

GOSPEL OF JOHN

Outline of Chapter 10:

- I. This chapter encompasses the final public discourse of teaching by Jesus that John records.
- II. The discourse is delivered against the background of shepherding sheep in the OT as well as the pastoral life of those times.
- III. Jesus draws parallels between the pastoral life, Himself and believers vs. unbelievers.
- IV. The link used that produces the analogies is the preceding of chapter 9 and that the blind man is a member of Jesus' flock.
- V. And what is true for him is true for the whole flock.
- VI. Furthermore, the analogies are in contrast to the Pharisees who claim religious authority over Israel, but are seen as pseudo-shepherds.
- VII. The blind man who was positive eventually came to listen to his right shepherd.
- VIII. Much of the parabolic applications are devoted to the hazards sheep/believers are subject to in the absence of a faithful under-shepherd.
- IX. Jesus first centers on what constitutes a faithful under-shepherd vs. a pseudo-shepherd (vss.1-5).
- X. He then explains the foundation of the first parable and emphasizes Himself as the "Good Shepherd" who lays His life down for all believers to include the Church to come (vss.6-21).
- XI. John inserts a definite chronological note of the gospel (vss.22-23).
- XII. John maintains the continuity of discussion in Jesus' final public discourse in the gospel that explicitly proclaims the mechanics that determines who of those that are of His sheepfold in direct contrast to the unbelievers in His presence (vss.24-30).
- XIII. The Jews attempt to stone Jesus (vss.31-39).
- XIV. Jesus departs from Jerusalem (vss.40-42).

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 2:

GNT John 10:1 Ἀμήν ἀμήν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·

NAS John 10:1 **"Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep,** Ἀμήν (*part. +*) ἀμήν (*part.*) λέγω (*vipa--1s*) ὑμῖν, σὺ (*npd-2p*) μὴ (*neg. +*) ὁ εἰσερχόμενος εἰσέρχομαι (*d.a. + subs. ptc./p/dep/nm-s*; "he who does not enter into/come into") διὰ (*pg*; "by/through"; denotes agency) τῆς ἢ θύρας θύρα (*d.a. + n-gf-s*; "the door/entrance/gate"; used 39x;) εἰς (*pa*; "into") τὴν ἢ αὐλήν αὐλή (*d.a. + n-af-s*; "the fold/uncovered area enclosed by a wall/courtyard/domestic animal corral or pen"; used 12x) τῶν τό προβάτων πρόβατον (*d.a. + n-gn-p*; "the sheep"; used 39x; can be literal sheep or used metaphorically for people denoting believers and unbelievers; same as 2:14-15) **but climbs up some other way, he is a thief and a robber.** ἀλλά (*strong adversative*) ἀναβαίνων ἀναβαίνω (*subs. ptc./p/a/nm-s*; "climbs up/goes up/ascends"; this *ptc.* is governed by the same *d.a.* as the first *ptc.* "he who does not enter"; note the negative in the Greek is between the *d.a.* and the first *ptc.* to show that it relates only to the first *ptc.*) ἀλλαχόθεν (*adv.*; "some other way/by another means"; hapax) ἐκεῖνος (*remote dem. pro./nm-s*) ἐστὶν εἰμί (*vipa--3s*) κλέπτης (*n-nm-s*; "a thief/one who steals/pilferer"; emphasizes one who steals in secret or with stealth; used 16x) καὶ (*cc*) ληστής· ληστής (*n-nm-s*; "a robber/brigand/plunderer/a lawless man that lives by stealing or exploiting others with open force; used 15x)

GNT John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.

NAS John 10:2 **"But he who enters by the door is a shepherd of the sheep.** δέ (*ch*) ὁ εἰσερχόμενος εἰσέρχομαι (*d.a. + subs. ptc./p/dep/nm-s*; "he who enters") διὰ (*pg*) τῆς ἢ θύρας θύρα (*d.a. + n-gf-s*; "the door") ἐστὶν εἰμί (*vipa--3s*) ποιμὴν (*n-nm-s*; "a shepherd/one who watches and takes care of a flock"; note there is no *d.a.* with this noun) τῶν τό προβάτων. πρόβατον (*d.a. + n-gn-p*; "the sheep")

GOSPEL OF JOHN

ANALYSIS VERSES 1 – 2:

1. After Jesus declares the Pharisees as being spiritually “bankrupt” in their authoritative positions as religious leaders of Israel, He now proceeds to teach the doctrine that He has based His determination on, in this regard.
2. His teaching focuses upon His nature while drawing parallels of those considered to be true under-shepherds as compared and contrasted to Satan and the false shepherds.
3. In this regard, all false shepherds are likened to thieves, robbers and hirelings, of which categories the Pharisees operate.
4. These false shepherds are seen to operate outside the boundaries designated by the WOG in opposition to and resistance of the “Good Shepherd”.
5. This figurative teaching of the **shepherd** and **sheep** relationship has OT background to include Eze.34, a prophecy of Israel’s dispersions (to include the dispersion of 70AD cp. Eze.34:5-6) and regathering in the last days:
 - A. God is the **sheep**-owner. Eze.34:8,10,11,31
 - B. There is One **shepherd** God establishes over the **sheep** called “*My servant David*” that provides food/deliverance for the **sheep**. Eze.34:23
 - C. This is reference to the God-man, Jesus Christ called the “Good Shepherd” in our passage of Joh.10.
 - D. He is seen to own the **sheep** as the Prince of God. Eze.34:24 cp. Joh.10:14
 - E. The **sheep** are the peoples of Israel. Eze.34:31
 - F. As **sheep** they are judged (Eze.34:20) and denotes believers and unbelievers. Eze.34:17
 - G. The **sheep** that are ultimately delivered are believers who enter into the Millennium under the rule of Christ. Eze.34:11ff especially vs.23-30
6. In addition, Jer.23:1-40 and Zech.11:1-17 employ the same similitude with emphasis on the cursing of Israel headed by false-shepherds.
7. Jesus opens with the emphatic double “ Ἀμήν/**Truly, truly, I say to you**” to underscore the premier importance of what he is about to say and switches from dialogue to monologue.
8. The first five verses are parabolic and emphasize the concept that determines whether one is a legitimate under-**shepherd** vs. a false-**shepherd**.
9. The isagogics behind this passage was familiar to those whom Jesus taught, and in fact is still observed today.
10. The predominate features in the first two verses of the parable are:
 - A. **The door.**
 - B. **The fold of the sheep or sheepfold.**
 - C. The wall that encompasses the **sheepfold**.
 - D. **A thief and a robber.**
 - E. **A shepherd.**
 - F. **The sheep** themselves.
11. The **sheepfold** was a walled in area for protection of **the sheep**, generally located in the pasture/wilderness areas, **into** which the **shepherd** would herd his **sheep** for the night.
12. It generally consisted of a low stone or brick wall or one of reeds that had only one entrance.

GOSPEL OF JOHN

13. Some sheepfolds (called a “marah”) included a low flat building built on the sheltered side of a valley and when the nights were cold the flocks were shut up in them.
14. Otherwise, in ordinary weather they were merely kept within the open yard surrounded by a wall crowned all around with thorns to help deter would be predators.
15. After **the sheep** were placed **into the fold** for the night, the **shepherd** would assume a position at the gate if provided and if there was only an opening, **he** would lay across the opening preventing **sheep** from leaving or predators from gaining access.
16. Obviously, anyone attempting to access **the sheep** by climbing over the wall was up to no good.
17. In many cases, more than one flock would be placed **into the fold** and when morning time came to remove the flocks, **the sheep** would recognize their **shepherd** and would respond to only his voice.
18. It was not uncommon for **a shepherd** of a flock to name each and every one of his **sheep** and thus call them out by name.
19. Upon gathering his flock, the **shepherd** would then lead them out to pasture for the day.
20. This is the historical background by which we may clearly understand the parabolic teaching contained in this chapter.
21. Furthermore, to clearly identify the elements of the parables, it must be noted that Jesus understandably uses Himself in dual application as both **the door** (cp.vss.7,9) and the good **shepherd** (vs.11,14).
22. That it is His Person that represents **the door** in vss.1-5 is clearly pointed out in vss.7,9.
23. That He is not the **shepherd** in view in these verses is seen in the lack of a definite article in vs.2 in the phrase, “**a shepherd of the sheep**”.
24. Therefore, the **shepherd** in view in vss.1-5 is anyone who claims to be “**a shepherd/under-shepherd**” and thus any religious leader who claims authority to function under God over His flock.
25. For the period of our dispensation of the Church, this has special emphasis on the extant office of pastor-teacher. Eph.4:11
26. The term pastor-teacher deals with the dual concepts of shepherding and teaching that are incumbent on the ranking spiritual leader of any local church.
27. His role as **a shepherd** emphasizes his responsibility as a spiritual leader to watch over by protecting and guiding his flock.
28. It is his role as a teacher that provides his instruction on how to protect and guide as well as provide the spiritual nourishment for his **sheep** to survive in the world.
29. Jesus emphasizes this same principle to Peter later in the gospel. Joh.21:15-17
30. **The sheep** in view throughout Jesus’ discourses are believers in the POG.
31. This is noted since **the sheep**:
 - A. Reject a stranger. vs.5
 - B. Do not hear false-shepherds. vs.8
 - C. They are those that receive the benefits of the Good Shepherd through faith in Him. Vss.11,14-16, 26-29
32. Therefore, the **sheepfold** itself is representative of the POG/salvation Ph₁ in which all believers are a part of in their respective dispensation.

GOSPEL OF JOHN

33. Jesus begins the parable with a focus on “**he who does not enter by the door into the fold of the sheep**”.
34. As noted, **the door** is specifically identified for us in vs.7,9 as Christ.
35. Therefore, by definition, He is dealing with self-proclaimed shepherds who reject **the door** and are unbelievers.
36. Such persons hate the truth having rejected the Lord who died for them.
37. Peter (2Pet.2), Jude, Paul (2Tim.3:9-9) and John (1Joh.4:1-4) all warned against such men (and women) as these.
38. In context, the Pharisees fall into this category, since they reject Christ.
39. He notes that in stark contrast to their unbelief, their prey is not limited to other unbelievers, **but** tactics include stealing away believers.
40. This is the force of the phrase, “**but climbs up some other way**”.
41. Contextually, the Pharisees prey is the blind man that is a **sheep** they would seek to steal.
42. It denotes that the arena of believers in the POG, are not immune to their influence and vices of teaching agendas.
43. Jesus views and describes a communicator of this ilk in a two-fold way, as He states that **he is a thief and a robber**.
44. The difference between these two nouns does not focus on any difference in character or of end result, rather it focuses on the means by which one plunders their prey.
45. **A thief** emphasizes one that employs stealth, deceit and trickery in order to lure the unsuspecting victim into their group.
46. **A robber** denotes one that uses a direct frontal assault to capture their victim.
47. Satan employed both tactics against Eve in the garden in Gen.3:1-5:
 - A. His statement questioning God’s goodness.
 - B. His direct denial that death would ensue if they ate of the tree.
48. The force of vs.1 is that there exist unbelieving men (and women) who seek to gain access to those who are positive and plunder them spiritually (as well as financially).
49. Some are obvious in their methods and some are pretty damn sneaky.
50. These are unbelieving self-proclaimed prophets, apostles, evangelists, preachers, dreamers/philosophers, etc., who seek to steal believers away from their right-**shepherd** and sound doctrine.
51. One of Satan’s snares is to woo you away from your right P-T and he uses people who reject Christ as God and man.
52. They will come at you via TV, classroom, pulpit, lecture circuit, cults, etc., so be on guard.
53. Such people at once are slippery and confrontational and will employ flattery, arrogance and scorn to gain advantage. Jud.16
54. **But**, there are those true communicators that demonstrate the characteristics of a true **shepherd** as Jesus points out in vs.2, “**he who enters by the door is a shepherd of the sheep**”.
55. He denotes that apart from being a believer, there is no real status and authority for any man being **a shepherd**.
56. Therefore, a true under-**shepherd of the sheep** must first be a believer who utilizes Christ as their spiritual authority to gain access to **the sheep**.

GOSPEL OF JOHN

57. That they access **the sheep** through Christ also indicates that they would seek His will and approval in their role as being **a shepherd**.
58. This would include that they look to Him for the special qualifications necessary to fulfill their duties as **a shepherd** to include their gift and training as shepherds.
59. Only these have a right and the authority to **the sheep**.

GOSPEL OF JOHN

EXEGESIS VERSES 3 – 5:

GNT John 10:3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

NAS John 10:3 **"To him the doorkeeper opens, and the sheep hear his voice,** τούτῳ οὗτος (near dem. pro./d/m-s; "To him/To that one or man"; ref. to a shepherd who enters by the door in vs.2) ὁ θυρωρὸς (d.a. + n-nm-s; "doorkeeper/porter"; used 4x) ἀνοίγει, ἀνοίγω (vipa--3s; "opens/causes to open"; same verb used of Jesus opening the eyes of the blind man in Chpt. 9) καί (cc) τὰ τό πρόβατα πρόβατον (d.a. + n-nn-p; "the sheep") ἀκούει ἀκούω (vipa--3s) αὐτοῦ αὐτός (nrgm3s) τῆς ἡ φωνῆς φωνή (n-gf-s; "voice/audible sound") **and he calls his own sheep by name, and leads them out.** καί (cc) φωνεῖ φωνέω (vipa--3s; "he calls/ speaks out clearly") τὰ τό (danp; emphatic position; denotes the sheep by legal right belong to him +) ἴδια ἴδιος (adj--an-p; "his own/one's own property or possession" +) πρόβατα πρόβατον (n-an-p; "sheep") κατ' κατά (pa; "by/according to") ὄνομα (n-an-s) καί(cc) ἐξάγει ἐξάγω (vipa--3s; "leads out/to personally escort out"; used 12x) αὐτά. αὐτός (nran3p)

GNT John 10:4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

NAS John 10:4 **"When he puts forth all his own, he goes before them,** ὅταν(conj. of time; "When/Whenever") ἐκβάλῃ, ἐκβάλλω (vsaa--3s; "he might put forth/cast out/draw out or draw forth"; when used in a less violent way it means to remove or draw out such as removing a splinter from the eye [Mat.7:4] or taking money out of a purse [Luk.10:35]; here the force of drawing out is the voice of the shepherd) τὰ τό (danp +) πάντα πᾶς (adj--an-p; "all") ἴδια ἴδιος (pro.adj.-an-p; "his own"; ref. to his sheep) πορεύεται, πορεύομαι (vipdep--3s; "he goes forth/proceeds") ἔμπροσθεν (pg; "before/in front of/in their presence before them spatially") αὐτῶν αὐτός (nrgn3p) **and the sheep follow him because they know his voice.** καί (cc) τὰ τό πρόβατα πρόβατον (d.a. + n-nn-p) ἀκολουθεῖ, ἀκολουθέω (vipa--3s; "follow after/go after/go with") αὐτῷ αὐτός (nrdm3s) ὅτι (causal conj.; "because") οἶδασιν οἶδα (viPFa--3p;

GOSPEL OF JOHN

"they know/recognize") αὐτοῦ· αὐτός (nprgm3s) τὴν ἢ φωνὴν φωνή (d.a. + n-af-s; "voice")

GNT John 10:5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.

NAS John 10:5 "And a stranger they simply will not follow, but will flee from him, δέ (cc; "And/Now") ἄλλοτρίῳ ἄλλότριος (ap-dm-s; "a stranger/foreigner"; here anyone other than the shepherd that they belong to; used 14x) οὐ μὴ (double neg.; "in no way/absolutely not") ἀκολουθήσουσιν, ἀκολουθέω (vifa--3p; "will follow") ἀλλά (strong advers.) φεύξονται φεύγω (vifm--3p; "will himself flee/take flight/run away from to seek safety"; used 29x) ἀπ' ἀπό (pg) αὐτοῦ, αὐτός (nprgm3s; ref. a stranger) **because they do not know the voice of strangers.**" ὅτι (causal conj.) οὐκ οὐ (neg. +) οἶδασιν οἶδα (viPFa--3p) τὴν ἢ φωνήν. φωνή (d.a. + n-af-s) ἄλλοτρίων ἄλλότριος (ap-gm-p; "of strangers"; here in the plural to encompass all who are not their shepherd)

ANALYSIS VERSES 3 – 5:

1. Jesus continues the parable in vss.3-5 with emphasis on the true under-shepherd and **the sheep** as defined in vs.2.
2. He now introduces a new person in this pastoral analogy, **the doorkeeper**.
3. While this person is only briefly mentioned, it is obviously one that plays a significant role in the relationship between the shepherd and **the sheep**.
4. He is unnamed but is stationed strategically at the entrance to the sheepfold to prevent unauthorized persons from gaining access to **the sheep**.
5. Therefore, the doorkeeper's responsibility is to recognize legitimate shepherds and grant them access to the flock.
6. **The doorkeeper** is representative of the Holy Spirit, who is the member of the Godhead responsible to establish a right-pastor with his right-congregation.
7. He recognizes who are the legitimate shepherds and who are the thieves and robbers masquerading as shepherds.
8. The H.S.'s role in placing each communicator with his right-flock is seen in:
 - A. It is the H.S. that bears witness with our human spirit that we are believers. Rom.8:16
 - B. It is the H.S. that sovereignly imparts the spiritual gift necessary to function in the office. 1Cor.12:4,11 cp. vs.28
 - C. He is responsible for placing P-T's in a position of leadership over a given flock. Act.20:28

GOSPEL OF JOHN

9. Therefore, the true under-shepherds that are granted access to **the sheep** with God's authority are believers with the gift and commission of office, whom the H.S. establishes with their right local church.
10. This is the force of the first phrase of vs.3, "**To him the doorkeeper opens**".
11. To the legitimate shepherd, **to him** the right of free access to **the sheep** is given.
12. In conjunction with the H.S. establishing the legitimate shepherd with their right flock, identification by the flock with their right-shepherd is consummated/ achieved.
13. This is the force of the next phrase, "**and the sheep hear his voice**".
14. The setting in view is of the sheepfold that has housed several flocks for a night.
15. Come early morning, the individual shepherds show up to claim their sheep.
16. The obvious thought would be that with many flocks in one pen, **the sheep** would be mingled together and one shepherd could end up with another's **sheep**.
17. This did not occur since **the sheep** would only respond to the sound of their shepherd's **voice**, another's **voice** only caused fear, and they would run from it.
18. Generally the flocks were small, and it was not unusual for the shepherd to **name** each of **his own sheep** and a very recognizable relationship between the shepherd and **the sheep** was developed.
19. Some state that **sheep** are able to recognize and learn their own name and respond when called.
20. Whether or not that is true, they obviously recognize the sound of their shepherd's **voice**, **and** when morning arrives, each shepherd stands some distance from the fold, **he calls his own sheep by name, and leads them out**.
21. Only **his sheep** would respond and separate themselves from the other **sheep** in the fold.
22. The purpose for their leaving the safe enclosure was to lead the flock to pasture and water.
23. Therefore, **when he puts forth all his own, he goes before them**.
24. During their journey to the area of choice by the shepherd, he walks in front of **the sheep** maintaining verbal contact **and the sheep follow him because they know his voice**.
25. **He** would take them to areas **he** considered best for grazing and drinking and **he** would watch them and protect them from predators.
26. Jesus emphasizes the fact that the issues expressed here refer to only **the sheep** that belong to the shepherd as seen in the term "**his own**".
27. In vs.5, Jesus emphasizes the counter side to this scenario, **and** that is that **a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers**.
28. As willing as **the sheep** are to adhere to their right-shepherd, they are just as **not** willing to be attracted to **strangers**.
29. This is seen in the use of the double negative, "οὐ μή" that denotes that they absolutely **will not follow** any other than their **own** shepherd.
30. The term "**stranger/foreigner**" indicates any individual that was **not** their shepherd to include thieves, robbers or another legitimate shepherd of another flock.
31. And the cause for why they **follow** their shepherd is the same cause for why they won't **follow** a **stranger** i.e., the audible sound of **the voice** of the individual(s).

GOSPEL OF JOHN

32. Honest legitimate shepherds obviously did not meddle with another shepherd's **sheep** anymore than wanting another shepherd to meddle with **his own sheep**.
33. The parabolic analogy explained with applications:
- A. The sheepfold is the POG emphasizing the SAJG.
 - B. The door is Jesus Christ.
 - C. The shepherd is the individual communicator with office and responsibility to oversee **sheep**.
 - D. For application today, it is the individual pastor-teacher. Cp.1Tim.3:1,2; Ti.1:7
 - E. **The sheep** are believers in the POG.
 - F. Thieves and robbers are unbelieving false-shepherds that proclaim authority for themselves over believers.
 - G. Their approach is denial of Christ incarnate, while attempting to reel in believers to their agenda.
 - H. These have no authority whatsoever before God over believers.
 - I. **The doorkeeper** is God the Holy Spirit.
 - J. All true P-T's are believers whom the H.S. Himself establishes with their right-congregation.
 - K. The believers make identification with their right P-T.
 - L. The identification process is through hearing the **voice** of the PT via teaching.
 - M. The PT also has a reciprocal and immediate recognition of the particular group of believers that is to be **his** right church.
 - N. A close and recognizable relationship is established and the P-T comes to know each individual of **his** congregation.
 - O. In God and the shepherd's eyes, these believers belong to that P-T as seen in the term "**his own**".
 - P. They are those that the H.S. has allotted to **him**. 1Pet.5:3
 - Q. That the shepherd personally and physically escorts (ἐξάγω/exago) and **leads his sheep** points to the principle of a face-to-face relationship and emphasizes Ph₂.
 - R. That the P-T knows the individual members of **his** church **by name** also indicates a personal, physical and close relationship.
 - S. It denotes that as **he** comes to know the congregation, **he** exhorts individually.
 - T. Over a period of time, the P-T learns **his** congregation in terms of love and spiritual condition.
 - U. It is this process that establishes a geographical will for both the members and the P-T as a local church apart from the church universal.
 - V. Leading **the sheep** out to pasture refers to the function of the PT as **he** provides spiritual food and water or Bible doctrine.
 - W. There is a sense in which **sheep** could not eat if they did not **follow** the shepherd to pasture.
 - X. In other words, by remaining confined in the sheepfold, their spiritual diet is not through a natural consumption as designed for **sheep** to survive.
 - Y. This does not mean that they are necessarily left to die in the sheepfold, only that to confine a **sheep** in this regard is abnormal in raising healthy **sheep**.
 - Z. It is the P-T's responsibility of office to feed the congregation by choosing what area they are to feed in (the appropriate pasturing spot).

