



Talmid תלמיד a Hebrew word that means "a true disciple who desires to be what the Rabbi Jesus is."

Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)

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STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY  
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15

## THE REVELATION OF JESUS, THE SHEPHERD OF LIFE

John 10:1-42

Pastor Eddie Idefonso

Continued from last edition...

### 3. (John 10:17-18) Jesus Christ, Death— God, Love for Jesus: the final proof that Jesus is the "Good Shepherd" is His sacrificial death and resurrection.

A shepherd could do no greater "good" than to give his life for his sheep. A shepherd who died for his sheep was beyond question a good shepherd. But there is something else here as well. The owner was pleased, deeply appreciative that the shepherd gave his life for the flock. The owner *counted* the shepherd to be a "good" shepherd.

#### Jesus made two revealing points.

1. His sacrificial death was the very reason God loves His Son so much. Of course this does not mean that God does not love His Son just because of who He is. God naturally loves His Son just as any man loves his child. But God loves Jesus *even more*, in a much more special way, because Jesus was willing to pay such a price to bring men to God.

Note that Jesus died so that He might arise from the dead.

a. He took the sin of man upon Himself to free man from sin, (that is, to

provide righteousness for man, positionally).

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### DEEPER STUDY #9 Jesus Christ, Son of Man

#### (John 1:51) Jesus Christ, Son of Man:

Jesus Christ is the Son of Man. This does not mean that Jesus was born of a man. It means that He is more than what an ordinary man is, more than a son of some man. Jesus is what every man ought to be, *the Son of Man Himself*.

1. Jesus Christ is the Ideal Man: the *Representative Man*, the *Perfect Man*, the *Pattern*, the *Embodiment* of every thing a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ (John 1:14; Col. 2:9-10; Hebrews 1:3).

2. Jesus Christ is the *Ideal Servant* of man. The term *Ideal Servant* stresses Jesus' sympathy for the poor, the broken-hearted, the captives, the blind, the bruised, the outcasts, the bereaved (Luke 4:18). Jesus is the pattern, the model, the perfect example of concern and caring. He served other people just like every man ought to serve other people.

Jesus called Himself "**the Son of Man**" about eighty times. It was His favorite term.

The title *Son of Man* is probably based upon the Son of Man in **Daniel 7:13-14**. There is also a picture of Jesus as the heavenly Son of Man contrasted with Adam as the earthly Man in **1 Cor. 15:45-47**. Both references picture Jesus as *the Representative Man, the Ideal Man*, in God's plan for world history.

"And Jesus saith unto him, the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (**Matthew 8:20**).

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house" (**Matthew 9:6**).

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (**Matthew 20:28**).

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (**Matthew 24:27**).

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (**Mark 8:38**).

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (**Luke 18:8**).

"For the Son of man is come to seek and to save that which was lost" (**Luke 19:10**).

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (**John 5:26-27**).

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son

of man, and drink his blood, ye have no life in you" (**John 6:53**).

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified" (**John 12:23**).

"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (**John 13:31-32**).

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?...And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (**Matthew 16:13, 16**).

"And [Stephen] said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (**Acts 7:56**).

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks [churches]; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (**Rev. 1:12-13**).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (**1 Peter 2:24**).

"And ye know that he was manifested to take away our sins; and in him is no sin" (**1 John 3:5**).

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b. He arose from the dead to free man from death (that is, to provide eternal life for man).

"It [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (**Romans 4:24-25**).

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" ([Romans 6:4-5](#)).

2. His death was the supreme act of obedience. It was voluntary; He willingly died. No man took His life; He sacrificed it Himself. The power to take it was His and His alone.

**Note the critical point:** this "commandment" to die was of God. This gives a higher meaning to the death of Jesus than just meeting man's need. It means that Jesus did not just die because of sin, but because He wished to glorify and honor God. He wished above all else to show His love and adoration for God.

This is an aspect of Jesus' death that is often overlooked—an aspect that rises far above the mere meeting of our need. For in giving Himself as an "offering to God," Christ was looking beyond our need to the majestic responsibility of glorifying God.

This means that His first purpose was the glory of God. He was concerned primarily with doing the will of God, with obeying God. God had been terribly dishonored by the first man, Adam, and by all those who followed after him. Jesus Christ wished to honor God by showing that at least one man thought more of God's glory than of anything else. Jesus wished to show that God's will meant more than any personal desire or ambition which He might have.

#### **[4. \(John 10:19-21\) Jesus Christ, Response to: the reaction to Jesus' claim was mixed.](#)**

Some said that Jesus was demon-possessed and mad ([John 7:20](#); [John 8:48, 52](#)). Others said that He was perhaps the Messiah ([John 7:12, 40-44](#)).

