

The Gospel of John

Chapter 10, Verses 11-18

Review

- **General Introduction to the Gospel of John**
 - *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
 - one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
 - written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- Prolog: Jesus is the Word become flesh **(1:1-18)**
- John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry surpassed John's **(1:19-3:36)**.
- Retreating to Galilee, Jesus was recognized in Samaria as the Savior of the World and people believed in Capernaum after he healed the son of a local official **(Chapter 4)**.
- But the Jews in Jerusalem hated Jesus because he healed on the Sabbath and called God his father **(Chapter 5)**

Review

- And in Galilee, although crowds followed Jesus because of the signs he performed, they sought earthy rewards and could not yet understand the eternal life which he offered. Almost everyone rejected Jesus **(Chapter 6)**.
- Although he knew the Jews were still plotting to kill him, Jesus came to Jerusalem for the feast of Tabernacles and taught openly in the Temple, where God protected him, because his time had not yet come. **(Chapter 7)**

Review

- At the beginning of Chapter 8, we have the much loved story of the woman caught in adultery, regarding whom Jesus said to her accusers, "Let him who is without sin among you be the first to throw a stone at her." **(8:1-8:11)**
- John's narrative then returns to Jesus' teaching at the Feast of Tabernacles, a series of teachings which describes the uneasy relationship between Jesus and the Jews. At the end of Chapter 8, Jesus must hide himself from those who would throw stones at him **(8:12-59)**

Review (The Man Born Blind)

- **Chapter 9 all has to do with the time that Jesus gave sight to a man who had been blind from birth. (9:1)**
 - In answer to his disciples' question, Jesus explained that the man had been born blind NOT because of sin but so that "...the works of God might be displayed in him." **(9:2-3)**
 - He said that he and his disciples must do such works of God while time remained for them to do so. **(9:4-5)**
 - So Jesus healed the man; the man's neighbors were amazed; and they took him to the Pharisees. **(9:6-13)**

Review (The Man Born Blind)

- It was on the Sabbath that Jesus opened the man's eyes. **(9:14)**
- So when the man described the miracle, this caused a division among the Pharisees, with some saying Jesus was not from God because he did not keep the Sabbath and others saying that no man who was a sinner could do something like this. **(9:15-16)**
- As for the man to whom Jesus had given sight, he knew that Jesus was from God, a Prophet. **(9:17)**
- But the Jews (Pharisees) did not believe him and called the man's parents and questioned them. **(9:18-19)**

Review (The Man Born Blind)

- Afraid of being put out of the synagogue, the man's parents confirmed that he was their son, and that he had been born blind, but they said they did not know how he had received his sight or who had accomplished this, and they suggested that the Pharisees question their son directly **(9:20-23)**
- Sticking with his story, the man found it “amazing” that the Pharisees could not tell Jesus was from God. **(9:24-33)**
- Angry that he would presume to “teach” them, the Pharisees cast the man out of the synagogue. **(9:34)**

Review (The Man Born Blind)

- When he heard that this man had been cast out of the synagogue, Jesus found the man and spoke to him, explaining that he (Jesus) was the Son of Man. **(9:35-37)**
- The man believed Jesus and worshipped him. **(9:38)**
- ‘Jesus said, "***For judgment I came into this world, that those who do not see may see, and those who see may become blind.***" **(9:39)**
 - As for the man born blind, Jesus had made him see, in two ways: physically and spiritually
- By “those who see [and] may become blind,” the Pharisees understood that Jesus was somehow referring to them **(9:40)**

Review (The Man Born Blind)

- Jesus said to them, ***"If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains. (9:41)***
 - It was because they thought they saw so clearly without him, that the Pharisees could not see Jesus for who he was: the one who can remove our guilt.
 - It was for this reason, also, that the Pharisees thought they were qualified to be “shepherds” of the people.
 - Judging themselves to be wise, they put out of the temple the man born blind and openly apposed Jesus and his disciples.

Review (The Good Shepherd)

- Following his sharp rebuke of the Pharisees at the end of Chapter 9, Jesus continues speaking, through the first 18 verses of Chapter 10.
- Jesus' monolog is interrupted once briefly, in Verse 6 by the narrator, who speaks to inform us that the Pharisees did not understand the figure of speech Jesus was using.
- When reading 10:1-18, I think it is probably important to keep in mind that it is the Pharisees to whom Jesus is speaking and within this particular context.