GOSPEL OF JOHN

- AA. This points to the fact that it is the P-T's responsibility and authority to determine where in Scripture **he** chooses to teach.
- BB. Through his course of studies under the ministry of the H.S., the P-T will provide the doctrine necessary to keep **his** congregation spiritually well fed and healthy.
- CC. Positive and oriented believers recognize this principle and willingly adhere to the teaching as provided.
- DD. There is no doubt in their minds of their right P-T (brought out by the perfect of "οἶδα/to **know**") **because his** teaching commends itself to them.
- EE. It further denotes that the pastor is to lead by word and deed.
- FF. **A stranger(s)** is anyone other than the believer's right P-T, to include other legitimate pastors.
- GG. Positive and adjusted believers will not listen to another shepherd for spiritual guidance and rely solely on their right P-T in this regard.
- HH. This points to the principle that as **sheep**, we are not designed to **follow** a multiplicity of "drummers", but are designed to **follow** one leader at a time.
- II. It also points to the principle of one P-T per local church and a plurality of pastors is a bogus and human viewpoint approach.
- JJ. Those who do not orient to this principle are vulnerable to **strangers** and to becoming spiritual casualties.
- KK. Any **sheep** listening to another P-T or attempts to circumvent the Biblically revealed principle of the local church and right P-T are out of the viewpoint and operational will of God.
- LL. Those **sheep** that are +V will recognize their right P-T and will stick with him over the years.
- MM. They will not abandon him for someone else, anymore that an adjusted PT will abandon **his** congregation for another.
- NN. This does not mean that the congregation or pastor will not have more than one pastor or congregation over time, only that one P-T per congregation will occur at a time.
- OO. And for changes of this nature to occur, it is up to the H.S. to dissolve or establish the relationships, not based on men's whim or agendas.
- PP. It is Christ as the Chief Shepherd that is over all the under-shepherds and their flocks. 1Pet.5:4 cp. Joh.10:11,14,16
34. These principles, like many principles of sound doctrine, are under attack in our time and many have totally repudiated what Jesus teaches here. 2Tim.4:1-4
35. Pastors repudiate these principles and violate the sanctity of RPT/RC by:
- A. Meddling with another's **sheep** by attempting to teach doctrines to them that their pastor is not or has not taught.
 - B. Pulpit swapping or allowing others to have access to **his own sheep**.
 - C. Violation of the principle of the canon by seeking to establish a local church where an adjusted local church already exists. 2Cor.10:13-16
 - D. Down playing the importance of face-to-face teaching and the believer's geographical adherence to their right P-T and local church.

GOSPEL OF JOHN

36. Nevertheless, in spite of all the perversions and distortions that exist, these principles still govern the relationship between RPT/RC, at least according to the Good Shepherd.
37. Those who do not agree, are not sound in the faith.
38. It is no wonder that the right P-T has a sanctified jealousy for **his** right congregation. 2Cor.11:1-4
39. In addition, this analogy teaches that all local churches established under the foundation of faith in Christ for salvation Ph₁ with the pastor having the commission of office via his gift and placement of the pastor via the H.S., are legitimate churches before God, whether denominational or otherwise.
40. It is not Jesus' intent in this teaching to define churches that are teaching Ph₂ truth from false doctrine, but only to articulate the due process ideally as determined by God, in establishing a bona fide relationship between shepherds and **sheep**/local churches.
41. That literal **sheep** do not have volition, the analogy breaks down.
42. Therefore, the emphasis regarding P-Ts and their congregations is understood according to the Ph₂ volitional propensities of both the pastor and flock.
43. That the pastor is truly positive Ph₂ will be revealed in **his** teaching of truth just as the reflection of +V of **his** congregation will be revealed in their seeking of truth.
44. Therefore, in the real world where volition exists in mankind, the common denominator of **sheep** identifying their right P-T, is that which exudes doctrinally from the shepherd's **voice**, is that which the **sheep** will gravitate towards.
45. And even among truly +V **sheep** and pastors, there is a right P-T for each congregation that the H.S. will establish.
46. In the real world, believers can choose and pick whom they want as a pastor and can end up rejecting their right pastor as established by God.
47. Just as a P-T can reject **his** right church.
48. Believers **will** only **follow** what they want to **follow** and the pastor they **follow** (if any) will coincide with their own personal desires and agenda in life, based on their volition.

GOSPEL OF JOHN

EXEGESIS VERSES 6 – 8:

GNT John 10:6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

NAS John 10:6 **This figure of speech Jesus spoke to them,** *Ταύτην οὗτος (near dem. pro./af-s) τὴν ἢ παροιμίαν παροιμία (d.a. + n-af-s; "figure of speech/likeness/symbolic"; this noun denotes a deviation in the way one would speak normally using metaphors, allegory, proverbs, parables; an obscure saying that teaches some truth that is not explicitly declared but may be figured out by one who cares to probe beneath the obvious; used 4x) ὁ Ἰησοῦς, (d.a. + n-nm-s) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (npdm3p) but they did not understand what those things were which He had been saying to them. δέ (ch) ἐκεῖνοι ἐκεῖνος (remote dem. pro./nm-p; "those things"; spiritual principles taught in the pastoral analogy) οὐκ οὐ (neg. +) ἔγνωσαν γινώσκω (viaa--3p; "they did not understand") τίνα τίς (interr. pro./nn-p; "what?"; ref. to the principles) ἦν εἰμί (viIPFa--3s; "they were") ἃ ὅς (rel. pro./an-p; "which") ἐλάλει λαλέω (viIPFa--3s; "He had been speaking/communicating") αὐτοῖς. αὐτός (npdm3p)*

GNT John 10:7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

NAS John 10:7 **Jesus therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep.** *ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) Εἶπεν λέγω (viaa--3s) "to them" supplied πάλιν (adv.; "again") Ἀμὴν ἀμὴν (double particle) λέγω (vira--1s) ὑμῖν σύ (npd-2p) ὅτι (indir. disc.) ἐγώ (nprn-1s) εἰμί (vira--1s) ἡ θύρα (d.a. + n-nf-s; "the door") τῶν ὁ προβάτων. πρόβατον (d.a. + n-AbIn-p; "for the sheep"; ablative denotes the door as the source of entry for the sheep)*

GNT John 10:8 πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

NAS John 10:8 **"All who came before Me are thieves and robbers,** *πάντες πᾶς (adj.-nm-p; "All men") ὅσοι ὅσος (adj. pro./nm-p; when used of time = "as long as/to the extent of time in view/in the process of time"; when used of people = "as many as +)*

GOSPEL OF JOHN

ἦλθον ἔρχομαι (viaa--3p; "came"; a gnomic aorist; does not refer to a specific event that did happen, but to a generic event that does happen) *πρό* (pAbl; this preposition generally is translated "before", but can also be translated "in the name of" (cf. Dana and Mantey *Grammar of the Greek NT* p.109; +) *ἐμοῦ ἐγώ* (npg-1s; "before me"; gets C in textual commentary; bracketed for doubt; however, does not affect the doctrinal principle at hand) *εἰσὶν εἰμί* (vira--3p) *κλέπται κλέπτης* (n-nm-p; "thieves") *καί* (cc) *λησταί, ληστής* (n-nm-p; "robbers") **but the sheep did not hear them.** *ἀλλ' ἀλλά* (strong advers.) *τὰ τό πρόβατα. πρόβατον* (d.a. + n-nn-p; "the sheep") *οὐκ οὐ* (neg. +) *ἤκουσαν ἀκούω* (viaa--3p; gnomic aorist) *αὐτῶν αὐτός* (npgm3p)

ANALYSIS VERSES 6 – 8:

1. John now informs his readers that **Jesus** was using figurative language to illustrate spiritual principles as he records, "**This figure of speech Jesus spoke to them**".
2. John makes it clear **Jesus** isn't dealing with actual shepherding and events that occur in this regard, but is once again teaching BD.
3. The term translated "**figure of speech/ἡ παροιμία**" is a word not used in the synoptics, but 4x in John and once by Peter. Joh.10:6; 16;25_{2x}, 29; 2Pet.2:22
4. In 2Peter, it is translated "proverb", denoting a short saying expressing a truth as represented by type.
5. The synoptics use the term "παραβολή/parable" (48x), as well as it is used 2x in Hebrews and it too can be translated proverb. Cp. Luk.4:23
6. Both terms encompass the use of similes, metaphors, types/symbolism and are allegorical (a story or saying using things for comparison that have another meaning) in nature.
7. The LXX also uses both of these words and both are translated "proverb(s)". Prov.1:1 (paromia) cp. 2Chro.7:20 (parabole).
8. Though there are modern day distinctions between the words "parable" and "proverb", the Biblical use seems to be interchangeable with no noticeable difference of any particular emphasis other than the very word "paromia" emphasizes the hidden or obscure aspect of what is said.
9. John chooses to use this particular term to explicitly emphasize that what **Jesus** said was figurative teaching not done in the normal, straightforward manner and its true spiritual value was lost upon His listeners.
10. It denotes that His teaching in this regard demanded a frame of reference and insight into the ideology being presented.
11. Insight that obviously is void in these Pharisees as John continues, "**but they did not understand what those things were which He had been saying to them**".
12. Though they might have had some understanding to analogizing shepherding and sheep via the OT uses, it is the spiritual principles behind the analogy that was void.

GOSPEL OF JOHN

13. This is seen in the use of “ἐκεῖνος/**those things**” denoting the spiritual implications far removed from their understanding.
14. Jesus’ remarks obviously had a current implication for the religious “shepherds” of Israel, as well as for the once blind man, whom **Jesus** considered one of His **sheep**.
15. What the Pharisees could not grasp was the fact of His condemnation upon the religious establishment in light of the reality of true communicators of BD, in relation to Himself and believers.
16. **Therefore**, being obvious to **Jesus** as to their failure of grasping the spiritual nature of His teaching, **He again said to them, “Truly, truly, I say to you, I am the door of the sheep”**.
17. The term “**again**” does not mean he repeated verbatim vss.1-5, but emphasizes the predominate vehicle of metaphor in the parable, necessary to deciphering its true message.
18. **He** employs the double “amen” to underscore the serious nature of understanding this aspect of the reality behind the teaching.
19. **He** then identifies specifically that the key to understanding its spiritual lesson is His very Person.
20. This “**I am**” saying is the third among seven in the gospel that Jesus explicitly equates/links His Person either literally or figuratively, to succinct concepts of truth designed to teach specific realities concerning Him.
21. These concepts in essence function as descriptive sub-titles **He** ascribes to Himself to define and teach His numerous roles under His predominate office as Messiah, the Christ, that His first “**I am**” used in Joh.4:26 cp. vs.25, allocates to Him.
22. **He** refers to Himself in this fashion as:
 - A. The Bread of life. Joh.6:35
 - B. The Light of the world. Joh.8:12
 - C. The Door of the sheep. Joh.10:7
 - D. The Good Shepherd. Joh.10:11
 - E. The Resurrection and the Life. Joh.11:25
 - F. The Way, the Truth, and the Life. Joh.14:6
 - G. The True Vine. Joh.15:1
23. As with all of the other “**I am**” sayings, this one too gives meaning and insight into the Son of God.
24. A **door** is a movable object that allows one access to an otherwise enclosed space, generally a building is in view.
25. In this case, there is only one **door** into the sheepfold.
26. The only ones that are qualified to use **the door** are **sheep** and shepherds.
27. **The door** not only provides access to an area, it is used to provide a barrier for unauthorized persons.
28. It is the Christ as the great Mediator between God and man that perfectly fulfills His function as **the door**. 1Tim.2:5
29. **He** is the only means of access and entry into the kingdom of God. Joh.14:6
30. And as our Mediator, it was necessary that as Messiah, **He** was indeed both God and man in order to represent both parties. Gal.3:20
31. Salvation and entry into the POG Ph₁ then, demands faith in the whole Person of Messiah. Joh.9:35,38

GOSPEL OF JOHN

32. And as with all of the other “**I am**” sayings, His Deity is a necessary emphasis of focus upon His Person.
33. This is the force behind vs.8a, “**All who came before Me**” that is better translated, “**All men, as many as, came in the name of Me**”.
34. Whom **Jesus** is referring to be **all** men are those that function as representatives of God proclaiming to have or be the answer for salvation, but in reality are false messiahs.
35. This is the sense that is in view in vs.8, since **Jesus** statement cannot be taken to mean literally **all who came** in the name of **Me**, or otherwise it would implicate everyone from OT times to include the prophets and patriarchs.
36. While Josephus, Ant.XVIII.i.6, records many false messiahs and imposters to have appeared before the 1st advent, Jesus’ words are not only limited to them, since contextually the current Pharisees and religious leaders are in view.
37. Therefore, **Jesus** uses the adjective “ὅσοι/as many as” to place into one personification/role **all** the false shepherds that have appeared in history proclaiming a name/reputation equal to God’s sovereignty in their representation of His plan.
38. In other words, they claim the same authority of teaching from God as **Jesus** Himself does as the God-man (His name/reputation), in their “way” to salvation.
39. But the reality is, is their teaching of salvation and entry into the POG is non-inclusive of believing in a literal Messiah that is God incarnate sent for salvation and rather replace it with a false works system. Joh.1:13
40. It is these unbelieving false-teachers that appear in history that reject **the door** that are in essence usurping the Sovereignty of God in His plan for salvation and operationally function as false-messiahs in time and **are thieves and robbers**.
41. In other words, their works system are their god in union with their own humanity and they themselves in principle are claiming a status as Messiah, whether explicitly or implicitly.
42. They make themselves and their “gospels” the way of salvation.
43. It is these that “*climbs up some other way*”. Cp. Joh.10:1
44. These are people who look to themselves and what they can see or grasp physically in time as works, to function as their gospel. Joh.9:39c
45. John further borrows from this concept in his epistles where he refers generically to false teachers as “antichrists”. 1Joh.2:18-22; 4:1-3; 2Joh.1:7
46. Jesus’ use of “**I am**” in the context of vss.7-8 then, establishes His preeminence as God in His message of salvation in contrast to the gospel of “works” established by mere men that seek to “play” god.
47. Understanding this satisfies even the most base meaning of the preposition “πρό/before” if one translated vs.8a, “*All who came **before Me** are thieves and robbers*”.
48. In other words, in the sense/view of preeminence, all false-shepherds that teach salvation by works seek to preempt/antecede or come **before** God in their approach to salvation.
49. The underlying principle is that **all** who claim salvation but reject the hypostatic union of Christ as the way of salvation are not real shepherds that seek to save the sheep, only to prey upon them.

GOSPEL OF JOHN

50. It relates to –V that is blind to the need for a God-man to provide salvation and seek to impose their beliefs upon others, just as these Pharisees.
51. **Jesus** is **again** teaching that where there are **sheep** there are enemies of the flock.
52. **He** is teaching a Ph₁ application that says **sheep** are **sheep** because they won't listen to salvation by works or systems of men, **but** reject those systems and opt for grace.
53. This is the force of the final clause in vs.8, "**but the sheep did not hear them**".
54. The aorist tense of "**did not hear**" declares a general reality/truth during any period of history.
55. What is true for salvation today is true for all of history beginning with Adam.
56. People who are +V at God consciousness will listen to the gospel of grace and in reality find the only **door** to salvation manifesting that all other gospels are only "wannabe doors" that have no access to God.
57. This does not mean that believers will not fall prey to false teachers, only that on the most important issue of salvation, they will **hear** the true gospel and believe.
58. All who are **sheep** are **sheep** because they have all at some point agreed on the nature of salvation.
59. **Thieves and robbers** are unbelievers that keep saying salvation is by a works system and contextually represent the Pharisees.
60. The blind man contextually represents **the sheep** that don't **hear them**.

GOSPEL OF JOHN

EXEGESIS VERSES 9 – 10:

GNT John 10:9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

NAS John 10:9 **"I am the door; if anyone enters through Me, he shall be saved, ἐγὼ (nprn-1s) εἰμί (vipa--1s) ἡ θύρα· (d.a. + n-nf-s) ἐάν (part. intro. 3rd class cond.) τις τις (indef. pro./nm-s; "anyone") εἰσέλθῃ εἰσέρχομαι (vsaa--3s; "might enter into") δι' διὰ (pAbl. of agency; "through") ἐμοῦ ἐγὼ (npAbl-1s) σωθήσεται σώζω (vifp--3s; "he will be saved"; passive notes outside agent of the door as providing salvation) and shall go in and out, and find pasture. καί (cc) εἰσελεύσεται εἰσέρχομαι (vifdep--3s; "he will go in") καί (cc) ἐξελεύσεται ἐξέρχομαι (vifd--3s; "will go out") καί (ch) εὐρήσει. εὐρίσκω (vifa--3s; "will find") νομὴν νομή (n-af-s; "pasture/fodder for sheep/food nourishment"; it has a nuance of "growth"; used 2x)**

GNT John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

NAS John 10:10 **"The thief comes only to steal, and kill, and destroy; ὁ κλέπτης (d.a. + n-nm-s; "The thief"; some claim this as a title for Satan however, contextually it is seen as a collective singular "all thieves" though it is understood that Satan in the ultimate agent behind their activities) οὐκ οὐ (neg. +) ἔρχεται ἔρχομαι (vipdep--3s; "does not come"; a static present that views this action as perpetually taken as a fact) εἰ μὴ (conj. + neg.; "except") ἵνα (conj. purpose; "for the purpose that") κλέψῃ κλέπτω (vsaa--3s; "he might steal/commit a theft") καί (cc) θύσῃ θύω (vsaa--3s; "he might kill for food/slaughter for sacrifice"; used 14x) καί (cc) ἀπολέσῃ· ἀπόλλυμι (vsaa--3s; "he might destroy utterly/demolish/waste/ruin/cause a total loss of well being") I came that they might have life, and might have it abundantly. ἐγὼ (nprn-1s; "I Myself") ἦλθὼν ἔρχομαι (viaa--1s) ἵνα (conj. of purpose; "that") ἔχωσιν ἔχω (vspra--3p; "they might have") ζωὴν ζωή (n-af-s; "life") καί (cc) ἔχωσιν. ἔχω (vspra--3p) περισσὸν περισσός (adv.; "abundantly/to have a surplus/beyond a normal number or size/above what is necessary/exceedingly"; used 28x)**

GOSPEL OF JOHN

ANALYSIS VERSES 9 – 10:

1. Jesus continues to point to His Person as the key to the analogy as He re-states, “**I am the door**”.
2. While His first reference in vs.7 emphasizes that His Person as God possesses the true message of salvation in contrast to false-messiahs, He explicitly declares here that He as God is that gospel as the true Messiah i.e., “**if anyone enters through Me, he shall be saved**”.
3. In both cases as “**the door**”, emphasis on His Deity in the words, “**I am**” points to the sovereign authority of His message and Person as being from God.
4. Again, it denotes the preeminence of His Person as God in His message and office of Messiah in contrast to the gospel of “works” established by men that in essence seek to usurp God’s plan for salvation.
5. That **the door** in our verse is the same **door** in vs.7, Jesus’ combined affirmation in this regard points to the reality that there is only “one” **door** and thus one message of salvation Ph₁ and one Person to effectuate/execute salvation. Act.4:12; 2Cor.11:4
6. Jesus is emphatically claiming that only He as God is the sole Person that can provide salvation for the sheep.
7. While some may suggest that other doors are to be rejected, the reality is, there are no other doors.
8. There is no other possible formula or creation in heaven or on earth to resolve the dilemma of sin that separates man and God.
9. The proper approach is faith, the proper object is Christ as God incarnate.
10. This is the entrance through the single **door**.
11. The emphasis of the Greek stresses the importance of “**the door**”, as the second clause of vs.9 begins with “**through Me**”.
12. It denotes that it is His Person that is the agent/representative of God provided as **the door**.
13. The 3rd class condition denotes that the entering is dependent upon the free will of men choosing to do so.
14. The verb “**enters**” is literally “enter into/compound verb εἰς + ἐρχομαι” and denotes the union into the sheepfold that occurs.
15. It has the same force of language John is renown for using, regarding faith that is exercised in Christ, is seen to be literally “into/εἰς” Him. Joh.1:12; 2:23; 3:16,18; 3:36; et al
16. Upon this exercise of faith and entrance into the sheepfold, three future realities are expressed:
 - A. **He shall be saved.**
 - B. **And shall go in and out.**
 - C. **And find pasture.**
17. The first promise is one of deliverance.
18. John only uses the word “σωζω/to **be saved** or delivered” 6x in his gospel (no times in his epistles or Revelation). Joh.3:17; 5:34; our verse; 11:12; 12:27,47
19. His use of this verb denotes that deliverance can be viewed in the realms of:
 - A. Salvation from judgment of eternal condemnation. Joh.3:17; 5:34; 12:47

GOSPEL OF JOHN

- B. Deliverance from a temporal, experiential or physical state of being. Joh.11:12; 12:27
20. The view of deliverance in our verse is from eternal condemnation, though it carries with it experiential ramifications.
 21. **Through** the initial entrance of **the door**, salvation from the wrath of God and eternal condemnation becomes/is a certain reality for the believer.
 22. Hence, initial entry into the sheepfold represents the SAJG or as stated, Ph₁ salvation.
 23. Our initial act of faith in Christ places us in union with Him positionally that secures eternal life for the believer.
 24. All believers are imputed with God's +R that is their passport into His plan. 2Cor.5:21
 25. It is the initial act of faith in Christ that in turn establishes for the believer, all future freedoms experientially in Christ.
 26. That experiential reality is seen in the fact that the sheep are permitted to freely **go** into and **out** from the sheepfold at will.
 27. Though they may be **in** or **out** of the protected area in no way nullifies or negates the fact of their future destination of salvation.
 28. Once they become sheep, they do not ever loose that status as seen in the doctrine of eternal security **through** our union in Christ. Rom.8:1 cp. vss.38-39
 29. Rather, it establishes the true freedom they will have experientially as believers.
 30. They are seen as members of the sheepfold that are not in anyway confined physically in their status as sheep/believers, but are free experientially to do with their salvation as they please, while continuing to be sheep.
 31. This points to the continued reality of volition as believers emphasizing their Ph₂. Cp. Joh.8:31-32
 32. It is their Ph₂ volition that determines experientially their spiritual growth or lack of.
 33. That the believer is pictured in a reciprocating activity of going **in** the sheepfold and exiting the sheepfold in their Christian life points to the necessary course in life that salvation is designed to produce.
 34. To **go in** the sheepfold is tantamount to relying upon the Person and work of Christ and what salvation has to offer in the Christian walk.
 35. To **go out** focuses upon being lead in life and securing that which is conducive to and corresponding with salvation.
 36. **And** this process produces their experiential objective and that is that they will **find pasture**.
 37. Again, Jesus' words must be understood within the context of the initial parable in vss.1-5 and must take in consideration volition.
 38. Therefore, those who **go in and out** of the sheepfold that live a normal healthy spiritual life as prescribed by God, are those who are +V and adhere to their right +V shepherd. vss.3-5
 39. That they utilize **the door** in their comings and goings indicates that they too look to the doorkeeper/the H.S., as their protection experientially and guide in life, just as the adjusted shepherd does.
 40. It is those believers that utilize their freedom of salvation in this fashion that are the ones that **find pasture**.

