secure."

- The NIV Study Bible (1617)

22. What did Jesus "plainly" declare about Himself and the Father? 10:30 (Compare Deut. 6:4)

- How well did the Jews understand Jesus' claim? 10:31,33 (Cf. 8:58, 59)

**Applying the Word:** Read the following excerpt from *A Shepherd Looks at Psalm 23* by Phillip Keller. How have you experienced God's care as the good shepherd?

"When all is said and done the welfare of any flock is entirely dependent upon the management afforded them by their owner. The tenant sheepman on the farm next to my first ranch was the most indifferent manager I had ever met. He was not concerned about the condition of his sheep. His land was neglected. He gave little or no time to his flock, letting them pretty well forage for themselves as best they could, both summer and winter. They fell prey to dogs, cougars and rustlers.

Every year these poor creatures were forced to gnaw away at bare brown fields and impoverished pastures. Every winter there was a shortage of nourishing hay and wholesome grain to feed the hungry ewes. Shelter to safeguard and protect the suffering sheep from storms and blizzards was scanty and inadequate.

They had only polluted, muddy water to drink. There had been a lack of salt and other trace minerals needed to offset their sickly pastures. In their thin, weak and diseased condition these poor sheep were a pathetic sight.

In my mind's eye I can still see them standing at the fence, huddled sadly in little knots, staring wistfully through the wires at the rich pastures on the other side.

To all their distress, the heartless, selfish owner seemed utterly callous and indifferent. He simply did not care. What if his sheep did WANT green grass; fresh water; shade; safety or shelter from the storms? What if they did WANT relief from wounds, bruises, disease and parasites?

He ignored their needs -- he couldn't care less. Why should he -- they were just sheep -- fit only for the slaughterhouse...

I have become increasingly aware of one thing...it is the Master in people's lives who makes the difference in their destiny...Despite an unparalleled wealth in material assets we are outstandingly insecure and unsure of ourselves and well nigh bankrupt in spiritual values.

Always men are searching for safety beyond themselves. They are restless, unsettled, covetous, greedy for more -- wanting this and that, yet never really satisfied in spirit. By contrast the simple Christian, the humble person, the Shepherd's sheep can stand up proudly and boast. 'The Lord is my Shepherd -- I shall not want.'

I am completely satisfied with His management of my life. Why? Because He is the sheepman to whom no trouble is too great as He cares for His flock. He is the Rancher who is outstanding because of His fondness for sheep -- who loves them for their own sake as well as His personal pleasure in them. He will, if necessary, be on the job twenty-four hours a day to see that they are properly provided for in every detail. Above all, He is very jealous of His name and high reputation as "The Good Shepherd."

He is the owner who delights in His flock. For Him there is no greater reward, no deeper satisfaction, than that of seeing His sheep contented, well fed, safe and flourishing under His care. This is indeed His very 'life.' He gives all He has to it. He literally lays Himself out for those who are His.

He will go to no end of trouble and labor to supply them with the finest grazing, the richest pasturage, ample winter feed, and clean water. He will spare Himself no pains to provide shelter from storms, protection from ruthless enemies and the diseases and parasites to which sheep are so susceptible.

No wonder Jesus said, '*I am the Good Shepherd -- the Good Shepherd giveth his life for the sheep.*' And again, '*I am come that ye might have life and that ye might have it more abundantly...*'

From early dawn until late at night this utterly self-less Shepherd is alert to the welfare of His flock. For the diligent sheepman rises early and goes out first thing every morning without fail to look over his flock. It is the initial, intimate contact of the day. With a practiced, searching, sympathetic eye he examines the sheep to see that they are fit and content and able to be on their feet. In an instant he can tell if they have been molested during the night -- whether any are ill or if there are some which require special attention.

Repeatedly throughout the day he casts his eye over the flock to make sure that all is well. Nor even at night is he oblivious to their needs. He sleeps as it were 'with one eye and both ears open' ready at the least sign of trouble to leap up and protect his own.