**"The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And**

ye have not his word abiding in you: for whom he hath sent, him ye believe not" ([John 5:36-38](#)).

### **[D. The Great Shepherd's Claims, John 10:22-42](#)**

**(John 10:22-42) Introduction:** Jesus Christ is the Great Shepherd—great because of who He is.

**Note** the phenomenal claims He made.

- **Jesus was in Jerusalem at the Feast of Dedication ([v.22-24](#)).**
- **Claim 1: He is the Messiah ([v.25-29](#)).**
- **Claim 2: He is one with God, that is, He is God Himself ([v.30-33](#)).**
- **Claim 3: He is the Son of God ([v.34-36](#)).**
- **Claim 4: God is in Him and He is in God—absolutely ([v.37-39](#)).**
- **Conclusion: Jesus retired ([v.40-42](#)).**

#### **[1. \(John 10:22-24\) Jesus Christ, Messiah: Jesus was in Jerusalem at the Feast of Dedication.](#)**

He was walking in Solomon's porch. Note how the Jews surrounded and encircled Him, for they were determined to get a straight answer: "If thou be the Christ, tell us plainly." Is Jesus the Messiah or not?

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#### **[DEEPER STUDY #10 Feast of Dedication](#)**

**(John 10:22) Feast of Dedication:** this feast was founded to celebrate the freedom of Israel from Syria in 164 B.C. What had happened was terrible. Antiochus Epiphanes, the King of Syria from 175 to 164 B.C., loved Greek society and wanted to turn his part of the world into a model Greek society. William Barclay points out that he ran into trouble when he tried to make the Jews into full-fledged Greeks both in custom and

religion. At first he tried peacefully, and some of the Jews adopted Greek ideas; but as history has shown, most Jews were not going to surrender their beliefs. In order to be successful Antiochus knew that he had to destroy Jewish religion. He attacked Jerusalem, slaughtering 80,000 Jews by the most horrible means imaginable and enslaving another 80,000.

**He then desecrated the Jewish temple by .....**

- taking the great altar of the burnt offering and turning it into an altar to the Greek god, Zeus.
- sacrificing swine flesh upon the altar.
- setting up a trade of prostitution in the temple chambers.

Such abhorrent acts caused some Jews to go underground and to take up the struggle against Antiochus. Judas Maccabaeus and his brothers soon came to the forefront as the leaders of the revolt against Syria. In 165 B.C. they were successful, and one of their first acts was to cleanse, restore, and rededicate the temple. It was for the purpose of celebrating the rededication of the temple to the worship of God that the *Feast of Dedication* was founded.

The feast has also been called the Festival of Lights. Its Jewish name is Hanukkah, and it is still celebrated today. The Festival lasted eight days and was characterized by the burning of lights. Lights were burned in every Jewish home throughout the city and countryside and in every corner of the temple. Every place throughout the land was lit up to celebrate the great day of deliverance. The lights symbolized the light of freedom that had been newly won for the nation. Note: the feast took place in the winter; its festivities were similar to the feast of tabernacles (**2 Macc. 1:9; 2 Macc. 10:6**). This is the only time the feast is mentioned in the gospels. (*The Gospel of John*, Vol. 2. "The Daily Study Bible." Philadelphia, PA: The Westminster Press, 1956, p.81f.)

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**2. ([John 10:25-29](#)) Jesus Christ, Messiah: the first claim of Jesus was that He is the Messiah.**

There is a contrast in these verses (**John 10:24-29**), a contrast between the religionists and the Lord's sheep, between not believing and believing.

1. The religionists did not believe (**John 10:25-26**).
  - a. Jesus had clearly claimed to be the Messiah. **Note His words: "I told you." He had told them time and again.**
  - b. Jesus' works and deeds proved that He was who He claimed to be.
  - c. The religionists did not believe Jesus' claims. Why? Because they were not His sheep. Note an important fact. Jesus did not say, "**Ye are not my sheep because ye believe not**"; but He said, "**Ye believe not because ye are not my sheep.**" He was saying they did not believe because they were not His followers. This is the thread of predestination that John stresses throughout His gospel. The religionists did not belong to God. They claimed to be His followers, but their claim was only a verbal profession. Their hearts and lives were far from God; therefore, what Jesus claimed, they rejected. They were not the sheep of Jesus; therefore, they rejected His claims and Words.
2. The sheep of Jesus believe. They believe in the Shepherd.