GOSPEL OF JOHN

41. The verb “to **find**/εὕρισκω” indicates that what the sheep **find**, they are looking for and has a nuance of seeking for something. Mat.7:7 cp. Luk.11:9; Act.17:27
42. The term “**pasture**” indicates that Christ as **the door** and Mediator of our salvation, has made every provision of food necessary for the believer to have a healthy spiritual life.
43. The **pasture** then equates to Bible doctrine that is the issue for the sheep to experientially adhere to in making the MAJG. 1Cor.2:16; Eph.4:15; 1Pet.2:2; 2Pet.3:18
44. Hence, the language Jesus uses here for the believer to **go in and out** of the sheepfold with the future objective of securing BD is parallel to His teaching of the vine and branches in Joh.15:1-7 as seen in:
 - A. That the believer depends upon the sheepfold in their Christian walk (to **go into**) denotes their utilization of Christ’s work on the cross experientially.
 - B. This is representative of Jesus’ directive to “*abide in Me*”, which is facilitated through the rebound technique of 1Joh.1:9, made possible by His saving work on the cross. Joh.15:4-7
 - C. The action to **go out** is for purpose of finding BD, which is the necessary spiritual food for the Christian to function normally before God in their **life**.
 - D. This is representative of Jesus’ directive to let Him “*abide in you*”, which is only possible through the intake of BD. Joh.15:4-7 cp. esp. vs.7
 - E. Only by combining these two actions is the experiential process of salvation Ph₂ realized.
45. It recognizes the system devised by God for the +V believer to maximize the salvation from eternal condemnation that awaits them.
46. Therefore, just as the parable in vss.1-5 encompasses both Ph₁ and Ph₂ realities of God’s plan, so does Jesus’ explanation now.
47. With the analogy, He in essence has explained the mechanics necessary for +V to secure salvation via both Ph₁ and Ph₂ gospels.
48. To enter into the sheepfold under the correct terms of the gospel i.e., faith in Christ, and maintaining +V as a believer, produces the 3 primary adjustments to God’s justice and the certain future affect of:
 - A. Salvation Ph₁/SAJG.
 - B. Freedom to function experientially within God’s plan via the R_BAJG.
 - C. Being lead to sound doctrine resulting in salvation Ph₂/the MAJG.
49. That Jesus first emphasized the message of the gospel Ph₁ in vss.7-8 points to the fact that a correct understanding and orientation to the gospel is the foundation upon which the gospel Ph₂ is built. 1Cor.3:10-11
50. And only **through** His Person, is the POG both Ph₁ and Ph₂ accessed.
51. The picture presented in the plan of salvation is designed for the normal functioning believer.
52. It sets the designed standards of future realities for all that exercise +V and utilizes **the door**/Jesus Christ as the agent for salvation both positionally and experientially.
53. This does not mean that dangers do not exist for the sheep in their pursuit of Ph₂ salvation or that all sheep will function according to this design.
54. Jesus deals with that reality in vs.10a, “**The thief comes only to steal, and kill, and destroy**”.

GOSPEL OF JOHN

55. It is this reality that answers what happens to those sheep that are –V and do not follow the divine standards for salvation in vs.9.
56. By parabolic definition, **the thief** is the false shepherd that seeks to access the sheep via another gospel.
57. Obviously that Jesus has presented both Ph₁ and Ph₂ gospels, false teachers by application are any that distort BD regarding the believers salvation in either phase.
58. This verse sets up the contrast between Jesus, who desires to provide the absolute best for the flock, and thieves, who desire to exploit the flock for their own purposes.
59. As one would expect, **the thief** (noun- λκέπτης) **comes** to thief (verb-κλέπτω).
60. His first function is **to steal** the sheep, which is analogous to bringing a sheep under his power via false doctrine. *(Even another shepherd that meddles with another's sheep is enticing them by using the false doctrine that they are free to solicit in this way.)*
61. As **the thief** sells the sheep on some doctrine or doctrines contradictory to sound BD, the sheep comes under his influence and is separated from their designed right P-T and the flock they are suppose to be with, i.e., their right church.
62. It is obvious that most thieves do not attempt to spirit away an entire flock at one time.
63. They merely pick and choose the sheep that are the easiest to pilfer.
64. The sheep that is prone to wander by nature and does so, puts the greatest distance between himself and his shepherd and becomes the easiest for **the thief** to exploit.
65. This is analogous to the believer that tends to:
 - A. Be a free spirit. *(Not willing to settle down to the Divine guidelines and entertains a multiplicity of teachings.)*
 - B. Reject the concepts of authority of the P-T. *(Not willing to acclimate to the fact that their shepherd knows best for his flock and are unwilling to submit mentally, verbally or overtly.)*
 - C. Be his/her own final doctrinal expert. *(Islands unto themselves who think they know more than the shepherd the H.S. established for them. Mat.10:24-25; the pressure upon the student who adheres to RP-T/RC from –V is the attack on the teaching of the P-T that implies that as a student you must be really ignorant, since you follow his teaching.)*
 - D. Decide which doctrines he/she will accept and embrace and the ones to reject. *(Failure to maintain FHS during Bible class and not truly committed to orient to all of God's directive will.)*
 - E. Not follow closely their right shepherd.
66. Paul states that what made Timothy spiritually great was his willingness to closely follow what Paul taught. 1Tim.4:6
67. Similarly, the believer that rejects the doctrines relating to separation and fraternizes with recognized enemies of the truth is more easily influenced than the believer that does not violate this principle.
68. However the false shepherd may **steal** the sheep, his/her motivation is even more sinister than just gaining control over the sheep.
69. That is brought out in the second verb of choice, “to **kill**”.
70. This verb states that his real intention is STA/fleshly motivated in order to slaughter the sheep for food, analogous to exploiting the sheep for his own desires.

GOSPEL OF JOHN

71. They will take the sheep that belongs to another and separate it from the flock and then cut the sheep's throat, bleed it, skin it and roast it over the fire in order to fill their own belly and line their own pockets.
72. Via their various forms of false teaching, they exploit believers in every way once they have them under their spell.
73. Their intentions are not for the well being of the sheep spiritually.
74. The third verb, "**destroy**" gives the sad result for the sheep that succumbs to **the thief**.
75. As an individual sheep comes under the false influence of those who are thieves, and end up being exploited to satisfy the false teacher's STA, the final result is the spiritual ruin of their Ph₂.
76. They are ruined in terms of what God has planned for the sheep, having been separated from their shepherd and having lost access to the **pasture**.
77. They cease to be safe experientially, to spiritually grow and move freely under their shepherd due to the malicious activity of the thief.
78. Too, it can't be missed that the sheep that succumbs to the pressures of a false shepherd ends up a spiritual casualty as much as a sheep that might not have had a shepherd at all. (*Obviously taking the issue of SG₃ in consideration.*)
79. Neither realizes the full benefits of salvation.
80. This points to the fact that if the believer does not succeed in making the MAJG and acquiring the ultimate prize/wreaths, they are considered spiritual casualties in the A/C. See Doctrine of SG₃
81. In vs.10b, Jesus asserts that salvation as provided in His Person was not designed to produce such a calamity for the sheep.
82. In contrast to the death and destruction spiritually that all false shepherds produce, He states that, "**I came that they might have life, and might have it abundantly**".
83. This statement again defines the two aspects of salvation as presented.
84. And again, the subjunctive moods illustrates volition as being the key for realization of **life**.
85. He states that His intention is to provide more than just the bare essentials of **life** for His sheep.
86. There is normal **life and life** that exceeds the norm.
87. The over and beyond abundance of **life** that is available for all sheep include:
 - A. In the spiritual realm, **life** is abundant due to the provision of BD in excessive quantities.
 - B. Capacity for spiritual life is realized via the freedom from slavery to the STA. Joh.8:34ff
 - C. Inner peace and contentment rather than misacclimation is for the believer that avails himself of the directive of BD, such as prayer. Phi.4:6-7
 - D. RMA, grace orientation, etc., is the promise for those that stick with their right shepherd.
 - E. It includes temporal blessings of RM/RW, details, relationships, finances, jobs, etc.
 - F. In the eternal realm, He provides SG₃ via the opportunities to apply and produce Divine good that establishes the over and beyond rewards of basic resurrection. Mat.6:19-20

GOSPEL OF JOHN

88. In every way, the **life** that Jesus brings is superior to the **life** apart from Him, and His provision is gracious and exceedingly abundant.
89. For the believer in the CA, the abundant **life** is accessed only via adherence to their right P-T that leads the flock to **pasture** in their right local church.
90. *Review the Doctrine of the Adjustments to the Justice of God.*

GOSPEL OF JOHN

EXEGESIS VERSES 11 –13:

GNT John 10:11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

NAS John 10:11 **"I am the good shepherd;** Ἐγὼ (*nprn-1s*) εἰμί (*vipa--1s*) ὁ καλός· (*d.a. + restrictive attributive adj--nm-s; "the good"; this noun for good emphasizes the intrinsic quality of good; as a restrictive attributive adj., it emphasizes the attribute and suggests there are examples that are not good.*) ὁ ποιμὴν (*d.a. + n-nm-s*) **the good shepherd lays down His life for the sheep.** ὁ καλός (*d.a. + restr. attrib. adj--nm-s*) ὁ ποιμὴν (*d.a. + n-nm-s*) τίθησιν τίθημι (*vipa--3s; "to put/set/place upon/to lay down"; does not use the verb "to give/διδωμι"; hence, the emphasis is upon the commitment of one's life for something, to risk life or to sacrifice, cp. 10:15,17,18; 13:37-38; 15:13; has the nuance to serve, cp. 2:10*) αὐτοῦ αὐτός (*nrgm3s*) τὴν ἢ ψυχὴν ψυχὴ (*d.a. + n-af-s; "breath of life/soul life"; it emphasizes the individual life, the living being consisting of both natural and spirit life; used 103x*) ὑπὲρ (*pAbl; "for/on behalf of/substitution for"*) τῶν ὁ προβάτων· πρόβατον (*d.a. + n-gn-p; "the sheep"; in the plural "flock of sheep"*)

GNT John 10:12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει

NAS John 10:12 **"He who is a hireling, and not a shepherd, who is not the owner of the sheep,** ὁ μισθωτός (*d.a. + substantive adj-nm-s; "The hired hand/He who is a hireling"; one who is not a shepherd by trade but hires himself out as one for wages; used 3x*) καί (*cs*) οὐκ οὐ (*neg. +*) ὢν εἰμί (*circ. ptc./p/a/nm-s; "while not being"*) ποιμὴν, (*n-nm-s; "a shepherd"*) οὗ ὅς (*rel. pro./gm-s; "who"*) οὐκ οὐ (*neg. +*) ἔστιν εἰμί (*vipa--3s; "is not"*) ἴδια, ἴδιος (*a--nn-p; "the owner of/one's own possession"*) τὰ τό πρόβατα πρόβατον (*d.a. + n-nn-p*) **beholds the wolf coming, and leaves the sheep, and flees,** θεωρεῖ θεωρέω (*vipa--3s; "beholds"*) τὸν ὁ λύκον λύκος (*d.a. + n-am-s; "the wolf"; used 6x; metaphorically of men that are enemies of the sheep*) ἐρχόμενον ἔρχομαι (*circ. ptc./p/dep/am-s; "coming"*) καὶ (*ch*) ἀφήσιν ἀφήμι (*vipa--*

GOSPEL OF JOHN

3s; "leaves/departs/separates from/abandons") τὰ τὸ πρόβατα πρόβατον (d.a. + n-an-p) καί (cc) φεύγει φεύγω (vipa--3s; "flees/takes flight/runs away from danger"; same as 10:5) **and the wolf snatches them, and scatters them.** καί (cs) ὁ λύκος (d.a. + n-nm-s; "the wolf") ἀρπάζει ἀρπάζω (vipa--3s; "snatches/seizes by force"; same as 6:15) αὐτὰ αὐτός (npan3p)'καί (cc) σκορπίζει σκορπίζω (vipa--3s; "they scatter/run off in every direction"; used 5x)

GNT John 10:13 ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

NAS John 10:13 "He flees because he is a hireling, and is not concerned about the sheep. "He flees" supplied - ὅτι (causal conj.) ἐστιν εἰμί (vipa--3s) μισθωτός (ar-nm-s; "a hireling") καί (cc) οὐ (neg. +) μέλει (vipa--3s; "is not a concern/has no regard"; used 10x) αὐτῷ αὐτός (npdm3s; "to him" not translated in the English) περὶ (pg; "about/concerning") τῶν τὸ προβάτων. πρόβατον (d.a. + n-gn-p; "the sheep")

ANALYSIS VERSES 11 – 13:

1. Jesus continues to draw from the analogy at hand.
2. He does so now by presenting Himself in a dual role in the parable.
3. As the door, He has taught that He is the only message and means of salvation.
4. He now applies the responsibility of true shepherds towards their **sheep** to Himself as He states, "**I am the good shepherd**".
5. While the emphasis as the door is upon His Divine attributes of veracity of message, the +R and +J necessary to execute salvation and the eternal life this imparts, He now focuses in on His Divine motivation behind His Person as the Savior of mankind.
6. The adjective "**good/καλός**" is not in the sense of **good** as opposed to evil, but is Divine in nature, an intrinsic/inherent/natural quality that is excellent or a premium in nature and well suited to a particular purpose.
7. In other words, what makes Jesus **the good shepherd** is His Divine nature of love and concern for **the sheep**.
8. It is the Father's Divine love that motivated Him to sacrifice His Son for men (Joh.3:16) and it is Divine love that motivates the Son as **the good shepherd** that **lays down His life for the sheep**.
9. Jesus teaches later that the sacrifice of **life** on behalf of another is the highest expression of Divine love. Joh.15:12-13
10. To lay one's **life down** denotes such a supreme commitment to **the sheep** that would cause one to risk or even sacrifice the **life** if it becomes necessary for their protection.
11. For Jesus as the way of salvation, it was necessary for Him to sacrifice **His life** on behalf of **the sheep** to provide that salvation.

GOSPEL OF JOHN

12. The preposition of substitution (ὕπερ/on behalf of, in the place of) is used to denote this fact.
13. It emphasizes the total obedience necessary in His humanity to be compliant with His Divine nature and endure the rigors of the cross and spiritual death as Messiah. Phi.2:8
14. Only by sacrificing His +R on behalf of all –R of men, could **life** abundantly become a reality.
15. This is in obvious contrast to the false-shepherds that exploit others for physical gain.
16. As Jesus has established Himself as the standard for salvation as the door, He now establishes Himself as the standard for all under-shepherds that utilize Him as the door.
17. And that is, the supreme motivation for all pastors is the spiritual well being of their **sheep** apart from and over and beyond the physical things of **life**.
18. Therefore, their motivation of office must be assumed and maintained under the application of Divine love, which equates to the consistent filling of the H.S./isolation of the STA and obedience to BD. See Doctrine of Love
19. In vss.12-13, Jesus introduces a new scenario to the analogy to illustrate and contrast all shepherds that do not adhere to His standard as **the good shepherd**.
20. He introduces a type of **shepherd** common in those days and their motivation and lack of concern for the flock as He states, “**He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them, because he is a hireling, and is not concerned about the sheep.**”
21. The hired man was one that was **not a shepherd** by trade and therefore, not committed to that profession.
22. He was willing however, on certain occasions to take another man’s flock and act as a **shepherd**, but only for pay.
23. His motivation was not the flock, nor the work of shepherding, but money.
24. Since he has no vested interest in the flock as **the owner of the sheep**, his care and concern as to what happened to them was negligible or less than 100% committed at best.
25. As long as his niche was the basics of taking **the sheep** out and leading them to pasture and bringing them back, he was adequate.
26. However, if danger arose, such as a **wolf** attack, his loyalty to **the sheep** and **owner** was as shallow as he was, as he ran for cover.
27. The hireling would abandon the flock and run for his **life** since that would ensure the ability to live and work another day.
28. As a result, the flock was left exposed to the attack and one or more of **the sheep** would be killed and the rest would scatter to the four winds to face other dangers.
29. The analogy explained:
 - A. Jesus, as the ultimate **Good Shepherd**, is the standard set for all under-shepherds.
 - B. The standard set denotes that the pure motivation behind all true shepherds is Divine love.
 - C. This is revealed in their consistent application of being in FHS, and studying and teaching BD in the protection of their congregations. Joh.21:15-17

GOSPEL OF JOHN

- D. That Christ is the ultimate/head **shepherd** places His Person and work on the cross, as the established authority by God that all adjusted P-T's are to adhere to.
- E. It is Christ's supreme sacrifice of **His life** that effectuates salvation of men both Ph₁ and Ph₂ that is to be the focus of and governing realm of responsibility in application for all pastors towards their flock. Act.20:27,28
- F. In other words, the pastor is to oversee their flock in such a way as to produce the maximum potential of salvation as intended by the sacrifice of our Lord and Savior, Jesus Christ.
- G. They recognize that their Pastorate is also a **life** commitment and literally give their lives entirely **for the sheep** in this regard.
- H. The **hireling** is anyone that enters the ministry or functions in the ministry apart from the Divine standards established to include:
- 1) They do not have the spiritual gift conducive to the office. 1Cor.12:28 cp. Eph.4:11
 - 2) They have not been adequately trained under the Timothy principle. 2Tim.2:2
 - 3) They pursue their own church rather than let the H.S. place them with their right congregation. Act.20:28 (*Note: the words "has made" is the middle voice of τίθημι, the same word translated "lays down" of the Good Shepherd in vs.11. It denotes that the establishing is Divinely executed via God the H.S.)*
 - 4) They do not operate under the principle of Divine love and thus do not have the best spiritual interest of either Christ as **the Good Shepherd** nor **the sheep** in view.
 - 5) Their true motives are STA affiliated and are largely boiled down to money and/or self-preservation. 1Pet.5:2
 - 6) They are lazy or superficial in providing BD on a regular and consistent basis.
 - 7) They have no real resolve to stick it out to the end with those allotted to them.
- I. The **wolf** represents any attack or threat toward the flock that directly impacts the P-T and produces pressure in his own **life**.
- J. This can come in the form of outsiders advocating false doctrines and seeking to infiltrate the church.
- K. It may be due to pressures within the church or his own **life** that would cause him to seek greener pastures (larger or more affluent churches). (*Perceived or real pressures.*)
- L. The faithful P-T does not abandon his flock for more money, better conditions, more sheep, better environment, personal acclaims (higher education/titles, etc.) and those that do, demonstrate that they are nothing more than a **hireling**.
- M. The consequences for the church under these conditions can often result in spiritual destruction individually and corporately **for the sheep** and at best results in corporate confusion.
30. The true **shepherd** sticks with his flock and will not abandon them in times of pressure.

GOSPEL OF JOHN

31. The adjusted P-T knows that the spiritual interests of his **sheep** are of greater importance than the personal comfort and security the cosmic **life** has to offer.
32. He knows that a faithful execution of his niche holds great eternal reward to be given to him personally from the Chief **Shepherd** at his appearing. 1Pet.5:4

GOSPEL OF JOHN

EXEGESIS VERSES 14 – 15:

GNT John 10:14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσὶ με τὰ ἐμὰ,

NAS John 10:14 **"I am the good shepherd; and I know My own, and My own know Me,** Ἐγὼ (*npn-1s*) εἰμί (*vipa--1s*) ὁ ποιμὴν (*d.a. + n-nm-s +*) ὁ καλός (*restr. attrib. adj--nm-s; lit. "the shepherd, the good one"; emphasis on His Divine nature*) καὶ (*cc*) γινώσκω (*vipa--1s; "I know"; a gnomic present denoting a timeless fact of reality; true at any time*) τὰ τὸ ἐμὰ ἐμός (*d.a. + ap-an1p; "My own"; neuter gender ref. to the "sheep" contextually*) καὶ (*cc*) τὰ τὸ ἐμὰ, ἐμός (*d.a. + ap-nn1p; "My own sheep"*) γινώσκουσὶ γινώσκω (*gnomic - vipa--3p*) με ἐγώ(*nra-1s*)

GNT John 10:15 καθὼς γινώσκει με ὁ πατήρ καὶ γὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

NAS John 10:15 **even as the Father knows Me and I know the Father;** καθὼς(*cs; "even as/just as"*) ὁ πατήρ (*n-nm-s; "the Father"*) γινώσκει γινώσκω (*gnomic - vipa--3s*) με ἐγὼ (*nra-1s*) καὶ γὼ (*cc&nprn-1s; kai + ego; "and I"; the conjunction has the ascensive force and is better translated, "even I"*) γινώσκω (*gnomic - vipa--1s*) τὸν ὁ πατέρα, πατήρ (*d.a. + n-am-s*) **and I lay down My life for the sheep.** καὶ (*cc*) τίθημι (*vipa--1s; "I lay down"*) μου ἐγὼ (*nrg-1s*) τὴν ἢ ψυχὴν ψυχὴ (*n-af-s; "soul life"*) ὑπὲρ (*pAbl; "for/on behalf of"*) τῶν τὸ προβάτων. πρόβατον (*d.a. + n-gn-p; "the sheep"*)

ANALYSIS VERSES 14 – 15:

1. After establishing Himself as the premier example of shepherds in contrast to “wannabe/pseudo” shepherds, Jesus reemphasizes His role in this regards as He restates, **“I am the good shepherd”**.
2. Again, His use of title in this regard points to His Divine nature as that that makes Him **good**.
3. The OT makes no secret of the fact that God Himself was recognized as the ultimate **shepherd** of Israel. Psa.80:1; Isa.40:11; Eze.34:11-22