This is a sublime picture of the care given to those whose lives are under Christ's control. He knows all about their lives from morning to night. '*Blessed be the Lord, who daily loadeth us with benefits -- even the God of our salvation. He that keepeth thee will not slumber or sleep.*'"

– Keller, Phillip. *A Shepherd Looks at Psalm 23*. Grand Rapids: Daybreak Books, 1970. Print. (28-32)

**Day 4****Read John 10:32-42****Jesus challenges the Jews**

- [23]. How did Jesus challenge the Jews to examine their opinion of Him? 10:32 (Compare Matthew 11:4-6)
- [24]. What opinion did they stick with? 10:33
- What does their evaluation of Jesus as “*a mere man*” indicate about their focus? (Cf. 6:42)

**For Your Information:** “The Jewish leaders correctly understood the thrust of Jesus’ words, but their preconceptions and unbelief prevented them from accepting His claim as true.”  
- The NIV Study Bible (1617)

25. How did God address Old Testament rulers? 10:34 (See Psalm 82:1,6)

- What comparison did Jesus use to build an “all-the-stronger” argument from this? 10:35-36

**For Your Information: Your Law.** “In its strictest sense the term meant the Pentateuch, but was often used, as here, of the whole Old Testament.”  
- NIV Study Bible (1617)

**If He called them gods...** “In the Old Testament, judges were called gods. They exercised godlike judicial sovereignty... Jesus’ argument was that if the divine name had been applied by God to mere men, there could be neither blasphemy nor folly in its application to the incarnate Son of God Himself.”  
- The Nelson Study Bible (1784)

“Jesus turned the accusation around with a quote from Psalm 82:1-6...Jesus identified the worthless judges in the psalm as the religious leaders standing before Him and He declared Himself to be the fulfillment of the poem’s opening line: ‘God takes His stand in His own congregation; He judges in the midst of the gods’ (Psalm 82:1). For these apostate rulers of Israel to judge the Supreme Judge was nothing short of blasphemy. It was they who should be stoned.” – Charles Swindoll (193,194)

26. Why is an argument from scripture so powerful? 10:36b (Compare Isaiah 40:8; Matt. 5:18; 24:35)

**IT'S GREEK TO ME** “**Broken**” (10:35) “*uo* Strong’s #3089 To loose, loosen what is fast, bound, meaning to unbind, untie...figuratively of a law or institution, to loosen its obligation, i.e., either to make void, to do away, or to break.”  
- Zodhiates, Spiros (931,932)

“Scripture cannot be broken - That is, nothing which is written therein can be censured or rejected.”      - Wesley’s notes

27. What did the Jews need to acknowledge about Jesus’ works? 10:37,38 (Ironically, what had they asked for as proof of His authority? John 2:18; 6:30)

28. How did they respond to Jesus' appeal? 10:39 (How do you think Jesus "eluded their grasp")?

**For Your Information:** "Jesus asked the Jewish leaders to at least consider His miracles because these indicated and demonstrated His deity. Note that the heart of the issue is belief. John never deviates from this single condition for being born again. The word translated believe is used 99 times in this book."  
- Nelson Study Bible (1784)

**"Though you do not believe Me, believe the works"** Until the cross, Jesus, as the "Son of Man" in His state of humiliation, could be misunderstood, but not the works. This was Jesus' plea to examine the truth based on principles they should have been comfortable with. He understood their discomfort with the concept of a powerful Messiah versus His role of the suffering Messiah who gave up power. He was willing to lead them to truth one step at a time.

#### ***Optional Digging Deeper***

In the following passages, to whom did Jesus give a personal revelation of Himself? (What title did He use of Himself or accept from others?)

John 4:25,26

John 9:35-37

Mark 14:61-62

Matthew 16:16-18

29. Where did Jesus go for safety? 10:40 (Compare Matthew 19:1,2)

- What did the people who had heard John the Baptist discern about Jesus? 10:40-42  
(Contrast 10:37-39)

**For Your Information:** "After His encounter with the religious elite in Jerusalem, Jesus took refuge in the wilderness that protected the Baptizer from the murderous intent of the same religious elite. The Lord ministered to John's disciples there for an unknown length of time (though not more than three months), and had traveled to Perea or perhaps Galilee (11:7). ...Jerusalem had become a dangerous place for Jesus; the unvarnished truth He proclaimed made Him a lightning rod. Jesus didn't leave the region to avoid danger, however; He retreated because the time for His atoning death had not come."  
- Charles Swindoll (198,199)

#### ***Optional Digging Deeper***

Memorize John 10:14 or 10:27,28

**Applying the Word:** What do you think are the most compelling evidences for Jesus Christ's divinity?