Review (The Good Shepherd)

- Jesus' figure was of a sheepfold, with a door intended for use by the sheep and by shepherds.
 - Thieves seek to enter by a way other than the door (10:1)
 - Shepherds are permitted to enter by the door. They call all of their sheep by name, the sheep hear and recognize their shepherd's voice and follow him out. (10:2-4)
 - Sheep will not follow the voice of a stranger. On the contrary, they flee from him. (10:5)
 - **The Pharisees did not understand Jesus meaning.** (10:6)

Review (The Good Shepherd)

- Jesus' applied this figure, first of all, by saying "I am the door of the sheep." (10:7)
 - Those who came before Jesus and tried to steal his sheep were unsuccessful; because the sheep would not listen (10:8)
 - All men who come into the sheepfold by Jesus are saved; they may pass freely in and out and find pasture (10:9)
 - Jesus comes only to save and bless sheep; whereas others come to steal, kill, and destroy them. (10:10)

Comment

- Up to this point, I suggest that you think of this sheepfold as enclosing all of the godly men and women of Israel.
 - I understand all the godly Patriarchs, prophets, priests, and Kings of Israel whom God sent to shepherd his people as forerunners and representatives of Christ.
 - All who truly are Israel have entered the sheepfold by Christ (c.f. 10:9). All of these will find pasture! (i.e. eternal life)
 - All of the false prophets, corrupt priests, and evil kings who have ever tried to steal God's sheep, have failed.

John 10:11-15

10:11わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

10:12羊飼ではなく、羊が自分のものでもない雇人は、おおかみが来るのを見ると、羊をすてて逃げ去る。そして、おおかみは羊を奪い、また追い散らす。

10:13彼は雇人であって、羊のことを心にかけていないからである。

10:14わたしはよい羊飼であって、わたしの羊を知り、わたしの羊はまた、わたしを知っている。

John 10:11-15

10:15それはちょうど、父がわたしを知っておられ、わたしが父を知っているのと同じである。そして、わたしは羊のために命を捨てるのである。

John 10:11-15

¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep.

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, and the wolf snatches them and scatters them.

¹³ He flees because he is a hired hand and cares nothing for the sheep.

John 10:11-15

¹⁴ I am the good shepherd. I know my own and my own know me,

¹⁵ just as the Father knows me and I know the Father; and I lay down my life for the sheep.

John 10:11

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I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:11

わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

I am the good shepherd. The good shepherd lays down his life for the sheep.

- Christ is still speaking.

John 10:11

わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

I am the good shepherd. The good shepherd lays down his life for the sheep.

- Christ is still speaking, and he is still using the same figure of speech.

John 10:11

わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

I am the good *shepherd*. The good *shepherd* lays down his life for the *sheep*.

- Christ is still speaking, and he is still using the same figure of speech --- i.e. things to do with the tending of sheep.

John 10:11

わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

I am the good shepherd. The good shepherd lays down his life for the sheep.

- Christ is still speaking, and he is still using the same figure of speech --- i.e. things to do with the tending of sheep.
- Previously he identified himself as the “door of the sheep.”

John 10:11

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- Christ is still speaking, and he is still using the same figure of speech --- i.e. things to do with the tending of sheep.
- Previously he identified himself as “the door of the sheep.”
- Now he identifies himself as “the good shepherd.”

John 10:11

わたしはよい羊飼である。よい羊飼は、羊のために命を捨てる。

I am the good *shepherd*. The good shepherd lays down his life for the sheep.

- Pictures of Moses, David, and others as the “shepherds” of God’s people are common in the Old Testament.

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- Pictures of Moses, David, and others as the “shepherds” of God’s people are common in the Old Testament.
- Images of human leaders (kings, priests, teachers, etc.) as “shepherds” of their people are common in many cultures.

John 10:11

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I am the good *shepherd*. The good shepherd lays down his life for the sheep.

- Israel and other cultures used images of good (and bad) shepherds to represent good (and bad) human leaders.

John 10:11

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- Israel and other cultures used images of good (and bad) shepherds to represent good (and bad) human leaders.
- In the figure he is drawing, Jesus is the **good** shepherd.

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I am the good shepherd. The good shepherd lays down his life for the sheep.

- Previously Jesus has spoken of those who climb in to the sheepfold to steal, kill, and destroy. (vv. 1, 10)

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I am the good shepherd. The good shepherd lays down his life for the sheep.

- Previously Jesus has spoken of those who climb in to the sheepfold to steal, kill, and destroy.
- Such men are not merely bad shepherds, they are the antithesis of the good shepherd.

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I am the good shepherd. The good shepherd lays down his life for the sheep.

- Later Jesus will speak of “hired hands” who do not seek actively harm the sheep, but who are motivated primarily by their paycheck--- i.e. caring for sheep is their profession.

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I am the good shepherd. The good shepherd lays down his life for the sheep.

- Later Jesus will speak of “hired hands” who do not seek actively harm the sheep, but who are motivated primarily by their paycheck--- i.e. caring for sheep is their profession.
- They leave when things become difficult or dangerous.