GOSPEL OF JOHN

4. Beyond that, the language of the OT indicates that God Himself was going to raise up an eternal **shepherd** that would lead His people. Gen.49:24; Eze.34:23; Mic.5:2-4 cp. Mat.2:6; Rev.7:17
5. Therefore, a careful study indicates that **the shepherd** and God are one and hence, as **the good shepherd**, Christ must be God.
6. He now draws off of vs.3 in the original parable, to parallel Himself in the role of identification between **the sheep** and their right **shepherd**, as He states, “**and I know my own, and My own know Me**”.
7. This comment follows the normal relationship that exists between a normal **shepherd** and a normal flock of **sheep**.
8. **The shepherd** had a knowledge of how many **sheep** he had and he knew the individual idiosyncrasies as well as the name of a particular **sheep**.
9. And in a normal setting, **the sheep** also recognized their **own shepherd** and would refuse to respond to another. Cp.vss.4-5
10. The verb “to **know**/γινώσκω” implies an active relationship through possessed/acquired knowledge between the one who knows and the person known. Cf. Vine’s Expository Dictionary of NT Words, pp.297, 299
11. The verb used 4x in our verses are gnomic present tenses and denotes that the relationships established in this regard are realities that are timeless in concept.
12. The sense of Jesus words then denotes that an active relationship between Christ and His **sheep** are based on the timeless framework of knowledge.
13. Hence, the knowledge that establishes the reciprocating relationships in view is eternal and Divine in nature.
14. Jesus then parallels His relationship with His **sheep** to His relationship with His **Father** in vs.15 as He states, “**even as the Father knows Me, even I know the Father**”.
15. The comparative “καθώς/just **as**” states that this reciprocity of relationships indeed has an eternal foundation, since the very relationship between Himself and God **the Father** is eternal and based on knowledge.
16. It is a statement of absolute certainty that **even as** His relationship with **the Father** stands on the grounds of Divine knowledge as the unique Son of God, so does the relationship between Himself and believers.
17. And the only knowledge provided that is Divine in nature, is the eternal truth of BD. Psa.119:89; Isa.40:8 cp. 1Pet.1:25
18. The knowledge possessed then, for the relationships to exist, is based on the POG.
19. **The Father knows** the Son based on His omniscience and eternal plan to sacrifice Him on behalf of all men. Act.2:23
20. Christ knew **the Father** via the omniscience of His Deity and the total obedience of His humanity to fulfill the Father’s plan as Messiah. Joh.8:28-29 cf. 5:19-20
21. It is the perfect and total acclimation and adherence to the POG that establishes this reciprocating relationship between Christ and God that qualifies Christ as the “hub” of relationship between man and God.
22. Because Christ is Divine in nature and perfectly executes the Divine revelation of God, He literally is the Word of knowledge necessary for a Divine relationship to occur between God and man. Joh.1:1,14,18

GOSPEL OF JOHN

23. And **even as** the relationship between **the Father** and the Son stands upon orientation to the POG, so does His relationship with men.
24. That He knows His **sheep** is based on His knowledge and orientation to the Father's will that all that are +V are to be given to Him. Joh.6:38-39; 10:29; 17:11,24
25. The Son eternally **knows** who are His. Num.16:5 (LXX quoted verbatim 2Tim.2:19)
26. The confidence that we **know** Him is based on the same knowledge of the POG in hearing and doing what He commands. 1Joh.3:18-22
27. The more one **knows** the Word of God and executes it, the more intimate His relationship with the Son and **the Father**. Joh.14:15,21,23
28. The believer that is committed to the truth, thinks the Divine viewpoint and brings it to bear on the issues of **life**, will enjoy more intimate understanding and fellowship with God than the believer that does not do so.
29. It is the truth of BD that is the basis for the reciprocity of relationships between **the Father**, Christ and believers.
30. And it is the possession of Divine knowledge that governs the motivation behind Divine love as Jesus again re-stipulates, "**and I lay down My life for the sheep**".
31. It denotes that as **the good shepherd** Christ's commitment of Divine love stands in the sphere of the truth of BD.
32. That Jesus was totally filled with and oriented to the knowledge of the POG as Messiah, produced the complete commitment of **life** on behalf of all +V.
33. The analogy explained:
 - A. Again, Jesus is the premier example for all true shepherds as He is **the Divine Good Shepherd**.
 - B. He now sets the standard designed by God that produces a reciprocating relationship between God, true shepherds and those allotted to their charge.
 - C. His first example as **the Good Shepherd** emphasized the nature of Divine love. vs.11
 - D. His example now, stipulates the Divine knowledge of BD that Divine love operates within. 1Pet.1:22; 1Joh.3:18; 2Joh.1:1,3; 3Joh.1:1
 - E. It is the truth of BD and adherence to it that effectuates and solidifies all spiritual relationships. Eph.4:15-16
 - F. It is through the truth of doctrine that all true shepherds will identify their **sheep** and **the sheep** will recognize their right P-T.
 - G. In addition, it is the truth of doctrine that a recognition and unity of relationship with God and one another is realized. Joh.17:19-22
 - H. The analogy teaches that it is the truth of BD that is the force of reciprocity/interchange/mutuality of all spiritual relationships.
 - I. It denotes the supreme importance for the communication of BD as the primary application for all P-T's in their responsibilities of office before God and men.
 - J. It is the truth of God's knowledge possessed by Christ that will guide each P-T in the commitment of his own **life** for the sake of **the sheep**. 1Cor.2:16
 - K. That Jesus uses the term "ἡ ψυχὴ/the soul" with reference to **life** (in both examples vss.11,15) emphasizes that the **life** commitment is first and foremost spiritual in nature and points to the necessary +V for that commitment to be brought to fruition.
34. *Review Doctrine of P-T*

GOSPEL OF JOHN

EXEGESIS VERSE 16:

GNT John 10:16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακείνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.

NAS John 10:16 "And I have other sheep, which are not of this fold; καί (cc) ἔχω (vipa--1s) ἄλλα ἄλλος (a--an-p; "others" of the same kind) πρόβατα πρόβατον (n-an-p) ἃ ὅς (rel. pro./nn-p; "which") οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; "are not") ἐκ (pAbl) ταύτης· οὗτος (near dem. adj-Ablf-s) τῆς ἡ αὐλῆς αὐλή (d.a. + n-Ablf-s; "sheepfold"; ref. to the house of Israel to whom Jesus was sent) **I must bring them also, and they shall hear My voice;** με ἐγώ (nra-1s) δεῖ (vipa--3s; "I must/it is necessary") ἀγαγεῖν ἄγω (compl. inf./aa-; "to bring/lead") κακείνα κακείνος (compound adjunctive kai + dem. pro./an-p; "them also/also these") καί (cc) ἀκούσουσιν, ἀκούω (vifa--3p; "they will hear") μου ἐγώ (nrg-1s) τῆς ἡ φωνῆς φωνή (d.a. + n-gf-s) **and they shall become one flock with one shepherd.** καί (ch) γενήσονται γίνομαι (vifd--3p; "will become") μία εἷς (card. adj-nf-s; "one") ποίμνη, (n-nf-s; "flock") "with" supplied εἷς (card. adj-pred. nm-s) ποιμήν. (n-pred. nm-s; "shepherd")

ANALYSIS VERSE 16:

1. Jesus as the Good Shepherd has established Himself as the premier example and perfect standard for all under-shepherds.
2. The outstanding evidence provided that constitutes Himself as such, is His willingness to lay down His life for **the sheep**. Vss.11,15
3. It is specifically His work on the cross and sacrifice of life on behalf of all men that brings salvation to men. Rom.5:8; 6:10; 1Cor.15:3; 1Tim.4:10; 1Pet.3:18; 1Joh.2:2
4. His work on the cross is the epitome of the perfect and complete saturation of God's plan within His Person operating under Divine love.
5. It is this characteristic as the Good Shepherd that Jesus now expounds upon.
6. That His Person is salvation for all men would have obvious implications to both Jews and Gentiles, which He now makes clear as He states, "**And I have other sheep, which are not of this fold**".
7. The present situation is that He is the Good Shepherd sent to the lost **sheep** of the house of Israel. Mat.15:24
8. Jesus was currently acting in the dispensation of the Age of Israel and hence, His mission was to the Jew first. Mat.10:5-6 cp. Rom.1:16; 2:9-10

GOSPEL OF JOHN

9. However, even during the first advent, Jesus made reference to the fact that this mission was not limited only to the Jews, but included those that were not Jews. Mat.10:16-18; cp. 12:18,21
10. And this is the crux of this prophecy; the dispensation changing from the Age of Israel to the Church Age.
11. A dispensation is a period of human history expressed in the administration of Divine revelation.
12. It is not that the POG for salvation of men is any different at any time in history; salvation Ph₁ has always been faith in Christ and salvation Ph₂ has always been obedience to BD to maturity.
13. But how the revelation of these particular doctrines have, are or will be administered by God to men are unique during different segments of time in the history of mankind.
14. Dispensations are a Divine outline of history as revealed in God's Word and how God chooses to communicate and reveal His plan to men.
15. There are four dispensations of human history revealed in Scripture:
 - A. The Age of the Gentiles:
 - 1) From Adam to Abraham (~3950BC - ~1952BC). Gen.1-11
 - 2) During this period, revelation of Divine viewpoint was through Theophany and astrological astronomy. Gen.1:14 cp. 2:8
 - 3) The priesthood designed to communicate to others the POG was via family orientation.
 - B. The Age of Israel (~1952BC – 32AD (parenthesis of time) + 7 years):
 - 1) From Abraham to Pentecost with a temporal interruption and final 7-year conclusion called the Tribulation.
 - 2) Its history encompasses the remainder of the OT and the Gospels, (excluding references to the Millenium), as well as Rev.6-19.
 - 3) Revelation of Divine viewpoint was also through Theophany and included the written OT canon of Scripture.
 - 4) A specialized national priesthood, the Levitical priesthood, was instituted for the dissemination/disclosure of BD.
 - C. The Church Age (32AD - ?):
 - 1) From Pentecost until the rapture (~2000 years). Hos.6:2
 - 2) NT canon of Scripture written completing the mind of Christ. 1Cor.2:16
 - 3) Period of the universal royal priesthood via a universal indwelling of God the Holy Spirit.
 - D. The Millennial Age:
 - 1) From the Second Advent – 1000 + years.
 - 2) All believers of all dispensations will exist during this period.
 - 3) It is a period of a monarcal priesthood headed by Christ.
16. The Church age is a “mystery” doctrine referred to by Paul. Rom.11:25; 16:25-26; Eph.1:9; 3:1-11; 5:32; Col.1:25-27
17. What specifically was the “mystery” kept secret from ages past was who would replace Israel in custodial-ship and administration of the POG.
18. While the OT revealed a universal dispersion of Israel (Eze.34:1-6) and that a nation will be called on behalf of God's plan in lieu of Israel's reversionism (Isa.55:5; [dual

GOSPEL OF JOHN

- reference]), what they didn't know was that nation would be made up of all the Gentile nations.
19. That these **sheep** are others of the same kind/ἄλλοις, denotes the positive Gentiles who were not of **this fold**/Age of Israel.
 20. That this reality is not an option is declared as Jesus then says, **“I must bring them also”**.
 21. The term **“them also”** declares that the purpose of the Church Age is not to segregate Gentile believers from Jewish believers, but to incorporate them together.
 22. In the Church Age it matters not whether +V resides in Jews or Gentiles, but emphasizes that all believers will have equal footing in the POG in its representation and administration to others.
 23. The status of Gentiles before Pentecost is revealed in Eph.2:11-13.
 24. While Gentiles could obviously be believers (and mature ones at that; ex. Melchizedek, the Magi), what they could not do apart from being Jewish in the commonwealth of Israel was participate in the administration of God's plan in accordance with the Law and the covenants.
 25. Via Christ's work on the cross, man is freed from the encumbrance of the Law (Rom.6:14; 1Cor.9:20-21; Gal.5:18) and therefore are free to participate in God's plan under an individual priesthood. Rom.15:16; 1Pet.2:5,9
 26. The success of His mission is anticipated in His comment that **“they shall hear My voice; and they shall become one flock with one Shepherd”**.
 27. That Church Age believers **hear** Jesus' **voice** recognizes the fact that Gentiles will respond to the gospel invitation, just as positive Jews have done.
 28. That **they become one flock with one Shepherd** emphasizes their status as believers/**sheep**, not their dispensational status.
 29. This is seen in the difference of the words **“fold/ἡ ἀύλη”** and **“flock/ποίμην”**, which latter word could be translated **“shepherded sheep”**.
 30. It again points to the reality that the Church Age is designed to incorporate all believers from all nations into the POG along with the nation Israel.
 31. Paul teaches this principle in the analogy of grafting the wild olive branch (Gentiles) with the original olive tree (Jews of Israel). Rom.11:1,11-25
 32. The ultimate result in Ph₃ will be **one flock with one Shepherd**.
 33. That **Shepherd** is Jesus Christ and the **flock** consists of all positive believers of all time. Rev.7:17; 22:1-6
 34. Vs.16 serves as a universal affirmation that Jesus as the Good Shepherd, who lays down His life for the **sheep** and knows everyone of them (vss.11,14-15), will make certain that no matter what dispensation of history they live in, they will all be part of the great eternal **flock**.
 35. Even in light of all the **“thieves, robbers and hirelings”**, Jesus does not lose one believer ever in the history of mankind.

GOSPEL OF JOHN

EXEGESIS VERSES 17 – 18:

GNT John 10:17 διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

NAS John 10:17 **"For this reason the Father loves Me,** *διὰ (pa +) τοῦτό οὗτος (near dem. pro./an-s; "For this reason/because of this thing") ὁ πατήρ (d.a. + n-nm-s) ἀγαπᾷ ἀγαπάω (vipa--3s; ref. Divine love) με ἐγὼ (nra-1s) because I lay down My life that I may take it again. *ὅτι (causal conj.; gives cause to "For this reason") ἐγὼ (nra-1s) τίθημι (vipa--1s; "lay down") μου, ἐγὼ (nrg-1s) τὴν ἢ ψυχὴν ψυχὴ (d.a. + n-af-s; "the soul life") ἵνα (purpose conj.; "in order that") λάβω λαμβάνω (vsaa--1s; "I may take/receive") αὐτήν. αὐτός (nraf3s; feminine gender ref. to "soul/life") πάλιν (adv.; "again")**

GNT John 10:18 οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

NAS John 10:18 **"No one has taken it away from Me, but I lay it down on My own initiative.** *οὐδεὶς (card. adj. pro./nm-s; "No one") αἶρει αἶρω (vipa--3s; "lifts up/takes away"); αὐτὴν αὐτός (nraf3s; ref. to life) ἀπ' ἀπό (pAbl) ἐμοῦ, ἐγὼ (nra-1s) ἀλλ' ἀλλά (strong adver.) ἐγὼ (nra-1s; emphatic; "I Myself") τίθημι (vipa--1s) αὐτὴν αὐτός (nraf3s; ref. to life) ἀπ' ἀπό (pAbl +) ἐμαυτοῦ. (nra-1s; "on My own initiative/from Myself"; this construction is used only by Jesus and only in John, cp. 5:30; 7:17,28; 8:28,42; 14:10) I have authority to lay it down, and I have authority to take it up again. *ἔχω (vipa--1s; "I have") ἐξουσίαν ἐξουσία (n-af-s; "authority/freedom/liberty/power/the right") θεῖναι τίθημι (misc. inf./aa- "to lay down" +) αὐτήν, αὐτός (nraf3s) καὶ (cc) ἔχω (vipa--1s) ἐξουσίαν ἐξουσία (n-af-s) λαβεῖν λαμβάνω (misc. inf./aa-; "to take up/receive" +) αὐτήν· αὐτός (nraf3s) πάλιν (adv.) This commandment I received from My Father."* *ταύτην οὗτος (near dem. pro./af-s) τὴν ἢ ἐντολὴν ἐντολή (d.a. + n-af-s; "commandment/order/charge/an injunction as to how one is to do something"; used 67x) ἔλαβον λαμβάνω (viaa--1s) παρὰ (pAbl) μου. ἐγὼ (nrg-1s) τοῦ ὁ πατρὸς πατήρ (d.a. + n-Ablm-s)**

GOSPEL OF JOHN

ANALYSIS VERSES 17 – 18:

1. Twice, Jesus has emphasized His supreme sacrifice on behalf of the sheep:
 - A. In vs.11 with emphasis on His motivation of Divine love.
 - B. In vs.15 with emphasis on the Divine knowledge establishing the necessary parameter for His love to operate within.
2. He has interjected that these attributes are necessary prerequisites for relationships between men and God.
3. And that His actions in this regard have ramifications for all believers. Vs.16
4. That this expression of Divine love is not limited only to Himself and believers, but is the very cornerstone of His relationship with God, He now makes clear as He states, **“For this reason the Father loves Me”**.
5. That His supreme sacrifice is the basis of His love towards men, so it is the very cause behind the love of **the Father** towards Him.
6. This is the force of the phrase, **“because I lay down My life”**.
7. It denotes that the love of **the Father** for the Son is based on His perfect obedience to the will of **the Father**. Joh.8:29; 17:4
8. The foundation of the Son’s dedication to **the Father** is seen in His willingness to sacrifice Himself to maintain fidelity to the Father’s will.
9. **The Father** obviously had eternal regard for the Son since they shared the same essence, but the regard spoken of here refers to the whole Person.
10. This willingness to sacrifice Himself and do what was necessary is true of both His Deity and His humanity. Phi.2:5-8; Mat.26:36-42
11. The whole Person was committed to the will of **the Father** with regard to the personal sacrifice on behalf of the sheep.
12. The flock is essentially the Father’s (vs.29), and the Son is viewed as the Good Shepherd that will do what is necessary to ensure the safety and well being of the sheep, to include the sacrifice of His own life.
13. The Bible views the death of Christ from two distinct perspectives, the human and the Divine.
14. From the human perspective, evil men engaged in a murder plot that they finally executed as they killed the Son of God. Mat.26:59; 27:1; Joh.5:18; 7:1; 11:53; Act.2:23b; 3:15; 5:30; 10:39
15. From the Divine perspective, God foreknew all this and used it to form the foundation of His plan for the salvation of humanity. Act.2:23a; 1Pet.1:20
16. From Jesus’ perspective, He was the willing sacrifice necessary to accomplish the Divine mission as established by God. Gen.22:1-8; Joh.10:11,15,17,18
17. And that He understood the very purpose set forth by God as to the necessity of His sacrifice, He makes clear in the final phrase of vs.17, **“in order that I may take it again”**.
18. He fully understood that under the auspices of the Father’s Divine love that called for His work and death on the cross, the fullest expression of His love would be realized; resurrection that equates to E.L.

GOSPEL OF JOHN

19. That His resurrection is the ultimate purpose of His sacrifice of life points to the very consequence of what Divine love of **the Father** produces, E.L.
20. Jesus establishes the cause and effect of Divine love i.e., salvation evidenced via resurrection.
21. In vs.18a, Jesus proclaims the very institution behind the Father's love for Him.
22. The clause, "**No one has taken it away from Me**" denotes the reality that His death on the cross was not due to the result of men's actions in that regard.
23. It is a notation that the events of the cross were strictly governed by His own volition.
24. It was entirely His will to participate in the cross; His death was not the result of bad judgment on His part or the excessive genius or power of His enemies.
25. The reality is, He could have at any time crushed the momentum and agenda of His enemies. Mat.26:53
26. However, due to His perfect ++V, He willingly obeyed the Father's plan to be delivered under the terms and conditions recorded.
27. This is the force of the clause, "**but I lay it down on My own initiative**".
28. It is a statement of total contrast that denotes that His going to and death on the cross was not dependent upon or governed by what men did, **but** was totally dependent upon His own volitional willingness to follow through with God's plan as Messiah.
29. Though God used men to fulfill His plan in this regard, salvation in and of itself had no dependency upon them:
 - A. His spiritual death and sin bearing was effectuated only through an act of Deity towards His humanity. Mat.27:46; Mar.15:34
 - B. His physical death was effectuated through the submission of His human spirit to be checked out via Deity. Mat.27:50
30. The entire balance of effectuating salvation depended upon the volition of the Son in choosing to be completely obedient and compliant to God's directive will as the Savior of mankind.
31. And because He was absolutely righteous in all respects to the Father's will for His life, He was granted **authority** over all life to include His own. Joh.3:35; 5:21-23
32. This is the force of vs.18b, "**I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father**".
33. He acknowledges the chain of command that He perfectly operates under and thus reveals why He was qualified to be the Divine Good Shepherd.
34. And that is He operated only under **authority** established by the Father's sovereign will.
35. He emphasizes the fact that He never assumed **authority**, rights, privileges, etc. that were not directly granted to Him by **the Father**.
36. Because He perfectly submitted His own will to the Father's will, He had the complete **authority** of **the Father** to give His own life on behalf of all men and **to take it up again**.
37. It denotes that both His death and resurrection are equally important according to the Father's Divine **authority** in resolving the sin dilemma of mankind.
38. Without His death, there would be no forgiveness for sins.
39. Without the resultant resurrection, there would be no Shepherd for the sheep.
40. In order to impart resurrection and life to the flock, Jesus must first possess that life Himself.

GOSPEL OF JOHN

41. He is the firstborn from the dead. Col.1:18; Rev.1:5
42. That He has God's **authority** and charge to not only give up His life, but to receive back His life denotes His own role in His resurrection.
43. Scripture denotes that each member of the Godhead has a part in the resurrection of the Son:
 - A. **The Father.** Act.2:24,32; 3:15,26; 5:30; 13:30,33,37; Rom.6:4; 1Cor.6:14; Gal.1:1; 1Pet.1:21
 - B. **The Son.** Joh.2:19-21; 10:17-18
 - C. **The Holy Spirit.** Rom.1:4; 8:11
44. It denotes that in accordance with The Father's sovereign will, His Deity took part in the resurrection of His humanity.
45. Just as His Deity was instrumental in checking out His humanity at death.
46. Jesus speaks in the strongest of terms that His death on the cross and His bodily resurrection were the revealed will of God, and He acted in total accord with **the Father** in each instance.
47. This harks back to the importance of the Divine knowledge necessary for His role as the Good Shepherd. Vss.14-15
48. He points to the reality that as the Divine Good Shepherd, He was superior to, and in complete control of, every situation evolving around His mission of salvation.
49. Jesus has in essence summarized the act of Divine love as manifested by **the Father** and fulfilled through His Person:
 - A. The cause of Divine love is a willing sacrifice especially on behalf of +V.
 - B. That sacrifice is only realized through the Good Shepherd.
 - C. The ultimate purpose of this sacrifice is for resurrection/E.L. to be realized.
 - D. Divine love must operate under the Divine institution of volition.
 - E. That volition in turn must choose to be in complete compliance and submission to the Sovereign will of God.
 - F. It is only through that Sovereignty that **authority** over life and death is given.
 - G. Succinctly put, it is **this commandment** for the Good Shepherd that was **received from His Father** that made Divine love a reality.
 - H. This is why Jesus Christ is the perfect standard of Divine love for all shepherds to operate under.