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### **DEEPER STUDY #11 Jesus Christ, Claims—Deity**

**([John 10:25](#)) Jesus Christ, Claims—Deity:** Jesus was asked, "**If thou be the Christ, tell us plainly.**" Just in the last few days the people had heard Him proclaim the truth as forcefully as He could. The problem was not His proclaiming the fact in clear language; the problem was the unbelief of the people. They only pretended not to understand. They understood, but they refused to believe. This is, of course, the problem with most men.

**In unmistakable terms, Jesus proclaims .....**

1. that His teaching is not His, but God's (**John 7:16-19**).

**"My doctrine is not mine, but His that sent me" ([John 7:16](#)).**

2. that He knows God intimately and was sent from God (**John 7:25-31;John 8:54-59;John 10:14-16**).

**"But I know him: for I am from him, and he hath sent me" (John 7:29).**

3. that He is the Source of life and the One who gives the Holy Spirit to men (**John 7:37-39**).

**"If any man thirst, let him come unto me, and drink....This spake He of the Spirit" (John 7:37, 39).**

4. that He is the Light of the world (**John 9:5**).

**"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12; cp. John 9:5).**

5. that He is the Revelation of God (**John 8:19**).

**"If ye had known me, ye should have known my Father also" (John 8:19).**

6. that He has a different origin from man (**John 8:23**).

**"Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23).**

7. that if a man does not believe in Him, that man shall die in his sins (**John 8:23-24**).

**"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).**

8. that He is the Spokesman for God (**John 8:26**).

**"I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him" (John 8:26).**

9. that He is the Son of Man who was to be lifted up on the cross (**John 8:28**).

**"When ye have lifted up the Son of man, then**

**shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).**

10. that God never left Him alone; that He never sinned; that He never failed to please God (**John 8:29**).

**"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29).**

11. that He came from God (**John 8:42-43**).

**"If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42).**

12. that He is sinless (**John 8:45-47;John 8:29;John 8:54-59**).

**"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:45-46).**

13. that He is the Savior or Deliverer from death; that a man who keeps His Word shall never see death (**John 8:51-53;John 8:51**).

**"Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (John 8:51).**

14. that He is the great "I Am" (**John 8:54-59**).

**"Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).**

15. that He is the Son of God (**John 9:35-38**).

**"Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee" (John 9:35-37).**

16. that He is the Door of the sheep (**John 10:7-10**).



**"Verily, verily, I say unto you, I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:7, 9).**

17. that He is the Good Shepherd (John 10:11-13).

**"I am the good shepherd: the good shepherd giveth his life for the sheep....I am the good shepherd, and know my sheep, and am known of mine" (John 10:11, 14).**

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### DEEPER STUDY #12 Sheep

(John 10:27-29) **Sheep:** the sheep of the Shepherd believe in the Shepherd. Others may not, but the sheep do. This is what Jesus was saying. Note how He used the traits of sheep to describe His followers (believers).

1. Sheep are *receptive* to the voice of the Shepherd. They know His voice and respond to it. When He calls them, they come and do what He says. Note also that they know the voice of false shepherds. (See note—"John 10:4-5.)

2. Sheep are *known* by the Shepherd, and this knowledge leads them to trust Him explicitly. The Shepherd responds to the sheep and to their faith and trust in Him. He cares for them deeply, leading and looking after them. He even knows them individually, calling them by name (see note—"John 10:2-3). The fact that He responds to them with such care and attention gives them even greater faith and trust. They trust their Shepherd without question.

3. Sheep *follow* the shepherd. They obey Him, knowing He goes *before* them in order to remove all obstacles and dangers (see notes—"John 10:4-5).

4. Sheep are *communal*. Because of space, this fact is not given in the outline above. Note the sheep follow in a group. They form a commune or a fellowship of sheep. They are a body who follow the Shepherd.

(See Deeper Study #8, Fellowship—Acts 2:42.)

5. Sheep are given *eternal life*. And note: eternal

life includes an abundant life while on this earth, which begins the moment the sheep become a follower of the shepherd.

6. Sheep are *kept from perishing*.

7. Sheep are *secure*. No man (no one, Greek) can pluck them out of the Shepherd's hand. The person who is truly in the Shepherd's hand will not be lost. The Shepherd promises this time and again (John 6:37-39). Note exactly what Jesus said. The sheep are saved from someone *trying to snatch* them away, and they are saved no matter how great the *attempt* may be. (They are secure, kept from the evil one, even the devil himself.)

8. Sheep possess a *double security* in the Owner, that is, God Himself. They are secure not only because they are in the hands of the Shepherd, but because they belong to the Owner. The Owner is God, and God is greater than all. Therefore being the greatest, no one is now able or ever will be able to pluck the sheep out of God's hand. (Romans 8:38-39.) (Not even the devil.)

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*Continued in next edition...*



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