John 10:11

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I am the good shepherd. ***The good shepherd lays down his life for the sheep.***

- Jesus wants the Pharisees to understand that not only is he a true shepherd of the people, he is the good shepherd.

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I am the good shepherd. The good shepherd *lays down his life for the sheep.*

- Jesus wants the Pharisees to understand that not only is he a true shepherd of the people, he is the good shepherd.
- Not only is he not doing this for personal gain, he has come to sacrifice everything he has, even his life, for the sheep.

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I am the good shepherd. *The good shepherd lays down his life for the sheep.*

- This image of a good shepherd as one who gives up his life for the sheep is not derived from Old Testament or other ancient literary sources, neither is it found in the shepherd parables of the synoptic gospels. It is rather unique to John.

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I am the good shepherd. The good shepherd *lays down his life* for the sheep.

- The language which John uses (remembers Jesus using) here clearly conveys an understanding of the crucifixion of Christ.

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- The language which John uses (remembers Jesus using) here clearly conveys an understanding of the crucifixion of Christ.
- Voluntary self-sacrifice, is almost unthinkable for even a very good shepherd of sheep, and rare even for leaders of men.

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- John's language seems also to appreciate the divine power which only Jesus has ever possessed --- i.e. the power not only to have very easily averted his own self-sacrificial death but, also, the power later *to take his life back up again.*

John 10:12

羊飼ではなく、羊が自分のものでもない雇人は、おおかみが来るのを見ると、羊をすてて逃げ去る。そして、おおかみは羊を奪い、また追い散らす。

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, and the wolf snatches them and scatters them.

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- Jesus certainly “saw the wolf coming” and definitely had the power to flee from those who would later crucify him.

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- This has been demonstrated time and again in John’s gospel to this point.

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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, and the wolf snatches them and scatters them.

- Yet Jesus willingly chose to remain with his sheep and finally to lay down his life to save them from their sin.

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- Yet Jesus willingly chose to remain with his sheep and finally to lay down his life to save them from their sin.
- He did so because the sheep **belonged** to him.

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- Yet Jesus willingly chose to remain with his sheep and finally to lay down his life to save them from their sin.
- He did so because the sheep belonged to him.
- He was **not** just some “hired hand.”

John 10:13

彼は雇人であって、羊のことを心にかけていないからである。

He flees because he is a hired hand and cares nothing for the sheep.

- **The hired hand** takes care of the sheep, insofar as he is paid to do so, but he will walk away from that job if it becomes too difficult or something better comes along.

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He flees because he is a hired hand and cares nothing for the sheep.

- The hired hand takes care of the sheep, insofar as he is paid to do so, but he will walk away from that job if it becomes too difficult or something better comes along.
- To him, shepherding is basically just a job.

Comment

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- But now Jesus claims to be the door of these sheep and the good shepherd of this flock.

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- Recently they have described themselves as children of Abraham (even God) and disciples of Moses --- men who truly were good shepherds in Israel.
- But now Jesus claims to be the door of these sheep and the good shepherd of this flock.
- He further claims that those who seek to lead this flock apart from him are robbers, killers, and destroyers.

Comment

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- The wolf who is coming to snatch and scatter the sheep (c.f. 10:12) is perhaps the devil, or perhaps the Pharisees who are always plotting to kill Jesus and therefore proving themselves to be the children of the devil (c.f. 8:44).

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- If the sheep did not belong to Jesus, if he were just a hired hand, then he could simply flee to safety.

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- If the sheep did not belong to Jesus, if he were just a hired hand, then he could simply flee to safety.
- He stays because the sheep do belong to him.

John 10:14

わたしはよい羊飼であって、わたしの羊を知り、わたしの羊はまた、わたしを知っている。

I am the good shepherd. I know my own and my own know me,

- Once again, Jesus is the good shepherd:

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I am the good shepherd. I know my own and my own know me,

- Once again, Jesus is the good shepherd:
 - Jesus does not flee from the coming wolves.

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I am the good shepherd. I know my own and my own know me,

- Once again, Jesus is the good shepherd:
 - Jesus does not flee from the coming wolves.
 - He chooses to stay and lay down his life for the sheep.

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 - He does this because the sheep belong to him.

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- Once again, Jesus is the good shepherd:
 - Jesus does not flee from the coming wolves.
 - He chooses to stay and lay down his life for the sheep.
 - He does this because the sheep belong to him.
- Jesus knows his own sheep and they know him.

John 10:15

それはちょうど、父がわたしを知っておられ、わたしが父を知っているのと同じである。そして、わたしは羊のために命を捨てるのである

just as the Father knows me and I know the Father; and I lay down my life for the sheep.