GOSPEL OF JOHN

EXEGESIS VERSES 19 – 21:

GNT John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

NAS John 10:19 **There arose a division again among the Jews because of these words.** ἐγένετο γίνομαι (*viad--3s*; "There arose/became") Σχίσμα σχίσμα (*n-nn-s*; "a division") πάλιν (*adv.* "again") ἐν (*pL*; "among/in the sphere of") τοῖς ὁ Ἰουδαίοις Ἰουδαῖος (*d.a. + ap-Lm-p*) διὰ (*pa*; "because of") τούτους. οὗτος (*near dem. adj./am-p*) τοὺς ὁ λόγους λόγος (*d.a. + n-am-p*)

GNT John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

NAS John 10:20 **And many of them were saying, "He has a demon and is insane. Why do you listen to Him?"** δέ (*cs*) πολλοὶ πολὺς (*ap-nm-p*; "many") ἐξ ἐκ (*pAbl*) αὐτῶν, αὐτός (*nrp3p*) ἔλεγον λέγω (*viIPFa--3p*) ἔχει ἔχω (*vipa--3s*; "He has/possesses") Δαιμόνιον δαιμόνιον (*n-an-s*; "a demon"; originally meant a deity or divinity; a god; used by the Jews of a spirit inferior to God but greater than men and evil in nature) καί (*cc*) μαίνεται· μαίνομαι (*vipdep--3s*; "insane/crazy/ a lunatic/not of right mind/psychotic"; used 5 x; used to denote rage, to be furious; to be mad with wine or be driven mad by a god) τί τίς (*interr. adv.*; "Why?") ἀκούετε; ἀκούω (*vipa--2p*) αὐτοῦ αὐτός(*nrp3s*)

GNT John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

NAS John 10:21 **Others were saying, "These are not the sayings of one demon-possessed.** ἄλλοι ἄλλος (*ap-nm-p*; "Others of the same kind"; ref. to other Jews present) ἔλεγον, λέγω (*viIPFa--3p*) Ταῦτα οὗτος (*near. dem. pro./nn-p*; "these things") οὐκ οὐ (*neg. +*) ἔστιν εἰμί (*vipa--3s*) τὰ τό ῥήματα ῥήμα (*d.a. + n-nn-p*; "the utterances/sayings") δαιμονιζομένου· δαιμονίζομαι (*supplem. ptc./p/dep/gm-s*; "of one being demon-possessed/under the power of a demon"; used 13x; usually affiliated with an assortment of afflictions such as diseases, paralysis, blindness, epilepsy, mental

GOSPEL OF JOHN

diseases, depression, insanity, etc.) **A demon cannot open the eyes of the blind, can he?"** *δαιμόνιον (n-nn-s) μή (neg. +) δύναται δύναμαι (vipdep--3s; "cannot/is not able") ἀνοίξει; ἀνοίγω (compl. inf./aa-; "to cause to open") ὀφθαλμούς ὀφθαλμός (n-am-p; "the eyes") τυφλῶν τυφλός (ap-gm-p; "of the blind") "can he?" supplied. A rhetorical question expecting a "no" answer.*

ANALYSIS VERSES 19 – 21:

1. The recurring result of Jesus, His actions and His teaching is that people are divided into at least two distinct camps.
2. So it is of no surprise that John records, **“There arose a division again among the Jews”**.
3. The term **“Jews”** emphasizes not only the Pharisees present, but also would include other **Jews** that have assembled during this discourse.
4. John **again** uses this term to represent the ideology and thinking behind those who are engrained in the system of Judaism.
5. Most of the time, it represents the hostility and antagonism perpetuated by Judaism, but at the minimum is representative of their corporate unbelief, unless specifically declared to be otherwise.
6. The scenario presented therefore is **a division** of thinking by those who yet reject Jesus, but some are totally antagonistic while others employ some level of intellectual honesty and objectivity in their thinking.
7. It is a picture perfect closing to the parallels Jesus has just made regarding Himself as the Good Shepherd as a standard for all true under shepherds in unity with Him, and now the comparison of **division** as seen in the Pharisees in chapter 9 and the likeness it produces by those who adhere to them.
8. Only true +V is unified as one flock with one shepherd, while –V will constantly be divided under false shepherds.
9. In this case, that **division** is in light of the truth of Jesus’ teaching about sheep and shepherds coupled with His claims for Himself as noted in the phrase, **“because of these words”**.
10. The term **again**, not only harks back to the scene of the Pharisees and the blind man presented in chapter 9 but also notes the established norm and product of reversionistic Judaism. Cp. 7:43
11. **Division** is the normal feature of Jesus’ ministry and one that He had told His followers to expect. Luk.12:51
12. It points to the principle that the truth, knowledge and application of it, unifies those that are +V and embrace it and divides those who are not so +V.
13. The truth shows people up for what they are, and the judgment they pass on it is an assessment of themselves, not of the truth.
14. The first group represent the jerk reflex of those completely antagonistic to the truth, **“And many of them were saying, ‘He has a demon and is insane. Why do you listen to Him?’”**

GOSPEL OF JOHN

15. Because they do not understand the teaching, their approach is to immediately condemn the teaching and the teacher.
16. Instead of considering the facts and look to themselves in an open and honest way that something is lacking in their own persons, they simply dismiss the truth.
17. Once again the charge of **demon**-possession is brought up, another repetitive slur that surfaced regularly during this time. Joh.7:20; 8:48,52
18. Their concept was that Jesus' teaching was that of one who was influenced by demons and the product of an insane mind.
19. This type of charge is a convenient ploy that many have used throughout history to dismiss the truth when they could not or would not accept it.
20. Do not be surprised at what manner of things people will say about you if you are committed to the truth at all costs.
21. The more "radical" you are in regard to embracing the truth, the more out of step you will be with those that are not so inclined.
22. We must not be discouraged due to those that reject the truth of doctrine and heap vile associations and charges on our head.
23. Their question as to "**why do you listen to Him?**", is indicative of -V that do not intend to give the truth anymore of their "ear" and have all plans to disassociate themselves from its periphery.
24. It implies that anyone that does not follow their steps of rejection is just as nuts as they say Jesus is.
25. The second group involved is not so ready to completely dismiss Jesus as a raving lunatic.
26. Though this group too are unbelievers, as brought out by the term "ἄλλοι/**others** of the same kind", they **were saying, "These are not the sayings of one demon-possessed"**.
27. That they refer to Jesus' teaching as "utterances/τὸ ῥῆμα" denotes that there opposing view is not because they totally understood, excepted or aligned themselves with Jesus teaching, but rather because of the first view proposed, that Jesus was **demon-possessed**.
28. In other words, they like the first group have no clear understanding of all that Jesus has just said, but in light of their understanding about demons and the miracle that has brought about the teaching, they cannot buy this premise of argument.
29. This is the force of their final statement, "**A demon cannot open the eyes of the blind, can he?**"
30. Their logic **cannot** fit Jesus into the profile that the first group is proclaiming.
31. Demons were known to be malignant spirits whose desire was to hurt or destroy those whom they afflicted.
32. Jesus' speech, His lucid manner, His content, and His very action of healing, did not fit the pattern of **demon**-possession.
33. No doubt they recognized that demons possessed great power, but their question focuses on the ability of evil spirits to perform acts of goodness, ironically the very subject Jesus has just described Himself as.
34. While demons do indeed have the power to do miraculous things (Rev.16:13-14 cf. 2The.2:9), there is no indication that they have the nature or make up of doing good things, as Jesus has been emphasizing regarding His Person.

GOSPEL OF JOHN

35. While this group has not come to the conclusion that Jesus is the Christ, they refuse to prejudge the case based on the premise of **demon**-possession.
36. They represent the minority of –V that is willing to employ at least some intellectual honesty and respect the facts and will not submit totally to the most obvious and ludicrous of attacks against the truth.
37. Their defense is not seen so much as defending Jesus, as it is a defense against the attack towards their own common sense reasoning.
38. Their conscience is violated and they respond accordingly.
39. This points to the reality behind those who adhere to systems of false teaching i.e., because they are not aligned with the truth, the conflict within will occur when certain blatant errors of teaching are espoused.
40. Certain erroneous principles will violate the conscience of even **others** who are negative and there cannot ever be a complete unity of agreement in the doctrines.
41. Because reasoning and intellectual honesty is not shut down in the state of unbelief, you will always have the product of schism in religious reversionism, as some will just not swallow all of its erroneous ideas.
42. While this is a “warning” sign to those that may see these extreme fallacies, not until they too separate themselves from their reversionism and adhere to the designed system as established by God, will they truly benefit from the exercise of their intellectual honesty.
43. The general rule of thumb for reversionistic churches is that blatant doctrinal conflicts will co-exist and a true unity under the scope of truth is unattainable.
44. The principle is that controversy and dissension exist in the circles of –V religious reversionists and until separation occurs from those circles and a strict attachment to the truth is embraced, an environment of **division** will be the status quo. Rom.16:17
45. When **division** occurs within the local church, one of two scenarios is possible:
 - A. It is due to a STA reaction of the sheep to the truth taught, or...
 - B. It is due to asserting false doctrine (either through teaching or application) that violates the conscience of the intellectually honest.
46. Only by adhering to the standards established by the Good Shepherd can one correctly assess the reason for **division**:
 - A. Isolation of the STA by being in FHS operating under Divine love.
 - B. Confining the assessment to the rigors of the truth of BD.
47. And only those who are +V will execute the right application of a righteous judgment concerning divisions that occur i.e., separation.
48. The entirety of Jesus’ teaching is a call to all that are intellectually honest to separate from any religious system that does not adhere to the final authority of BD.
49. Just as is the case for the blind man, +V is not bound to any spiritual authority other than the authority as established by the Father Himself.
50. The Pharisees and their products of Judaism are in total contrast to the designed reciprocity of oneness and unity established by the Good Shepherd.

GOSPEL OF JOHN

EXEGESIS VERSES 22 – 23:

GNT John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις,

NAS John 10:22 **At that time the Feast of the Dedication took place at Jerusalem;**

τότε (adv. of time; "At that time/Then") τὰ τό ἐγκαίνια (d.a. + n-nn-p; "the acts of dedication/consecration"; ref. to the Feast of Dedication that begins in mid-December and lasted for 8 days; it was instituted by Judas Maccabaeus circa 164BC in memory of cleansing the Temple from defilement of pagan worship by Antiochus Eiphanes (1Macc.4:59); a hapax) Ἐγένετο γίνομαι (viad--3s; "took place") ἐν (pL of place; "at") τοῖς τό Ἱεροσολύμοις, Ἱεροσόλυμα (d.a. + n-dn-p)

GNT John 10:23 χειμῶν ἦν, καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

NAS John 10:23 **it was winter, and Jesus was walking in the temple in the portico of Solomon.**

ἦν, εἰμί (viIPFa--3s) χειμῶν (n-nm-s; "winter"; time of rains and storms; used 6x) καί (cc) ὁ Ἰησοῦς (d.a. + n-nm-s) περιεπάτει περιπατέω (viIPFa--3s) ἐν (pL) τῷ τό ἱερῷ ἱερός (d.a. + ap-dn-s; "the temple") ἐν (pL) τῇ ἡ στοᾷ στοά (d.a. + n-df-s; "the portico/colonnade/roof covered porch"; same as 5:2) τοῦ ὁ Σολομῶνος. Σολομών (d.a. + n-gm-s)

ANALYSIS VERSES 22 – 23:

1. John now advances the narrative providing another definite chronological note to his gospel as he states; **“At that time the Feast of the Dedication took place at Jerusalem”**.
2. A time period of at least some two months has passed from the Feast of Tabernacles in Sept-Oct/Tishri 15th recorded in 7:2, to December 16th/Kislev 25th, 32BC.
3. This particular festival was recently instituted as a result of Judas Maccabeus recapturing Jerusalem and cleansing the temple on Kislev 25th, 164 BC.
4. It is still observed today, is also referred to as the festival of “lights”, and is commonly known as Hannukah (pronounced Chanukah).
5. The festival lasted for 8 days and in many ways reflects the Feast of Tabernacles with the carrying of palm and other branches, the singing of psalms and the time of celebration in joy and happiness.

GOSPEL OF JOHN

6. It is not one of the Biblically ordained feasts or holidays and it could be celebrated outside of **Jerusalem** throughout the country.
7. However, its correlation to the Feast of Tabernacles and **dedication of the temple** is clearly seen in the parallel consecration of **the temple** built by **Solomon** as recorded in 2Chro.7:4-11.
8. As 2Chro.7:11 makes clear, the events of dedicating the newly constructed **temple** beginning in chapter 6 concluded immediately after the Feast of Tabernacles on the 23rd day of Tishri/7th month. Cp. Lev.23:34 (*Feast of Booths/Tabernacles began on Tishri 15th + 8 days = 22nd, thus the 23rd day of 2Chro.7:10*)
9. Hence, the similarities of observance between these two feasts.
10. Its reinstatement as a new and separate festival by the Jews, was precipitated through the desecration of **the temple** by Antiochus Epiphanes in 167 BC.
11. He is also known as Antiochus IV, and is a subject of prophecy as recorded in Dan.8:9-14.
12. The prophecy is a dual prophecy and Antiochus is represented as a type of antichrist.
13. In the historical setting, he is seen as part of the last footholds of the Greek/Syrian empire before Roman colonization circa 150-130 BC, beginning the period of the late republic.
14. He came into power over the Seleucid kingdom in 175 BC and is represented in Dan.8:9 as the “rather small horn” that emerged from the one of the four horns in vs.8.
15. The four horns of Dan.8:8, portrays the four ruling generals that divided Alexander's empire who is depicted as the “conspicuous/prominent horn” in vs.5 and “large horn” in vs.8.
16. All four of these generals were Greek: Casander, Lysimicus, Ptolemy and Seleucus.
17. Each established a powerful dynasty and each caused Greek culture to spread and to be maintained in his area.
18. Antiochus IV in 175 BC, overthrew Heliodorus, who murdered and usurped Seleucus.
19. His likeness to the antichrist is revealed in Dan.8:11, where it says, “*It (Antiochus IV) even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.*”
20. During his campaigns, Antiochus conquered Palestine called the “Beautiful Land” in Dan.8:9
21. While he enjoyed military success in the east and in the south (Egypt), it was against weak opposition.
22. The Ptolemy dynasty in Egypt was at a very low point with a child on the throne; his Syrian mother Cleopatra I, Antiochus' sister, was ruling as regent.
23. It was against this weak opposition that Antiochus invaded Egypt, made it a protectorate, and proclaimed himself king in Memphis.
24. He installed his two nephews as co-rulers of Egypt, one in Memphis (Ptolemy VI, Philometer) and one in Alexandria (Ptolemy VIII, Euergetes).
25. Then Antiochus returned to Syria.
26. When the two brothers revolted against their uncle, Antiochus returned to Egypt with a large army.
27. However, the Roman representative Popilius ordered him out and Antiochus left.

GOSPEL OF JOHN

28. It was at this point that Antiochus turned the full fury of his bitterness against the Jews.
29. He was determined to force loyalty in Palestine so that it could be a buffer between himself and the Romans.
30. He called himself Zeus Epiphanes and attempted to enforce a cultic Hellenization policy in Israel.
31. It is because of his activities toward the Jews that he is a type of the antichrist (not because he was a powerful ruler).
32. He called himself ἐπιφανες (epiphanes; God manifest) but the Jews called him ἐπιμανες (epimanes; mad man or insane).
33. Antiochus' persecution of the Jews came in all of its forms, which included both political and religious persecution; he killed Jews by the ten thousands.
34. When Antiochus took the title God manifest (θεος Επιφανες theos epiphanes) he magnified himself to be equal with Jesus Christ, who is God manifest in the flesh.
35. As part of his Hellenization policy, Antiochus stopped all morning and evening sacrifices as commanded in Exo.29:38-42.
36. Prior to the time of this stoppage, Antiochus had engaged in selling the high priesthood to the highest bidder.
37. Soon after he became king, Antiochus deposed the legitimate high priest, Onias III.
38. He sold the office to Onias' brother Jason who pledged to support Antiochus and give his whole-hearted support to the Hellenizing of the Jews.
39. Later, Antiochus appointed a Benjamite named Menelaus, high priest.
40. Antiochus believed that these appointments would break a great unifying factor among the Jews.
41. Antiochus believed that Judaism was the main element that kept the Jews from becoming loyal to Syria.
42. In 167 BC, Antiochus forbid the Jews to live in accordance with the Mosaic Law.
43. He forbade the observance of the Sabbath, festivals, traditional sacrifices, and circumcision of children.
44. He ordered the destruction of all copies of the Word of God.
45. Idolatrous altars were set up throughout the land and the Jews were commanded to offer unclean sacrifices and to eat pork.
46. Anyone who disobeyed these orders was sentenced to death.
47. The most infamous of his blasphemies came on December 16th, 167 BC (Kislev 25), when the temple in Jerusalem became the place of worship for Zeus.
48. A sow was sacrificed on the altar and the temple was sprinkled with the broth.
49. An altar to Zeus was erected in the temple.
50. These actions explain the phrase "*the place of His sanctuary was thrown down*" in Dan.8:12c.
51. The temple was not actually torn down, but it was defiled in such a way that faithful Jews were forced to abandon its use.
52. The Hebrew word for "thrown down" (שָׁלַקְתָּ shalak) can have the nuance of abandonment; this exactly describes the temple situation with regard to faithful Jews.
53. In 165 BC, Judas Maccabaeus following his father's steps, Mattathias, the founding leader of the Maccabean revolt, defeated Lysias, Antiochus' regent, marched into Jerusalem and generated a withdrawal of all the abominable decrees instituted.

GOSPEL OF JOHN

54. Upon the death of Antiochus in 164 BC, **the temple** had been solemnly cleansed, and the worship of God restored (1Macc.4).
55. The Maccabees actually tore down the old altar and constructed a new one after they rid the land of Antiochus.
56. They also rebuilt the interior of the temple and the sanctuary and reconstructed the courts.
57. It is surrounding this event that **the Feast of the Dedication** was institutionalized in the commemoration of the cleansing of **the temple**.
58. As John notes in vs.23, the time of the year for the **Feast** was during the rainy season as **it was winter, and Jesus was walking in the temple in the portico of Solomon**.
59. This roofed colonnade supported by pillars provided protection from inclement weather.
60. It ran along the eastern wall in the court of the Gentiles of Herod's temple.
61. Though the name **of Solomon** is preserved, there is not evidence that it was part of the original construction by **Solomon**.
62. However, that Solomon's name is attached in context brings to light the premise and real purpose for **the Feast of the Dedication**, in that **the temple** originally built by **Solomon** was representative of God dwelling among the Jews.
63. It is with all the irony of the events surrounding this festival and the symbolism and teaching of **the temple** and area of the Gentiles of Solomon's **portico** that sets the backdrop for Jesus' final breach of discourse with the –V Jews.
64. As we will see, the remainder of chapter 10 emphasizes the rejection of corporate Judaism and Jesus' final public disclosure of their unbelief. Joh.10:24-25
65. After this discourse, Jesus withdrew from Jerusalem for the remainder of His ministry until the final Passover. Joh.10:40; 11:54; 12:1 (*Bethany was as close as He got.*)
66. The ironies can't be missed:
 - A. The very purpose of the festival is to commemorate the restoration and cleansing of idolatry from Israel and **the temple**.
 - B. It surrounds the events of a type of antichrist prophesied in the OT.
 - C. Christ Himself is **the temple**, yet the Jews under their legalistic system regard Him as a type of antichrist (demon-possessed; vs.20).
 - D. In turn, because they reject their Messiah through their works system, they are the real types of antichrist and spiritually defile/desecrate **the temple**. Joh.10:8a
 - E. That the court of Gentiles is in view, points to the Jew's rejection of **the temple** and that the teaching of Christ and representatives of His Person will indeed be passed on to others not of this fold. Joh.10:16
 - F. It is literally His Person they are suppose to be commemorating, yet they are totally blind to the spiritual realities behind the festival, **temple** and arena of discourse.
67. John does not say that **Jesus** was observing this festival, only that it is the background for the remaining context of discourse.
68. It symbolically ties in historically the very contrast between the Good Shepherd who dwells among them and the false-shepherds of Judaism who in reality are enemies of Israel and rule only to spiritually steal, kill and destroy them as a nation. Joh.10:10
69. In essence, the atrocities Antiochus IV did to **the temple**; the Jews via their legalism and –V are just as guilty of spiritually in their rejection and killing of Christ.

GOSPEL OF JOHN

EXEGESIS VERSES 24 – 26:

GNT John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ.

NAS John 10:24 **The Jews therefore gathered around Him, and were saying to Him,** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.) ἐκύκλωσαν κυκλώω (viaa--3p; "gathered around/encircled/encompassed/surrounded"; used 4x) αὐτὸν αὐτός (nram3s) καί (cc) ἔλεγον λέγω (viIPFa--3p) αὐτῷ, αὐτός (nrdm3s) **"How long will You keep us in suspense? Ἔως ἕως (pg; "until/till" +) πότε (interr. adv.; "when/at what time"; "how long") αἴρεις; αἴρω (vipa--2s; "will you lift up/raise up") ἡμῶν ἐγώ (nrg-1p; "our") τὴν ἢ ψυχὴν ψυχὴ (d.a. + n-af-s; "soul"; the entire clause lit., "Until when are you lifting up our souls?"; to lift up or suspend the soul is idiomatic to describe the state of concern or suspense, hence, "How long will you keep out of reach/exceed our understanding?")** **If You are the Christ, tell us plainly."** εἰ (part. intro. 1st class condition; assumes the conclusion to be true; "If") σύ (nprn-2s) εἰ εἰμί (vipa--2s) ὁ Χριστός, (d.a. + n-nm-s) εἰπέ λέγω (viImpaa--2s; "tell") ἡμῖν ἐγώ (nrd-1p) παρρησίᾳ. παρρησία (n-df-s; "plainly/openly/with no obscurity"; lit. freedom of speech/unreservedness/plain speech that is to the point)

GNT John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

NAS John 10:25 **Jesus answered them, "I told you, and you do not believe;** ὁ Ἰησοῦς, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (nrdm3p) Εἶπον λέγω (viaa--1s; "I told") ὑμῖν σύ (nrd-2p) καί (ch) οὐ (neg. +) πιστεύετε· πιστεύω (vipa--2p; "do not believe") **the works that I do in My Father's name, these bear witness of Me.** τὰ τό ἔργα ἔργον (d.a. + n-nn-p) ἃ ὅς (rel. pro./an-p; "that/which"; ref. to "works") ἐγώ (nprn-1s) ποιῶ ποιέω (vipa--1s) ἐν (pL) μου ἐγώ (nrg-1s) τοῦ ὁ πατὴρ πατήρ (d.a. + n-gm-s) τῷ τό ὀνόματι ὄνομα (d.a. + n-Ln-s; "the name") ταῦτα οὗτος (near dem. pro./nn-p; "these works") μαρτυρεῖ μαρτυρέω (vipa--3s; "bear witness/testify") περὶ (pg; "of/concerning/about") ἐμοῦ· ἐγώ (nrg-1s)

GOSPEL OF JOHN

GNT John 10:26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

NAS John 10:26 "**But you do not believe, because you are not of My sheep.** *ἀλλά (strong adv.) ὑμεῖς σύ (nprn-2p; "you yourselves"; ref. to unbelieving Jews) οὐ (neg. +) πιστεύετε, πιστεύω (vipa--2p) ὅτι (causal conj.; "because") οὐκ οὐ (neg. +) ἐστὲ εἰμί (vipa--2p; "are not") ἐκ (pAbl.; "from/of") τῶν τό ἐμῶν. ἐμός (d.a. + adj--gn1p; "of my own/what I possess/belonging to Me") τῶν τό προβάτων πρόβατον (d.a. + n-Abln-p; "the sheep")*

ANALYSIS VERSES 24 – 26:

1. This final discourse by **Jesus** and scenario at hand is recorded by John to contextually zero in on the reality of the false shepherds, as applied to the Pharisees (9:40), that was presented in the parabolic teaching of vss.1-18.
2. Specifically that the Pharisees and all **the Jews** that promoted the legalistic system of Judaism and its works for salvation ideology, were the historical agents and primary contributors of Israel's spiritual destruction and future demise as an independent peoples and nation.
3. They operationally functioned as antichrists that are in total opposition to the spiritual reality of the temple and all that it represents in **Christ**.
4. This is the force of the inferential conjunction "**therefore**" that looks back to the background setting of the Feast of Dedication at hand in vss.22-23.
5. As **Jesus** was walking in Solomon's portico, **the Jews gathered around Him, and were saying to Him, "How long will You keep us in suspense? If you are the Christ, tell us plainly"**.
6. The following context makes clear that **the Jews** in view are not approaching **Jesus** in a spirit of truthful interest, but are hostile with murderous intentions (vs.31,39).
7. Their corporate physical action of totally hemming **Him** in is meant to be both intimidating and offensive.
8. It reflects of a "gang" like approach designed to entrap **Him** with no avenue of escape.
9. John has made it extremely clear that they have wanted to kill **Him** for some time, since they understood precisely what He claimed. Joh.5:18; 7:32; 8:59
10. Upon physically surrounding **Him**, they engage in verbal badgering, as brought out by the imperfect of "**were saying**".
11. Their question and hypothetical statement insinuates the following:
 - A. **Jesus** has been intentionally keeping them in a state of ignorance as to His ministry, Person and office.
 - B. Hence, He is not forthright in character and is really trying to deceive people.
 - C. It indicates that His teaching is not clear and further implies that He is really weak and timid.

GOSPEL OF JOHN

- D. Because He does not communicate on their level of expectation and understanding they consider **Him** to be a counterfeit.
 - E. His intent and purpose of communicating the way He does is only to “grandstand” and “impress” those who are weak and unsuspecting.
 - F. They consider His approach of communicating as condescending (in a bad sense) in nature.
 - G. The first class condition of “**If you are the Christ**”, exposes the fact that they know that all of the implications perceived through His teaching has pointed to that reality.
 - H. Hence, the exposure they are seeking from **Him** is for the purpose of condemnation and not because they truly lack understanding.
12. It is true that **Jesus** has not made a specific claim to be the Messiah among these people, unlike the declaration to the woman at the well. Joh.4:25-26
 13. However, His purpose for so doing is not from spite or malice, rather it is judgment upon –V that He encountered. Mat.13:10-11
 14. Because **the Jews** were negative and only looking for a “religious”/political Messiah, **Jesus** refrained from ever feeding their distorted and human viewpoint expectations.
 15. To include never acquiescing to their STA demands and salvation’s regarding His Person or Office.
 16. But this did not mean that sufficient information for them to make an intelligent decision as to who He was claiming to be was otherwise lacking.
 17. One that listened to **Him** could easily come to the conclusion that He was claiming first and foremost that He was God. Joh.8:58
 18. And as God, obviously His office of claim could only be of such status as Messiah.
 19. A logical conclusion these men clearly understood and **Jesus** knew that as vs.25 points out; “**Jesus answered them, ‘I told you, and you do not believe’**”.
 20. He knows exactly what is going on and the intent of their questioning and explicitly points out that their questioning is without merit and is only a continued manifestation of their –V.
 21. He essentially tells them to their face that they are hypocritical liars and that the only reason they have rejected His teaching is because they are negative.
 22. Scripture once again points to the blatant fact that people do not align themselves to the truth because of a lack of information, but because they are negative and reject the truth when espoused.
 23. While some people are legitimately ignorant, lack information and thus have some measure of excuse for their darkness, others such as these **Jews** have heard the truth and simply refuse to accept it.
 24. While the culpability is higher for these types of –V, ultimately all ignorance to the truth is due to –V that equates to unbelief.
 25. The fact that they have rejected the implicit proclamations of truth as presented by **Jesus** in and of itself exposes their –V.
 26. The principle is that truth taught even implicitly is still truth taught and rejection of the truth at any level is due to –V.
 27. For these types, the fact that they are not willing to accept truth on a subtler plane of understanding manifests that any desire they may express to hear it on a more explicit level is only for the purpose to openly degrade it or take issue with it.

GOSPEL OF JOHN

28. And before they can counter that what He has **told** them regarding His Person is anything less than total veracity or lacks in any other way, He states that “**the works that I do in My Father’s name, these bear witness of Me**”.
29. Once again He cites the nature and magnitude of **the works** that He had consistently done among them as validation of His claims.
30. His **works** relates to all of the miracles He has performed in His ministry denoting the consistent Divine good production manifested in His office as Messiah.
31. That He performed **these works “in My Father’s name”** denotes the ultimate authority behind all that He does.
32. As the preceding miracle of healing the blind man pointed out, apart from the Divine power of God, the miracles of Jesus’ ministry would not be possible. Joh.9:31-33
33. And as we have observed earlier in John, **these works** are but one of the many witnesses to the claims that Jesus makes of His unique Person:
 - A. John the Baptist. 5:33
 - B. The Father. 5:37
 - C. The OT. 5:39
 - D. Moses. 5:45
 - E. Abraham. 8:56
34. Yet, in spite of the mass of evidence, these men continue to reject the obvious claims that **Jesus** is the unique Son of God i.e., Messiah.
35. In vs.26, He restates the fundamental reason for failure to accept the evidence provided, “**But you do not believe**”.
36. He again points to the reality of –V and that is, in total contrast to the overwhelming evidence of truth provided, they will reject that truth.
37. Their fundamental problem is described by the ongoing reality found in the present tense of the verb πιστεύω/**believe** that denotes they do not have faith.
38. While one might think that faith is required only by those far removed from these issues, it is obvious that many among those who saw and heard **Jesus did not believe Him**.
39. This explodes the myth that “if I had lived when Jesus lived or if God would just show me in a more specific tangible way, I would have more faith”.
40. These men did **not believe** that **Jesus** was worth trusting in spite of all the evidence to the contrary.
41. And the fact is, that even with all of the evidence, they still had to exercise faith that He was God.
42. As His Deity was invisible to the physical eye, they could only come to the conclusion that He indeed was God and therefore Messiah by weighing the evidence of His teaching and **works** and **believe**.
43. While they may complain that **Jesus** has not been totally forthright regarding His Person and Office, there is no way that they can say He is not being specific now as He tells them they are negative.
44. **Jesus** then introduces the underlying cause of their negative unbelief as He states, “**because you are not of My sheep**”.
45. As the parabolic teaching has shown, **sheep** represent believers.
46. Had **the Jews** been positive at God consciousness they would have believed.

GOSPEL OF JOHN

47. **But**, since they reject the manifestation of God (Rom.1:20-21) they obviously reject His manifestation as Messiah.
48. This is not to say that they did **not believe** that a God existed, **but** rather they were **not** willing to acquiesce or humble themselves to His Divine essence and seek Him on His terms and conditions.
49. Hence, the God they claimed they worshiped in reality they were **not** willing to glorify, **but** rather they replaced His Sovereignty and essence as God with their own rules and authority.
50. Though they knew God existed at God consciousness, they rejected His Sovereign nature as the ultimate authority through which to have a relationship with Him.
51. What they and all -V determines at God consciousness, in whatever method/rational of reasoning their -V leads them to think, is not to surrender their wills to His, **but** to exalt their own will and thus nature over His.
52. Some may even give their physical life in the **name** of God, **but** what they have never given Him is recognition of right of rule and ownership over their own free will as their Creator, by voluntarily submitting their souls back to Him.
53. This is why **Jesus** used the term “ἡ ψυχή/the soul” for the concept of laying down His “life” as the Good Shepherd in vss.11,13.
54. This principle is the real crux behind their -V and why they are not of Jesus’ sheepfold.
55. The fact that they reject His nature as God, they reject His claim of Office.
56. As He has taught earlier (5:39) and will again reiterate in this passage (10:29), the Father must first “give” to **Him** any that are to belong to **Him** i.e., **sheep**/believers.
57. And in order for the Father to give a believer to **Jesus**, He first recognizes that the individual is seeking God and wants to have a relationship with Him on His terms and conditions, i.e., +V at God consciousness.
58. The principle of seeking God and God made manifest in the Person of **Christ** go hand in hand.
59. The reality is that those that manifest a volitional propensity to seek God at the point of God consciousness will only find Him in **the Christ**.
60. Those who reject the unique nature of **Christ** simply and bluntly do **not** want a relationship with God at the expense of true volitional humility, over and out, case dismissed.
61. Therefore, Jesus’ final phrase declares that these **Jews** are negative **because** God does not recognize them to have the type of volition that makes them candidates for being **sheep**.
62. The reality behind all -V is that what they truly reject is God’s Sovereignty.
63. Their rejection is a volitional reality to supercede God’s will with their own will.
64. **The Jews** at hand were as the Prologue stated, negative and so rejected their Messiah. Joh.1:11
65. Those who desire to be a part of His flock become a part by the simple act of believing in **Him** that exposes their +V at God consciousness.
66. Those that **do not believe** manifest they are **not** His **sheep** and thus expose their -V at God consciousness.
67. Again, another distinct lesson on the nature of volition as presented by **Jesus** in this gospel.

GOSPEL OF JOHN

68. And it is the principle of volition that ties together all the parts of the parabolic teaching of the shepherd and the sheepfold that has and is being presented.

GOSPEL OF JOHN

EXEGESIS VERSES 27 – 30:

GNT John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι,

NAS John 10:27 **"My sheep hear My voice, and I know them, and they follow Me;** τὰ τό ἐμὰ ἐμός (d.a. + possess. adj--nn1p; "My/that which I own or possess") τὰ τό πρόβατα πρόβατον (d.a. + n-nn-p) ἀκούουσιν, ἀκούω (vipa--3p; "hear"; gnomic present; Jesus uses a series of this type of present i.e., "hear", "know", "follow" and "give [vs.28]" that denotes a timeless fact. In the field of time, these actions do occur at any point in time and represent general maxims/precepts of truth.) μου ἐγώ (npg-1s) τῆς ἡ φωνῆς φωνή (d.a. + n-gf-s; "voice") κἀγώ (cc&nprn-1s; "and I Myself") γινώσκω (gnomic - vipa--1s; "know/recognize/identify") αὐτὰ αὐτός (npan3p) καί (cc) ἀκολουθοῦσίν ἀκολουθέω (gnomic - vipa--3p; "they follow/to join or attach oneself with someone/to become a part of"; has the nuance of obedience) μοι, ἐγώ(npd-1s)

GNT John 10:28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

NAS John 10:28 **and I give eternal life to them, and they shall never perish,** (corrected translation added in the Greek, "forever"); κἀγώ (cc&nprn-1s; "and I Myself") δίδωμι (gnomic - vipa--1s; "give") αἰώνιον αἰώνιος (a--af-s; "eternal/everlasting/without end") ζωὴν ζωή (n-af-s; "life") αὐτοῖς αὐτός (npan3p) καί (cc) οὐ μὴ (neg. + neg.; "never/not under any circumstances" +) ἀπόλωνται ἀπόλλυμι(vsam--3p; "may never perish/be destroyed"; in the context of sheep, a predator will not under any circumstances kill/destroy them; the subjunctive mood denotes that there is not even any potential of this happening) εἰς (pa; "into") τὸν ὁ αἰῶνα αἰών (d.a. + n-am-s; Lit. "into the age" i.e., the eternal state/forever; this idiom places the aspect of no potential of destruction as applied to eternal life) **and no one shall snatch them out of My hand.** καί (cc) τις (indef. pro./nm-s; "anyone") οὐχ οὐ (neg. +) ἄρπάσει ἄρπάζω (vifa--3s; "will not snatch/seize/grasp by force"; the future indicative denotes the future reality from the point of occurrence of the gnomic presents

GOSPEL OF JOHN

forward/onward into time) αὐτὰ αὐτός (npn3p; ref. to sheep) ἐκ (pAbl; "from the source of/out of") μου. ἐγώ (npg-1s) τῆς ἡ χειρὸς χεῖρ (d.a. + n-Ablf-s; "hand")

GNT John 10:29 ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μείζον ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρός.

NAS John 10:29 **"My Father, who has given them to Me, is greater than all;** μου ἐγώ (npg-1s) ὁ πατήρ (d.a. + n-nm-s) ὃ ὅς (rel. pro./an-s; "who/that which"; textual problem denotes that the rel. pro. usually agrees with its antecedent in number and gender, however an irregularity is seen in gender when the substantive is viewed as to the natural gender of its antecedent [the Father]; the neuter then, regards the Father as God and a Spirit/πνεῦμα, neuter; the pronoun is designed to establish abstractly the idea of God's essence to include His attributes; it is the essence of God that is to be viewed as the principle subject regarding the Father cf. Dana and Mantey's Manuel Grammar of the Greek NT, p.126; Lit. the phrase would read, "My Father via the action of/ according to His essence") δέδωκέν δίδωμι (viPFa--3s; "has given/having gave"; the perfect denotes that the action of giving has continuing results) "them" – supplied μοι ἐγώ (npg-1s) ἐστίν, εἰμί (vipa--3s; the present tense now resumes its natural force of "keeps on being" in the present state of time to emphasize a present fact regarded as truth by all the Jews present i.e., God in essence is greater than all; it is this fact of truth that via their –V in reality deny and must truly be accepted to understand and accept the basis of argument for the universal realities regarding believers/sheep presented in vss.27-28) μείζον μέγας (comparative adj. with the force of a superlative; used substantively/Prednn-s; "greater than"; the predicate notes that the attribute of greatness is equal to the subject; note that the integrity of God's greatness as "the Father" is maintained in the nominative case of this adjective, while the greatness of His essence as emphasized in the personal pronoun ὅς is maintained in the neuter gender of the adjective; what gives this adjective a superlative force is God combined as being both in Person as "the Father" and in essence/attributes; in other words, the Father is only viewed in terms as the "greatest" by relating to His Person in conjunction with His essence) πάντων πᾶς (adj-gn-p; "all things"; the neuter here relates abstractly to anything in creation to include contextually the sheep themselves/προβατων, also a

GOSPEL OF JOHN

neuter; all things are to be view collectively as one unit) and no one is able to snatch them out of the Father's hand. καί (cc) οὐδείς (card. adj./nm-s; "no one/not even one"; contextually references one with a predatory nature) δύναται δύναμαι (vipd--3s; "is able") ἀρπάζειν ἀρπάζω (compl. inf./pa-; "to snatch") "them" supplied ἐκ (pAbl.; "out of") τοῦ ὁ πατρός. πατήρ (n-possessive gen/m-s; "the Father's") τῆς ἡ χειρὸς χεῖρ (d.a. + n-Ablf-s; "hand")

GNT John 10:30 ἐγὼ καὶ ὁ πατήρ ἓν ἔσμεν.

NAS John 10:30 **"I and the Father are one."** ἐγὼ (nprn-1s) καί (cc) ὁ πατήρ (d.a. + n-nm-s) ἔσμεν. εἰμί (vipa--1p) ἓν εἷς (card. adj./pred. nom/n-s; "one thing/one in essence"; the singular combines the plural subject and its state of being into one entity)

ANALYSIS VERSES 27 – 30:

1. In contrast to the –V of the Jews in unbelief, Jesus now articulates the reality behind those that are +V.
2. Compared to the destructive nature of –V as represented by the legalistic system of Judaism that equates to death, exploitation, temporal self-gratification, division, insecurity of life, systematic adherence by devious force and mutiny/sedition of Sovereign authority, all due to their unbelief, the converse is now stated for all that are +V.
3. The issue volitionally was made clear in vs.26 that these Jews are –V due to unbelief.
4. Therefore, +V is by definition those who believe.
5. This concept points to two realities regarding one's salvation:
 - A. There is no provision for salvation as it equates to **eternal life** in man's history that does not require the exercise of faith in some form.
 - B. The issue then is in what system, concept, person, etc., that the individual is to believe in to acquire **eternal life**.
6. As these -V Jews are attempting to attain **eternal life** through their works system, Jesus now articulates the process of salvation for all those who are +V.
7. Vss.27-28 outlines the volitional process of all believers and its ultimate result.
8. And Jesus is nothing less than clear that it is through His Person that salvation is acquired.
9. Again, **sheep** contextually refers to all believers.
10. And again, He denotes that all believers are of His possession as He states that they are **"My sheep"**.
11. What qualifies Christ as the Good Shepherd and owner of the **sheep** is the fact that He willing sacrificed His own "soul/life/ἡ ψυχὴ" on behalf of the **sheep**. Cp. vss.11,15,17

GOSPEL OF JOHN

12. The fact that He is able to take His life up again (resurrection) qualifies Him to be the eternally Good Shepherd.
13. His opening words then reflect the fact that volition/will is indeed the premier issue at hand contextually, to include His own.
14. It is the issue of choice/volition that establishes the basis for reciprocity (establishment of a relationship) that occurs between all that are **sheep** and God. Cp. vs.14-15
15. Jesus then expresses four universal maxims/truisms that occur in time regarding all that are His **sheep**:
 - A. They **hear My voice**.
 - B. **And I know them**.
 - C. **And they follow Me**.
 - D. **And I give eternal life to them**.
16. The gnomic present tenses of the verbs denote that no matter when in time +V may exist, the listed actions together do occur at anyone specific point in time.
17. The fact that they **hear His voice** means more than simply the physical act of hearing the sound that one makes.
18. It relates to the spiritual hearing within the soul.
19. It relates specifically to the act of “calling” by God with a gospel presentation as predetermined by God for all that are +V at God consciousness.
20. It is tantamount to recognizing the plan of God for all potential believers under the Doctrine of Election and Calling. Rom.8:28-30
21. It is this doctrine that articulates God’s Sovereign plan to predestine from eternity past all those who would accept the calling of salvation to be conformed to the eternal destiny shared by His unique Son, Christ.
22. God via His omniscience, specifically His foreknowledge, was able in eternity past to perfectly anticipate all that would express +V and ensure for them a gospel hearing.
23. The sense of the word “**hear**” denotes the willingness for +V to give the gospel a hearing in time.
24. This action in and of itself contextually, is not tantamount to believing, since the Scripture is clear that many are given a gospel hearing, but only a minority actually believes. Mat.22:14
25. Rather, it emphasizes the fact that all who are +V will not exit this life without a gospel hearing and notes a necessary aspect to saving faith.
26. It is the combination of all four declarations that constitutes those that are **sheep**.
27. The second affirmation that must follow those who are willing to give the gospel a hearing, is the recognition or identification of them by the Good Shepherd.
28. This recognition again is soulish in nature, and it is mandatory for Him to **know** that indeed they are +V and willing to believe.
29. That He must identify them as being truly +V is essential in determining and dividing all believers from unbelievers, especially since many do **hear** the gospel, but yet are not willing to believe it.
30. It denotes that +V is expressed from the inner recesses of the soul and only by having the knowledge of one that is willing to believe upon gospel hearing, can salvation universally be distributed accurately, completely and without error.

GOSPEL OF JOHN

31. In addition, that He recognizes all that are +V reemphasizes the fact that He will allow no one that otherwise would believe to miss out on a gospel presentation, die, and go to hell.
32. It is an open statement that as Messiah, He possesses the attribute of omniscience, the same attribute necessary for God to perfectly predetermine through His sovereignty those who would be saved in time.
33. The completed exercise of saving faith by those who are +V is seen in the phrase, “**and they follow Me**”.
34. To **follow** His voice that they **hear** is tantamount to manifesting their willingness to attach themselves or become adjoined to His Person.
35. It denotes that they have identified His Person as the correct object of faith.
36. To **follow** also carries with it a necessary nuance of obedience to what they **hear**.
37. The natural phenomenon of +V that recognize Christ as the way to salvation is to choose to adhere to the principle of faith in Him, as presented in the gospel.
38. It denotes that saving faith is inclusive of not only hearing, but also an act of obedience to the gospel hearing by believing, which produces a union with Him.
39. By believing in Him for salvation, the believer will literally **follow** Him as the first born among all believers with their own glorified bodies.
40. And the very attribute necessary for resurrection to occur, He notes as being the ultimate result of their belief, “**and I give eternal life to them**”.
41. Again, He openly proclaims His Deity, as He must possess **eternal life** in order to impart it to believers.
42. And that **eternal life** is not a reward and attribute one must wait on, but a present reality at the point of faith, is again emphasized by the present tense.
43. That He gives **eternal life** denotes that salvation is not earned or deserved as the Jews teach, but is based on the non-meritorious act of faith.
44. And in total contrast to the insecure state of trying to “work” throughout their lives for **eternal life**, as is the reality under the system of Judaism, Jesus then proclaims the type of salvation inherent for His **sheep**.
45. This is seen in the remainder of vs.28, “**and they shall never perish, forever, and no one shall snatch them out of My hand**”.
46. Jesus’ statement is as emphatic a promise one can find in the Scriptures that once you are saved, you are always saved i.e., eternal security.
47. The double negative οὐ μή/**never** is used for an emphatic negation to demonstrate the impossibility of any one of His **sheep** ever perishing.
48. The subjunctive mood of “might **perish**” denotes that even a potential of perishing is an impossibility.
49. The term “**forever**”/Lit “into the age” equates the impossibility of perishing to the **eternal life** given and denotes that for His **sheep**, there can be no eternal death or condemnation. Rom.8:1
50. The future indicative in the phrase, “**no one shall snatch them**” denotes the reality of the security of **eternal life**, as being from the point of saving faith and Jesus giving it, into the future.
51. This would include any remaining future time of the sheep’s existence in their life here upon earth.