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just as the Father knows me and I know the Father; and I lay down my life for the sheep.

- Jesus and his sheep **know** each other, “just as” God and Jesus **know** each other!

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just as the Father knows me and I know the Father; and I lay down my life for the sheep.

- Jesus and his sheep know each other, “just as” God and Jesus know each other.
- Such “knowing” is an everlasting, intimate, loving relationship.

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just as the Father knows me and I know the Father; and *I lay down my life for the sheep.*

- The everlasting, intimate, loving relationship between Jesus and we whom he calls his sheep is somehow grounded in the **crucifixion**: Jesus knows that we are the ones for whom he laid down his life. We know that too.

John 10:16-18

10:16わたしにはまた、この囲いにいない他の羊がある。わたしは彼らをも導かねばならない。彼らも、わたしの声に聞き従うであろう。そして、ついに一つの群れ、ひとりの羊飼となるであろう。

10:17父は、わたしが自分の命を捨てるから、わたしを愛して下さるのである。命を捨てるのは、それを再び得るためである。

John 10:16-18

10:18だれかが、わたしからそれを取り去るのではない。わたしが、自分からそれを捨てるのである。わたしには、それを捨てる力があり、またそれを受け取る力もある。これはわたしの父から授かった定めである」。

John 10:16-18

¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again.

¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

John 10:16

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And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

- Jesus spoke these words in Jerusalem, to the Jews, and to the Pharisees in particular.

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- Jesus spoke these words in Jerusalem, to the Jews, and to the Pharisees in particular.
- In most of what he has said so far, I suppose, the children of Israel have been primarily in view.

John 10:16

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And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

- The sheepfold has been Israel, even the synagogue from which the man born blind (also a Jew) was cast out.

John 10:16

わたしにはまた、この囲いにいない他の羊がある。わたしは彼らをも導かねばならない。彼らも、わたしの声に聞き従うであろう。そして、ついに一つの群れ、ひとりの羊飼となるであろう。

And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

- The sheepfold has been Israel, even the synagogue from which the man born blind (also a Jew) was cast out.
- Jesus, the Messiah, was the only door by which Israel would be saved and through which true Prophets came.

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- But now, Jesus remembers the gentiles --- sheep not of that fold.
- Jesus anticipates the time when he and his apostles and the Christian church would go out to the gentiles also.

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- This one flock, is what we would think of as the Church Universal.

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- The one flock, is what we think of as the Church Universal.
- The one shepherd is Jesus Christ himself.

John 10:16

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- One thing Jesus has in common with all his sheep, is that he and his sheep all understand that they are the ones for whom he laid down his life.

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And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be **one flock, one shepherd.**

- One thing Jesus has in common with all his sheep, is that he and his sheep all understand that they are the ones for whom he laid down his life.
- Each sheep will say, “**Jesus laid down his life for me.**”

John 10:17

父は、わたしが自分の命を捨てるから、わたしを愛して下さるのである。命を捨てるのは、それを再び得るためである。

For this reason the Father loves me, because I lay down my life that I may take it up again.

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- The One Church is possible because of what Christ did, first laying down his life for the sheep, then taking it up again, to become the head of the Church which he had redeemed.

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- The death and resurrection of Christ, is an outworking of the love which the Father has for the world. (3:16)

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- The death and resurrection of Christ, is an outworking of the love which the Father has for the world. (3:16)
- The love which the Father has for the world, is an outworking of his eternal love for his Son.

John 10:17

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For this reason the Father loves me, *because I lay down my life that I may take it up again.*

- At the cross, in other words, **we see the love of the Son for the Father and for the World**, and the love of the Father for the World and the Son, and the love of God the Father and Son by those of us for whom the Son laid down his life.

John 10:17

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John 10:18

だれかが、わたしからそれを取り去るのではない。わたしが、自分からそれを捨てるのである。わたしには、それを捨てる力があり、またそれを受け取る力もある。これはわたしの父から授かった定めである」。

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

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- Jesus thinks it is important (and so it is important) for us to understand that his death on the cross was a voluntary act of obedience.

John 10:18

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- Jesus gave his life, no one took it.
 - Certainly this means that no human could ever have taken Jesus life from him, for so long as Jesus was determined to keep it.

John 10:18

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No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. ***This charge I have received from my Father.***"

- Jesus gave his life, no one took it.
 - I think this also means that the Father Himself was resolved to preserve Jesus' life for so long as Jesus was resolved to keep it. Therefore no **power** could ever had taken Jesus' life.

John 10:18

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- The fate of the human flock, therefore, depended entirely on the free choice of The Good Shepherd, to lay down his life and, then, this blessing was completed when he took his life up again.