GOSPEL OF JOHN

52. The verb “to **snatch**” denotes a seizing by force and denotes that there is **no** force or power possessed by anyone that is able to negate this reality.
53. To be seized “**out of My hand**” symbolizes the attribute of strength (Deu.32:39; Isa.43:13) and is another open declaration of Jesus’ Deity, specifically His omnipotence.
54. It is a statement of personal guarantee from Christ Himself that He as God possesses the power to ensure total and complete protection for the believer from any other force that would even think of destroying their **eternal life** or breaking the union established with Him.
55. And as the attributes of omniscience, omnipotence and **eternal life** have been clearly expressed; it cannot be missed that a statement of omnipresence and sovereignty has also been clearly implied.
56. Only with omnipresence can the Good Shepherd be every where at once at any time in history, in order to ensure the fulfillment of the universal truths on behalf of His **sheep**. (*That He fills all space is called immensity.*)
57. And only One who is sovereign can proclaim that the ultimate result of **eternal life** given at salvation is secured **forever** and hence, the final authority on the subject.
58. It is these attributes that Jesus then focuses on as He defers to God the **Father** in vs.29.
59. It is His reference now to the **Father** that establishes the basis for the salvation He as Christ is able to provide.
60. The phrase, **My Father** relates God to Christ as the highest authority in the chain of command in the Godhead.
61. It denotes that Jesus in Person and role always deferred to **the Father’s** will in all matters as His unique Son. Joh.5:19,30
62. And it is based on God’s sovereignty that Jesus proclaims His will in the matter of salvation as He states, “**who has given them to Me**”.
63. The relative pronoun “ὅς” translated “**who**” in the NAS is neuter in gender and relates the concept of God the **Father** in His natural Spirit essence as the main emphasis of focus.
64. It denotes that the **Father** in Person, though related to, is seen as distinct from His essence and attributes.
65. The phrase is better translated as “**My Father** acting in accordance to His essence/attributes, **has given them to Me**”.
66. The perfect tense of the verb “**has given**” emphasizes that the act of giving is not only sovereign, but also immutable, since it proclaims action that has continuous results.
67. Again, we see the implications of the Doctrine of Election and Calling as applied to all that are +V.
68. God the **Father** as the Planner of the POG, sovereignly decreed in **eternity** past to exercise His essence on behalf of all that are +V.
69. The fact that His decree is immutable denotes that it is the integrity of His essence that causes His plan for salvation to have the absolute security being discussed.
70. God does not and cannot change His mind. Num.23:19; Psa.33:11; Mal.3:6; note the concept of the Rock of Isa.26:4

GOSPEL OF JOHN

71. It is God's immutability that acts as the moral "superglue" that umbrellas/protects the integrity of all of His other moral attributes through which, His Sovereignty and other non-moral attributes are exercised.
72. Jesus in essence (pun implied) is relating His role in the plan of salvation to **the Father's** plan for salvation and is stating that all that He has stated in vs.27-28 stands upon and is completely supported by the POG.
73. It is because of **Who** and What God is in Person and essence that the **sheep** are **given to** Christ, and for no other reason i.e., salvation is ultimately dependent upon God.
74. Jesus then relates this reality of God and His essence in terms that these Jews would even agree with, as He states that God **is greater than all**.
75. The adjective "πᾶς/**all**" in the plural and with the neuter gender views all concepts, ideas, essence of natures and attributes, etc., of creation, as one comprehensive unit. Cp. Joh.13:18 *where Jesus views the disciples there as a whole or unit of one.*
76. In other words, God the **Father** in essence is **greater than** every aspect of power found in the created universe, even if it would be possible to consolidate all of their power together as one mega-force.
77. The subject emphasis on His essence points to the fact that it is the essence of God with all of His attributes that when compared to the essence of created power **is greater than all** things.
78. His greatness takes on a superlative nature when His essence is viewed in conjunction with His Person as God the **Father**.
79. It is His role as the **Father** and Planner that establishes His Person as the greatest in authority even in the Godhead, as even the Son deferred to Him in all things and openly declares this reality. Joh.14:28
80. Hence, when God the **Father** is compared in Person and essence, He is literally the greatest of **all** things.
81. For the Greek student, the adjective "**greater than**" retains its comparative nature in translation because even in the superlative mode, God the **Father** and His essence is viewed as one entity and thus a one to one comparison is retained grammatically. (*What differentiates between the comparative and superlative in the Greek is quantity, not quality; when two things are compared it is comparative, when more than two things are compared it is superlative.*)
82. Jesus statement by design declares that the very issue of salvation, **eternal life**, is solely dependent upon the plan of God the **Father** and the unchanging force of His essence and attributes.
83. It is stated in such a way as to stimulate His listeners to reconsider their view concerning salvation as applied to the Person and essence of God.
84. In other words, under the concept of **life forever**, by what authority and via what attributes in their system of works for salvation can they fall back on as having the means and power to secure that **life**?
85. Where is the power of essence in their legalistic system necessary to impart and sustain **eternal life**?
86. And no respectable Jews there would disagree that only God has the attributes necessary to make that power possible.
87. Only He has the authority and power to ensure salvation of an **eternal** nature **and no one is able to snatch them out of the Father's hand**.

GOSPEL OF JOHN

88. Jesus now declares that it is through the authority of **the Father** via the power of His essence as God, that the security of **eternal life** He Himself gives is made a reality.
89. Hence, salvation and its acquired **eternal life**, demands the exercise of God's non-moral attributes in order to make it a reality.
90. Only by the power of His attributes is power sufficient to secure and guarantee protection and deliverance **forever** from any evil that exists that would seek to destroy **eternal life**.
91. Therefore, any system, means or way of salvation that is true, of necessity must possess these same attributes.
92. His statement is in contrast to the thinking of the Jews in their consideration of Him being Messiah/the Christ.
93. The primary issue they need to consider right now is not necessarily "**who**" is their Messiah, but "**what**" is their Messiah.
94. His final statement of vs.29b is one that declares that only by the power of God is **eternal life** ensured and via His attributes of power that **eternal life** is absolutely and beyond all measure intact **forever**.
95. Therefore, whatever form or way salvation is to be viewed, it of necessity must be God in essence for that salvation to be **eternal** in nature.
96. To find **eternal life** and secure it **forever**, the individual must find the source of the power of God and all of His attributes manifested in whatever system, person, etc., that salvation is being sought.
97. Therefore, Christ is articulating that it is through the power of **the Father** and His sovereign plan to provide the attributes necessary in His unique Person to provide salvation and **eternal life** for mankind.
98. This is the force of vs.30 as Jesus now proclaims, "**I and the Father are one**".
99. Though Jesus does not explicitly say He is the Christ, His statement is very explicit in stating that He is God, without so specific words.
100. It is a declaration that He possesses the same essence and attributes of God necessary for salvation.
101. It denotes the separation of the Persons of the Godhead that **are one** in essence and is documentation supporting the reality of the Trinity. Cp. Mat.28:19
102. The fact that **the Father and** the Son are separate entities in Person is expressed in the plural predicate coupled with the plural subject..
103. The fact that they are **one** in essence is seen in the singular neuter term "**one thing**".
104. In correlation to vs.29, this verse implies that because Christ adhered perfectly volitionally to God the **Father's** sovereignty in the POG ("**My Father**"), He is of necessity equal with God in possession of and manifestation of His essence and attributes.
105. Hence, His Person as God can only be the second member of the Godhead, God the Son.
106. Christ in His humanity placed a premium on God's Sovereignty by totally submitting to it and thus was qualified to possess God's essence and attributes.
107. It is through His Person and in this way of the hypostatic union that **the Father** is able to manifest the attributes necessary to provide salvation to mankind.

GOSPEL OF JOHN

108. The irony is revealed; in contrast to the Jews asking Him to be clearer as to “whom” He is, He has answered them specifically as to “what” He is. Cp.8:25 *where Jesus uses this same tact as to “what” He is; literally “the Beginning”*.
109. And it is expressed in such a way that clearly reveals that His way of salvation for the **sheep** is superlative in every other way of salvation, such as the system of Judaism.
110. That the Son and **the Father** are in perfect and absolute agreement volitionally in Person, **the Father** is free to exercise through Him all of the necessary attributes of God for **eternal life** to be a guaranteed reality, past, present and **forever** more.
111. Only via the essence of God, with emphasis on His omniscience, omnipresence, omnipotence and **eternal life** in conjunction with His sovereign will, can salvation be made available for anyone at any time in history that is +V.
112. And it is His attribute of immutability that provides the necessary faithful character of God in essence that guarantees salvation for +V will always be a reality.
113. Only a means of salvation inherent with this essence/nature can universally fulfill God’s sovereign will to impart **eternal life** to the **sheep**.
114. Jesus has declared previously that it was the **father’s** will that “*I lose nothing, but raise it up on the last day*”. Joh.6:39
115. Jesus has declared to these Jews that if salvation can only be a reality via the Person of God because of His essence, then salvation can only be found in a Person that has that same essence, and through no other system or entity.
116. Vs.29 then, is a declaration that salvation is dependent upon the Sovereignty of **the Father** to manifest His essence/nature in the vehicle provided for salvation.
117. Vss.27,28 and 30 are declarations that Jesus is that essence as the second member of the Godhead, God the Son.
118. Jesus theologically challenges the Jews confronting Him to consider their belief that only God can truly provide salvation on an **eternal** level (which can be applied even if they are looking only for a political Messiah to save and rule Israel as a nation eternally cp. Joh.12:34) and therefore, that salvation demands the power of God’s essence to be manifested in whatever belief system/person etc., they choose to adhere to.
119. And He challenges them intellectually and volitionally to deny with integrity that the power of God’s essence hasn’t been manifested in Him, as vs.32 reveals.

GOSPEL OF JOHN

EXEGESIS VERSES 31 – 33:

GNT John 10:31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

NAS John 10:31 **The Jews took up stones again to stone Him.** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) Ἐβάστασαν βαστάζω (viaa--3p; "took up/pick up with the hands/to bear or carry"; used 27x) λίθους λίθος (n-am-p; "stones/rocks") πάλιν (adv.; "again") ἵνα (conj. purpose; "in order that/to) λιθάσωσιν λιθάζω (vsaa--3p; "they might stone/overwhelm or bury with stones") αὐτόν. αὐτός (nram3s)

GNT John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;

NAS John 10:32 **Jesus answered them, "I showed you many good works from the Father;** ὁ Ἰησοῦς, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (nrdm3p) ἔδειξα δείκνυμι (viaa--1s; "I showed/ pointed out/caused you to see/placed before one's eyes";) ὑμῖν σύ (nrd-2p; "to you all") Πολλὰ πολὺς (a--an-p; "many") καλὰ καλός (a--an-p; "good"; intrinsic good/beneficial/fitted for their purpose) ἔργα ἔργον (n-an-p) ἐκ (pAbl) τοῦ ὁ πατρός· πατήρ (d.a. + n-Ablm-s) **for which of them are you stoning Me?"** διὰ (pa; "for/because of") ποῖον ποῖος (interr. adj./an-s; "which/of what sort or kind or nature of one thing among several?") ἔργον ἔργον (n-an-s; "work"; not translated in the NAS) αὐτῶν αὐτός (nrgn3p; "from them"; the plural notes the quantity of the works Jesus performed) λιθάζετε; λιθάζω (vira--2p; "are you attempting to stone") ἐμὲ ἐγώ (nra-1s)

GNT John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

NAS John 10:33 **The Jews answered Him, "For a good work we do not stone You, but for blasphemy;** οἱ ὁ Ἰουδαῖοι, Ἰουδαῖος (d.a. + ap-nm-p) ἀπεκρίθησαν ἀποκρίνομαι (viadep--3p) αὐτῷ αὐτός (nrdm3s) Περὶ περί (pg; "For/about/concerning the issue of") καλοῦ καλός (a--gn-s) ἔργου ἔργον (n-gn-s) οὐ (neg. +) λιθάζομέν λιθάζω (vira--1p; "we are not ready to stone") σε σύ (nra-2s)

GOSPEL OF JOHN

ἀλλά (strong adv.) *περί* (pg; "for") *βλασφημίας, βλασφημία* (n-gf-s; "blaspheme/slander/ lying against God/speech injurious to the reputation/talking of God disrespectfully"; used 18x) **and because You, being a man, make Yourself out to be God.** *καί* (cc; ascensive use; "even"; used here to cite the statement that they considered to be blasphemy) *ὅτι* (causal conj.) *σύ* (nprn-2s) *ὡν εἰμί* (circ. ptc./p/a/nm2s; "while being") *ἄνθρωπος* (Pred.n-nm-s) *ποιεῖς ποιέω* (vipa--2s; "make/to do/assert") *σεαυτὸν σεαυτοῦ* (reflex. pro./am2s "yourself") "to be" supplied *θεόν. θεός* (n-am-s)

ANALYSIS VERSES 31 – 33:

1. The reaction of **the Jews** is predictable, swift and hostile, as they **took up stones again to stone Him**.
2. These religious hoodlums had **Jesus** surrounded on the portico (vs.24) and several obviously scatter to procure the **stones** that would be readily available within the temple precincts due to the continuing construction.
3. As they quickly returned it was obvious what they had in mind.
4. They intended to take matters into their own hands and execute **Jesus** on the spot.
5. The adverb *πάλιν*/**again** indicates that this was not the first occasion on which they have attempted to kill **Jesus** in this fashion.
6. We certainly know of one other (Joh.8:59) and the sense contextually leads to believe that there might have been other such attempts that are not recorded.
7. The irony here is that they asked **Jesus** for some plain speech as to His true identity (vs.24) and when He plainly tells them of His unique Person and relationship with **the Father** they spin off into uncontrollable anger.
8. His **works** that had provoked them to anger on any number of occasions, are even less inflammatory to these men than His words.
9. Understandably, if they had truly heard what **Jesus** had just said i.e., “you all are –V and your religious system of salvation is bogus and impotent”; their anger might at least have had a smattering of a normal reaction.
10. However, because they are –V and not there to really get to the truth, the true issues at hand are lost on them or at least dismissed, and they focus in on the primary opening they consider as ammunition for their cause.
11. Before anyone actually has opportunity to cast any **stones**, **Jesus** asks them a question that stops them in their tracks, at least momentarily.
12. The phrase, “**Jesus answered them**” is better translated, “**Jesus responded to them**”, denoting the obvious intentions of their actions.
13. It indicates that He knew exactly what they were thinking and confronts the intent of their motivation.
14. We notice that He does not lose His cool in the face of this attack, while remaining calm and continues to talk with them.

GOSPEL OF JOHN

15. Even as these men are attempting to take the law into their own hands in a lynch mob mentality and not allowing due process that every person was entitled, even under their law, **Jesus** knows that *“His hour has not yet come”*. Joh.12:23; 17:1
16. His opening statement, **“I showed you many good works from the Father”** explicitly points back to the very essence of God necessary for salvation to occur.
17. He makes them stop to consider the **many** miracles they and others around **Him** have observed physically during His ministry.
18. That He refers to them as **“good works”** denotes the character and nature of all of His miracles as being of a kindly and beneficial quality.
19. That they are **“from the Father”** indicts their unbelief and dishonest/illogical reasoning and challenges them to defend any position they can to dispute that the nature and power of His miracles could have come from any other source.
20. He then finishes by specifically asking **them**, **“for which of them are you stoning Me?”**
21. His statement and question essentially points to the following:
 - A. Their current action is in the face of overwhelming physical evidence already provided to them that **Jesus** possesses the power of God’s essence.
 - B. This is seen in the quantity and quality of the types of miracles He has performed. Joh.5:36
 - C. None of His miracles can be construed as anything less than beneficial and merciful acts that were blessings and supernatural deliverance’s for those that were the recipients of the deeds.
 - D. Hence, they of necessity were performed by the power and nature of **God**.
 - E. Therefore, the specific challenge for prosecution must be *“pick out any of these, deny the qualitative attributes with corroborating evidence and prove your case”*.
 - F. Furthermore, it infers that to oppose **Him** is to oppose **God**.
22. Jesus’ question obviously places **the Jews** in a legal and social quandary.
23. That **Jesus** places as the evidence for His defense, all of the miracles He is known for, is tantamount to causing them to publicly justify their actions.
24. In other words, Jesus’ question reminds them of possible repercussions from the masses if they kill Him with the subject of His miracles being the final *“plea”* for mercy and the last thing on everyone’s minds, especially without some type of justifying response.
25. And legally, **the Jews** have already faced the humility of trying to prosecute **Him** for doing miracles on the Sabbath with the irrefutable conclusions that He can only do these miracles by the power of God, as the case with the blind man of chpt. 9, sorely pointed out. Cp.10:21
26. Therefore, once again we see them *“do a little sidestep”* as they **answered Him, “For a good work we do not stone You, but for blasphemy”**.
27. It becomes obvious that they realize they must somehow downplay the subject of His miracles and distract from that issue with an accusation that will completely overshadow anything else He has done.
28. In addition, it can’t be missed that though they deny any of His actions are the issue, that’s an outright lie, as John has made it clear that the Sabbath healings have definitely got their *“goats”* and part of the reason they are wanting to kill **Him**. Joh.5:18

GOSPEL OF JOHN

29. Therefore, they now turn to the second issue they feel they have legal claims for in their agenda, His claim to be One with **the Father** (vs.30).
30. The **blasphemy** that they charge **Him** with is specifically contained in the “**ὅτι/because**” clause that follows, “**and because You, being a man, make Yourself out to be God**”.
31. The word “**and/καί**” is ascensive and not a connective attempting to delineate a second charge and should be translated “even”.
32. Their charge denotes that they understood exactly what He was claiming, but they were –V with a hostile agenda and completely dismiss the evidence and rather infer a sin worthy of death.
33. Their wording clearly indicates their intentions of the charge as it implies that He is only **a man** exalting Himself *to be* a **God**.
34. It is designed to place upon Him an accusation that if true provides an avenue for prosecution, since any Jewish court would obviously find a claim of **a mere man** that thinks He has somehow turned into **God**, indeed blasphemous, which is the force and sense of their statement.
35. Their tactic is clear, by using their phraseology, even if **Jesus works** are reintroduced as a defense, they can easily proclaim that He had developed a **God** complex, now thinks He has become **God**, really is insane and thus demon possessed, and is guilty of **blasphemy**.
36. However, their assessment of the situation is exactly opposite the reality of the situation.
37. **Jesus** was not **a man** that has become **God**, but rather **God** that has become **a man**.
38. And as the detailed analysis of Jesus’ claim in vss.29,30 pointed out, He was not claiming equal authority with the Father in Person, only equality in essence and attributes as the Son of **God**.

GOSPEL OF JOHN

EXEGESIS VERSES 34 – 36:

GNT John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα, Θεοὶ ἐστε;

NAS John 10:34 **Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?"** ὁ Ἰησοῦς, (d.a. + n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viadep--3s) αὐτοῖς αὐτός (nrdm3p) Οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s +) γεγραμμένον γράφω (+circ. ptc./PF/p/nm-s; periphrastic construction; "Has it not been written") ἐν (pL) ὑμῶν σύ (nrg-2p) τῷ ὁ νόμῳ νόμος (d.a. + n-dm-s; "Law"; applied here to the entire OT, cp. Joh.12:34;15:25; Rom.3:19; 1Cor.14:21) ὅτι (cc; intro. indir. disc.; not translated in the English) Ἐγὼ ἐγὼ (nprn-1s; "I Myself"; ref. to God) εἶπα, λέγω (viaa--1s) ἐστε; εἰμί (vipa--2p; "you all are") Θεοὶ θεός (n-nm-p; "Gods")

GNT John 10:35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

NAS John 10:35 **"If he called them gods, to whom the word of God came** εἰ (part.; 1st class cond.; "If, and it is true") εἶπεν λέγω (viaa--3s) ἐκείνους ἐκείνος (remote dem. pro./am-p; "them/those men") θεοὺς θεός (n-am-p) πρὸς (pa) οὓς ὅς (rel. pro./am-p; "to whom"; ref. to "those men") ὁ λόγος (d.a. + n-nm-s) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; subjective gen.; God produced the "word") ἐγένετο, γίνομαι (viad--3s) **(and the Scripture cannot be broken),** καί (cs) ἡ γραφή, (d.a. + n-nf-s; "the Scripture/Writing") οὐ (neg. +) δύναται δύναμαι (vipdep.--3s; "cannot/is not able/is not possible") λυθῆναι λύω (compl. inf./ap-; "be broken/loosed/set aside")

GNT John 10:36 ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;

NAS John 10:36 **do you say of Him, whom the Father sanctified and sent into the world,** ὑμεῖς σύ (nprn-2p; emphatic; "do you yourselves") λέγετε λέγω (vipa--2p) ὃν ὅς (-rel. pro./am-s; "regarding Him, whom") ὁ πατήρ (d.a. + n-nm-s) ἡγάσεν ἀγιάζω (viaa--3s; "sanctified/consecrated/set apart"; used 28x) καί (cc) ἀπέστειλεν

GOSPEL OF JOHN

ἀποστέλλω (viaa--3s) *εἰς* (pa) *τὸν ὁ κόσμον κόσμος* (d.a. + n-am-s) **'You are blaspheming,'** **because I said, 'I am the Son of God'?** *ὅτι* (cc; indir. disc.) *Βλασφημεῖς, βλασφημέω* (vipa--2s; "You are blaspheming/lying against God") *ὅτι* (causal conj.) *εἶπον, λέγω* (viaa--1s) *εἰμι; εἰμί* (vipa--1s) *Υἱὸς υἱός* (n-nm-s; "a Son") *τοῦ ὁ θεοῦ θεός* (d.a. + n-gm-s; gen. of relation)

ANALYSIS VERSES 34 – 36:

1. **Jesus** now addresses the Jew's accusation and charge in such a way that it even specifically maintains their phraseology and intent intact.
2. In other words, they claim He is a mere man that has turned into and is exalting Himself to be a **God** and regard that as blasphemous and His answer does not avoid the issue.
3. His response is designed to answer their accusation in the fullest sense that can be construed from it.
4. So, in addition, vss.34-36 addresses His claim of status as **God** being His **Father** (vs.29a) and vss.37-38 address His claim of status as being **God** in essence (vs.30).
5. He appeals to the OT as He **answered them, "Has it not been written in your Law, 'I said, you are Gods'?"**
6. His question is rhetorical and demands a "yes" answer.
7. The fact that He refers to the Scriptures as "**your Law**" is a direct slam against the Jews as the custodians of God's plan.
8. It infers that the very quote He is providing is one they should be privy to knowing.
9. The verse He cites is Psalms 82:6 and agrees in both the Masoretic text and the LXX ("**I said, you are Gods**").
10. The context of Psalm 82 deals with the religious leaders of Israel and their responsibility in judgment of the nation.
11. **God** Himself is seen as the ultimate judge in their midst. Psalm 82:1 – the term "*rulers*" in the NAS is literally "אֱלֹהִים / **gods**", cf. the KJV translation.
12. In that context and sense, mere men are referred to as "**gods**".
13. The passage further indicts these rulers for not administering their power in a righteous and fair manner. Psalm 8:2
14. Psalm 8:5 reveals that their unjust rule is due to their –V and function under the human viewpoint of evil.
15. The passage goes on to say that they are "*sons of God*" and "*will die like men*". Psalm 82:6b-7
16. That they **are gods** relates to the sovereign position given the religious leaders of Israel through the Levitical priesthood to spiritually rule over the nation. Numbers 3:5-10
17. That they are "*sons of God*" denotes their positions as God's chosen people in custodianship and administration of His word. Deuteronomy 14:1-2 cp. 18:1,5; 21:5

GOSPEL OF JOHN

18. The overall exhortation of Psa.82 points to the fact that though they enjoy sovereignty of will in their rule over Israel, not to be unjust but to remember that they are mere flesh and if derelict in duty will die under judgment by “the **God**”. Psa.82:7-8
19. The primary principle regarding their leadership roles is that when they disregard ruling according to the precepts of BD, they bring judgment upon the earth. Psa.8:5b
20. Jesus’ reference to this passage has both an implicit and explicit application in response to the Jews.
21. Implicitly, it is the passage evolving around the verse He has cited that is a warning to the Jews, for judging those in their realm of responsibility outside of the strict dictates of BD.
22. In addition, the passage parallels the reality of the Jews now present to the –V observed in the Jews in Psa.82.
23. That they are currently seeking to judge Christ in our passage reflects their persons as acting as **gods**.
24. Explicitly, and the real force of His citation, is to note that precedence has been set in the OT, of men referred to as **gods**.
25. It is this recorded fact that serves as the basis of the apologetics presented in vss.35-36.
26. The phrase, “**If he called them gods**” is a first class condition and is concluded as true, “and **he did**”.
27. **Jesus** then makes two assertions regarding the men of Psa.82 and the effect of title bestowed upon them:
 - A. “**To whom the word of God came**”.
 - B. “**And the Scripture cannot be broken**”.
28. The first assertion denotes that the term “**gods**” used of men originated from **God**.
29. The second assertion declares that based on the fact that **God** established the term in this way and it is a part of **Scripture**, it cannot be disregarded as anything less than fact and truth as presented in the POG.
30. It points to the fact that no matter how obscure this verse may appear to them, it is as much a part of the OT as the rest and they must include it as evidence in their charge against Him.
31. Observation: BD is not a pick and choose option; its integrity rests on its parts as a whole and vice versa and all aspects, principles, precepts, etc., must be included in our evaluations, judgments and applications in life.
32. Vs.36 uses the apodosis of the 1st class condition in vs.35, in an *a fortiori* argument of the lesser to the greater (how much more so then) as applied to His Person as **the Son of God**.
33. He presents it in the form of a question designed to cause them to reconsider their view towards **Him** as He asks, “**do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?**”?
34. Jesus’ argument is not just that since men have been called **gods** in the past that He, as a man, has the right to the same term, though legally its effect does dismiss the phraseology aspect of their charge on those grounds.
35. Rather, the real power of His statement is **if God** addressed mere men as **gods**, then how much more accurate for **Jesus** to address Himself as **the Son of God!**

GOSPEL OF JOHN

36. In light of the Bible referring to men viewed in Psa.82 being unjust, negative and void of doctrinal understanding as being **gods** and sons of **God**, it would be totally remiss not to consider One that **the Father** has set apart in Holiness and commissioned in Person by Him as being a **Son of God**.
37. In contrast to those men who reject God's sovereignty and are stilled considered as **gods**, how can you call it blasphemy for One that has totally operated under Divine sovereignty (Joh.5:30) to be anything less than His **Son**.
38. Who can charge Him with sin (Joh.8:46), or deny that His ministry was less than fully discharging His commission as seen through His miracles? Joh.10:32
39. His question is tantamount to saying, "If other Jews that were failing miserably were called **gods**, how in the **world** can you say I am **blaspheming**?"
40. **Jesus** uses this obscure verse, places it in its proper context and not only blows the doors off of the intent of the Jew's phraseology in their charge against Him, but again reveals the real ignorance and weakness of the Jews theologically.
41. And that is, that any relationship to **God** is dependent upon how they exercise their own volition towards God's sovereign will as revealed in **the word of God**.
42. All men are considered **gods** because they possess free will and sovereignly determine their ultimate destiny and exercise authority of will in judging others.
43. These Jews have usurped God's sovereignty by ascribing to a works for salvation theology and this is how they judge others.
44. Only those that submit their sovereign wills to God's Sovereign will for salvation are able in reality to be a **son of God**.
45. Again, the principle is made clear that for God's plan for salvation to be a reality, it of necessity hinges on the manifestation and exercise of His essence and attributes.
46. And that He is Sovereign in essence demands His Will to be fully revealed/manifested in the vehicle for salvation.
47. And that salvation is only found in the unique **Son of God** who perfectly submitted His will in its entirety to God's Sovereign will as judgment against and for **the world**. Joh.3:18
48. Though **Jesus** did not use the term **God** explicitly for Himself, which would be tantamount to self-glorification, He never denied His unique relationship and position with **the Father**, and did admit to the title **Son of God** when describing Himself.
49. This denotes in part that even as **God**, He never considered Himself fully equal in status with **the Father** in Person.
50. He used the title merely as the logical extension of the reality that He was set apart by **God**, possessed a unique relationship with **God** and was working at God's request.
51. **Jesus** has legally and Biblically exonerated Himself in His claim of relationship as **the Son of God** and his unique relationship with **the Father** and He will now provide evidence that as His **Son** He possesses God's power of attributes in vss.37-38.
52. And the very issue these Jews are trying to avoid, He now reintroduces as He refocuses back on His works.

GOSPEL OF JOHN

EXEGESIS VERSES 37 – 39:

GNT John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

NAS John 10:37 **"If I do not do the works of My Father, do not believe Me;** εἰ (part.; "If"; intro. 1st class cond.; assuming this preface is true) οὐ (neg. +) ποιῶ ποιέω (vipa--1s) τὰ τὸ ἔργα ἔργον (d.a. + n-an-p) μου, ἐγὼ (npg-1s) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s) μὴ (neg. +) πιστεύετε πιστεύω (vImp/ra--2p) μοι· ἐγὼ (nrd-1s)

GNT John 10:38 εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρί.

NAS John 10:38 **but if I do them, though you do not believe Me, believe the works, δέ (ch) εἰ (part.; 1st class) ποιῶ, ποιέω (vipa--1s) καὶ (ab&cs; kai + ean; "even if/though/although") μὴ (neg. +) πιστεύητε, πιστεύω (vspa--2p; "you might not believe"; denotes still the potential might exist in not believing Jesus verbal claim of Deity) ἐμοὶ ἐγὼ (nrd-1s) πιστεύετε, πιστεύω (vImp/ra--2p) τοῖς τὸ ἔργοις ἔργον (d.a. + n-dn-p) that you may know and understand that the Father is in Me, and I in the Father. "** ἵνα (cs; purpose; "in order that") γνῶτε γινώσκω (vsaa--2p; "you might know"; denotes the necessary acquired information/knowledge of one towards another in order for a relationship to be established) καί (cc) γινώσκητε γινώσκω (vspa--2p; the second use of the verb denotes that the acquired knowledge is of such there is no doubt of the identification being made; hence to "fully comprehend without question making it a present reality") ὅτι (cc; indir. disc.) ὁ πατήρ (d.a. + n-nm-s) ἐν (pL) ἐμοὶ ἐγὼ (npL-1s) καὶ ἐγὼ (cc&nprn-1s; "and I Myself") ἐν (pL) τῷ ὁ πατρί. πατήρ (d.a. + n-Lm-s)

GNT John 10:39 Ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

NAS John 10:39 **Therefore they were seeking again to seize Him, and He eluded their grasp.** οὖν (infer. conj.; "Therefore") Ἐζήτουν ζητέω (viIPFa--3p) πάλιν (adv.; "again") πιάσαι, πιάζω (inf. purpose/aa-; "to seize/ apprehend/capture) αὐτὸν

GOSPEL OF JOHN

αὐτός (npam3s) καί (ch) ἐξῆλθεν ἐξέρχομαι (viaa--3s; "went out from/departed, hence eluded") ἐκ (pAbl) αὐτῶν. αὐτός (nprgm3p) τῆς ἡ χειρὸς χεῖρ (d.a. + n-Ablf-s; lit. "the hand")

ANALYSIS VERSES 37 – 39:

1. In vss.34-36, Jesus provided evidence with Biblical documentation that **He** has all rights to utilize the title of God as applied to His Person including His humanity, in His unique relationship with **the Father**.
2. Jesus now reintroduces the evidence that substantiates that **He** also possesses the power of God's essence and thus has right of title in that regard.
3. **He** challenges them in a most logical and straightforward manner and appeals to any common sense reasoning they might possess.
4. **He** does so by establishing two 1st class conditional clauses that are designed to appeal to the truth and facts of the matter.
5. His statement in vs.37 is used in a negative sense and is clear and to the point, "**If I do not do the works of My Father, do not believe Me**".
6. His **works** again refer to the body of miracles that **He** has done publicly over the past 3 years.
7. His Miracles were the likes of which no one had ever seen and the sheer numbers of which would have boggled the mind.
8. **He** again equates His works as being "**of My Father**" and presses home the point that they of necessity have God's authority and stamp of approval placed upon them.
9. In other words, **He** is challenging their thinking to consider the fact that in His claim of Person as God that God would not endorse nor support miracles of this nature from anyone who is other than what they claim to be.
10. Do they think that God **the Father** would bless and allow this "man" to manifest His attributes of power to this degree, while claiming this unique relationship with Him and yet **not** be truthful in His claims and lying to everyone around them?
11. His statement could be inferred as saying, "**If** you can honestly conclude that the miracles **I** have performed are from any other source than God, then **do not believe Me**".
12. In vs.38a, Jesus presents the opposite side of the argument, "**but if I do them, though you do not believe Me, believe the works**".
13. The phrase, "**but if I do them**" is designed to focus their thinking on one fact.
14. And that is, no matter what rational of conclusion they may come too in denial, the one thing that can't deny is the fact that "**I**, My Person, is the one that has performed all these miracles".
15. This is the force of the second phrase, "**though you do not believe Me**".
16. This points to the Jews complete hostility towards His teaching about His Person.
17. Under their -V and total STA capitulation to blind anger towards **Him**, they have lost any ability to be objective with regard to Jesus' teaching, **but** they could still objectively examine His actions and consider their significance.

GOSPEL OF JOHN

18. Even though they consider His Person as heretical and blasphemous, they can't deny His **works** and therefore at least **believe** them.
19. Jesus points to the fact that God does not ask for "blind faith", **but** a reasoned understanding of the facts that yields the only true conclusion that Jesus Christ is His unique Son.
20. There was always more than one witness to the claims of Jesus and **He** never insisted that they take **Him** only at His word.
21. **He** stresses the importance of the attesting miracles and states that **if** such things were not present they could **not** be logically expected to **believe Him**.
22. The reality is that His **works**, the miraculous things **He** did, were continually present with these men and they did not come to the point of faith in Christ.
23. -V can find many ways to reject the truth and the presence or absence of miracles does not convince people to **believe**.
24. Miracles tend to attract those that are excited by the supernatural and those that come to any ministry for the spectacular will quickly disappear when it is over.
25. Miracles in and of themselves, do not make people positive and they do not convince -V to change their minds.
26. They serve primarily as a true witness of the claims of Christ's Deity and do encourage faith among those that are +V.
27. Miracles serve to stimulate +V that exists, but otherwise only condemn -V in their unbelief.
28. Jesus suggests that **if** they would at least approach the aspect of His miracles honestly and openly, then the purpose of their manifestation might have its desired affect, **"that you may know and understand that the Father is in Me, and I in the Father"**.
29. The use of "γινώσκω" twice demonstrates the mental process by which one first recognizes something and then through further contemplation comes to a clear understanding or knowledge of that object.
30. In other words, **if** they would just focus solely on His **works**, analyze their magnitude and the nature necessary for them to be performed and just be honest before God "once in their lives", they would realize that not only was God behind them, **but** God was being manifested through Christ.
31. These men could have recognized that these miracles were outstanding in nature and could have then reasoned until they figured out the true nature of Jesus Himself.
32. Jesus refers to the mutual indwelling of **the Father and** the Son to once again point to the unique relationship between them. Joh.14:10,11; 17:21
33. His descriptive assertion encompasses all that **He** has been teaching from vs.27 on i.e., **that** because **the Father** and Christ have perfect reciprocal harmony in Person/will, they also enjoy complete unity in essence.
34. Being that these men were -V, the words of Jesus in no way causes them to reconsider their position and John tells us that **"therefore they were seeking again to seize Him, and He eluded their grasp"**.
35. The inferential conjunction **"Therefore"** denotes that they refused to accept the truth of facts presented and **again** took issue with His claims of equality with God.
36. The imperfect tense of **"were seeking"** indicates an ongoing action of physically trying to apprehend Jesus on the spot.

GOSPEL OF JOHN

37. It implies a time of re-coordinating a group effort of arresting Jesus after **He** had said these things, during which time Christ **eluded** their attempts.
38. It reveals a picture that Jesus' words were of such a nature that they caused a momentary reflection by this group and by the time they returned to their initial hatred sufficient as a group to grab **Him**, Jesus was gone.
39. Though John does not say specifically how Jesus **eluded** them, he seems well content to simply record the fact that they were not successful.
40. John points out **again** that Jesus was immune from all human plots, plans and treasons until such time as **the Father** was ready for **Him** to be taken.
41. Not until His hour comes will they be successful in their plans.
42. This serves as encouragement for all that are His sheep, in that God will not allow anything to happen to us by others that would otherwise neutralize God's plan for our lives.

GOSPEL OF JOHN

EXEGESIS VERSES 40 – 42:

GNT John 10:40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.

NAS John 10:40 **And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.** *Καὶ καί (cc) ἀπῆλθεν ἀπέρχομαι (viaa--3s) πάλιν (adv.) πέραν (pg; "beyond/the farther side of") τοῦ ὁ Ἰορδάνου Ἰορδάνης (d.a. + n-gm-s) εἰς (pa) τὸν ὁ τόπον τόπος (d.a. + n-am-s; "the place/geographical location") ὅπου (conj.; "where/in which place") Ἰωάννης (n-nm-s; "John the Baptist") ἦν εἰμί (viIPFia--3s+) τό πρῶτον πρῶτος (d.a. + ord. adj./an-s; "at the first" i.e., when he was working in Joh.1:19ff) βαπτίζων βαπτίζω (subs. ptc./p/a/nm-s) καί (cc) ἔμεινεν μένω (viaa--3s; "remained/was staying") ἐκεῖ. (adv.; "there/in that place")*

GNT John 10:41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημείον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

NAS John 10:41 **And many came to Him and were saying, "While John performed no sign, καὶ (cc) πολλοὶ πολὺς (ap-nm-p) ἦλθον ἔρχομαι (viaa--3p) πρὸς (pa) αὐτὸν αὐτός (nram3s) καί (cc) ἔλεγον λέγω (viIPFa--3p; "were saying") ὅτι (conj.; intro. indir. disc.) μὲν (part.; when used with δέ; on the one hand....on the other hand; translated "while") Ἰωάννης (n-nm-s) ἐποίησεν ποιέω (viaa--3s) οὐδέν, οὐδεὶς (a-can-s; "no/not even one") σημείον (n-an-s) yet everything John said about this man was true." δέ (ch; "yet/on the other hand") πάντα πᾶς (ap-nn-p; "all things" +) ὅσα ὅσος (rel. pro./an-p; "as many things as"; these two words together = "everything") Ἰωάννης (n-nm-s) εἶπεν λέγω (viaa--3s) περὶ (pg; "about/concerning") τούτου οὗτος (near dem. pron./gm-s; "this one/man") ἦν. εἰμί (viIPFa--3s) ἀληθῆ ἀληθῆς (a--Pred.nn-p; "true/accurate/correct)**

GNT John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

GOSPEL OF JOHN

NAS John 10:42 **And many believed in Him there.** *καί (cc) πολλοὶ πολὺς (ap-nmp) ἐπίστευσαν πιστεύω (viaa--3p) εἰς (pa) αὐτὸν αὐτός (npam3s) ἐκεῖ. (adv.; "there")*

ANALYSIS VERSES 40 – 42:

1. The hostility of the Jews has become so intense that Jesus leaves Jerusalem, **and He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.**
2. It is the Father's will that Jesus separate Himself from the corporate –V there and reestablish Himself geographically.
3. This is an example of moving **away** from a situation that inevitably would result in a premature conclusion of His ministry and in effect diffuses the murderous intentions of His antagonizers for the time being.
4. His leaving is not due to cowardice or fear, but points to the principle that when one is sensitive to God's will for their life, He will clearly show what application(s) one is to make in what ever circumstance we are facing.
5. It teaches the fact that even with whatever supernatural means God may provide for deliverance's in our lives, applications of common sense reasoning and logic are an expected function.
6. In this case, Jesus knows His ministry is not yet to be concluded and to remain on in Jerusalem under the current hostile atmosphere would be detrimental in fulfilling His ministry and tantamount to "testing" God.
7. It points to Jesus' number one priority before God to fulfill His ministry according to God's will, not His.
8. It would also be remiss to not note the following:
 - A. It is not always God's will for one to perpetuate circumstances with hostile –V, just in the name of martyrdom. *Ex. David and Saul*
 - B. The deliverance from religious reversionists is effectuated through the application of separation.
 - C. The very act of separation effectuates diffusion of hostile situations. Rom.16:17
 - D. The primary issue in life is not to prove one is right at all costs, God will prove His own word, but to give a faithful witness of the truth and in the face of blatant rejection, move on. Mat.7:6
 - E. God knows where +V exists or not and by maintaining your MPR in life, He will guide and direct you regarding when, to what extent and where you are to espouse BD in your witness.
9. Only by having one's spiritual priorities intact, BD in the soul and maintaining fellowship with God can we be clear as to God's timing and will in all situations.
10. The time frame is still late Dec.31 AD or Jan.32 AD.
11. Jesus had spent some 3-4 months in and around Jerusalem, since the feast of Tabernacles in Sep. 32 AD. Joh.7:2ff
12. The area He chose now to set up operations was to the East side of **the Jordan** river in the area of Perea.

GOSPEL OF JOHN

13. This move initiated the early stages of His Perea ministry as recorded in the synoptics. Luk.13:22ff; Mat.19ff; Mar.10:ff
14. He will remain predominately in this locale, North and East of Jerusalem, for some 3-4 months, until the Monday before the crucifixion, when He will reenter Jerusalem Mar.30, 33 AD. Joh.12:12
15. The closest He ventured towards Jerusalem during this period is to Bethany, where He raises Lazarus from the dead. Joh.11:1-46; 12:1-11
16. The reference to **John** the Baptist immediately places Jesus in the same vicinity where **John** began His public ministry some six months prior to his meeting with Jesus in 29 AD. Joh.1:15ff cp. vs.28
17. The author John's focus on JTB has gradually dwindled in the gospel to the point that this final note about him is quite succinct and very commending.
18. As JTB had said, and has proved to be true, "*He must increase, but I must decrease*". Joh.3:30
19. As noted previously in our notes, **John** was killed just prior to Jesus crossing the Sea of Galilee, as recorded in Joh.6:1 some ~ 10 months earlier in Mar.32 AD.
20. However, it is obvious that he has thoroughly canvassed this area in his teaching and evangelizing as vs.41 makes clear.
21. The people of this region began resorting to Jesus, "**And many came to Him and were saying, 'While John performed no sign, yet everything John said about this man was true'**".
22. As they became privy to Jesus' teaching and continued application of miracles, they were comparing notes regarding John's ministry and what they were seeing and hearing with regard to Jesus.
23. They note that **John** not one time engaged in any miraculous signs to validate his message.
24. In this regard, he was not like Elijah, that did miracles during his lifetime and will perform signs before the coming of the great and terrible day of the Lord. Mal.3:1 cp. Rev.11:3-6
25. However, the most important aspect regarding Elijah is the emphasis of the witness of the witnesses (Rev.11:3) and not the plagues that will strike negative volition.
26. And it is this importance to the witness of the truth that these people pay **John** the highest compliment that one could give a communicator.
27. And that issue is the issue of the veracity of his teaching.
28. Vs.41 points to the fact that even though JTB did not perform miracles to validate his ministry, the very miracles and ministry of Messiah validated it for him.
29. This points to the fact that no matter what people may think initially regarding the truth of BD, the evidence of the truth immutably will be revealed.
30. The language is clear that JTB in his ministry taught accurately the doctrine necessary for anyone that listened to be able to clearly identify Jesus as the Messiah, "**and many believed in Him there**".
31. It is intriguing to note that some had **believed in** Jesus long before, such as our author, based on the testimony of JTB, and others such as these, did not **believe** until they saw Jesus Himself, the fulfillment of JTB's teachings.

GOSPEL OF JOHN

32. This reality is a fitting closing to the parable of shepherding and sheep i.e., JTB is presented in this gospel as the ideal witness that never exalted himself but spent his time unrelentingly bearing witness to the truth.
33. It points to the primary responsibility for all under-shepherds in their charge to study and teach, knowing that those that are ultimately +V, the teaching will have impact sooner or later.
34. **John** obviously didn't know all that would be or would not be +V, but understood fully that it was the issue of the truth that all +V would ultimately respond to.
35. It points to our #1 priority of witnessing in life and that is being able and faithful in articulating the truth to those around us.
36. In so doing, we are assured that those that are +V will see evidence to that truth and exercise the appropriate faith in that regard.
37. Vss.40-42 as a whole, closes this chapter by design to contrast the -V of the previous Jews that rejected all evidence to the truth, to the +V of these now that employ intellectual honesty and come to the knowledge of Christ.
38. These verses serve to prove that the witness of JTB and the miracles of Christ were sufficient evidence provided to Israel for anyone to come to believe that Jesus was Who and What He claimed. Joh.5:31-36
39. And lest we forget, the Jews of Jerusalem also had the witness of JTB. Joh.1:19 cp. 5:33
40. THE PRINCIPLE IS CLEAR: -V REJECTS THE TRUTH; +V BELIEVES AND APPLIES THE TRUTH, AND THAT GOES FOR WHATEVER CATEGORY, PRINCIPLE, PRECEPT, ETC., OF TRUTH THAT IS REVEALED IN BD.