

THE REVELATION OF JESUS, THE SHEPHERD OF LIFE

John 10:1-42

Pastor Eddie Ildefonso

A. The Shepherd and His Sheep: False vs. True Teachers, John 10:1-6

(John 10:1-6) Introduction: this passage begins the great revelation of Jesus as the Shepherd of Life. Jesus is pictured as the only true Shepherd of the sheep.

1. **The sheepfold (v.1).**
2. **The false shepherd (v.1).**
3. **The true shepherd (v.2-3).**
4. **The sheep (v.4-5).**
5. **The parable not understood (v.6).**

1. (John 10:1) Sheepfold— Salvation, Position— Security: the sheepfold.

Jesus begins the parable with the solemn "verily, verily." What He had to say was of critical importance.

There is a sheepfold, a place where all the sheep are kept. The sheepfold pictures the place of acceptance by God, or the place of safety and security in God's presence ([see Deeper Study # 1, Kingdom of God—Matthew 19:23-24 see page # 24 for more discussion](#)). It is the *position* of salvation, of spiritual sight that comes by believing Jesus to be Son of God ([John 9:36-38](#)). It is the *position* of being accepted by God because a man approaches God "in the name of His Son, Jesus Christ." The sheepfold symbolizes the place where the sheep (believers) are kept.

The sheep are kept.....

- | | |
|-----------------------|----------------------------|
| 1. in the church | in the Kingdom of God |
| 2. in heaven | in the place of acceptance |
| 3. in salvation | in spiritual deliverance |
| 4. in spiritual sight | from darkness |
| 5. in eternal life | in the position of faith |

Now note: the whole parable has to do with a false shepherd and the true shepherd. Both go after the sheep. The true shepherd is Christ and the false shepherds are those who opposed Christ, the world's religionists—the false teachers—who so blindly stood against His claim to be "the Light of the world" ([John 8:12](#); [John 9:5](#); [John 9:40](#)).

2. (John 10:1) Shepherds, False— False Teachers: the false shepherd.

Note three points.

1. The sheepfold can be entered. There is a door into the sheepfold—an entrance, a way to get in—and the door is the only *acceptable* way to enter.

2. Some shepherds climb into the sheepfold *from* "some other way" (*allachothēn*). The word *from* is important. It indicates origin. The false shepherd *comes from* and *originates from*.....

1. some other direction
2. some other way
3. some other position
4. some other source
5. some other road

Note also the terms “thief” (*kleptēs*) and “robber” (*leistes*). The very same words were used to describe Judas (a thief) and Barabbas (a robber). It is an awful thing for a person to be put into the same class as Judas and Barabbas, two who were as opposite from Christ as any men could be.

The false shepherd is.....

- a. a thief: a seducer and a deceiver, a crafty and dishonest man, a man who will use any means to get into the sheepfold and steal the sheep.
- b. a robber: a man who will use violence and cruelty and will destroy and devour if necessary to get into the sheepfold.

God has much to say to false shepherds. (See [Deeper Study # 2, 1 Tim. 6:3-5](#) see page # 28 for more discussion) ; (See [Deeper Study # 3, Titus 1:10-16](#); see page # 35 for more discussion).

"All ye beasts [false shepherds] of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant" ([Isaiah 56:9-12](#)).

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD" ([Jeremiah 23:1-2](#); cp. [Jeremiah 25:34-38](#)).

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place" ([Jeremiah 50:6](#)).

"Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" ([Ezekiel 34:1-6](#); cp. [Ezekiel 34:7-31](#)).

3. ([John 10:2-3](#)) Shepherd: the true shepherd.

Note four points.

1. The shepherd who enters the appointed door is the true shepherd (Jesus Christ). He knows where the door is and the way into the sheepfold. Therefore, He uses the door. There is no reason for Him not to use it, no reason for Him to climb in any other way.

- a.** His purpose is not to steal some sheep from the Owner (God) and start a flock of His own. Such a thought is the farthest thing from His mind. His thoughts are focused upon the sheep and the Owner's will.
- b.** His purpose is to be the Shepherd of the Owner (God), to serve Him and to do His will.

Therefore, the Shepherd enters the sheepfold by the door. The door was made for Him and the sheep to enter; therefore, He uses it.

2. The Shepherd is known by the Porter (God or the Holy Spirit). This point is critical. The Holy Spirit (as God) is the One who opens the door into the sheepfold. The One who comes to the door is known by the Porter; He is known to be the Shepherd.

The Shepherd therefore.....

- a.** is not afraid to face the Porter.
- b.** has been appointed to use the door.
- c.** has the authority and the right to enter.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" ([John 10:15](#)).

3. The Shepherd knows the sheep; He knows each one by name. This is said to have been a fact among shepherds and their sheep in Jesus' day. Shepherds actually knew each sheep individually, even in large herds. The fact is certainly true with Christ and His sheep. The words "**His own**" (*sidia*) mean He calls His own, not as a whole, not as a herd, but as individuals. The Shepherd, the Lord Jesus Christ, knows each of His sheep by name.

"I am the good shepherd, and know my sheep, and am known of mine" ([John 10:14](#)).

"But if any man love God, the same is known of him" ([1 Cor. 8:3](#)).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" ([2 Tim. 2:19](#)).

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" ([Isaiah 43:1](#)).

4. The Shepherd leads and shepherds the sheep. He loves them as His own; therefore He must lead them to the green pastures and still waters. He must see that they are nourished and protected and given the very best care possible. (**See Deeper Study # 4, [Mark 6:34](#) see page # 44 for more discussion, what happens to sheep without a Shepherd.**)

a. He feeds the sheep even if He has to gather them in His arms and carry them to the feasting pasture.

"He shall feed the flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" ([Isaiah 40:11](#)).

b. He guides the sheep to the pasture and away from the rough places and precipices.

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" ([Psalm 23:1-4](#)).

c. He seeks and saves the sheep who get lost.

"For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" ([Matthew 18:11-12](#)).

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" ([Ezekiel 34:16](#)).

d. He protects the sheep. He even sacrifices His life for the sheep.

"I am the good shepherd: the good shepherd giveth his life for the sheep" ([John 10:11](#)).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" ([Hebrews 13:20](#)).

e. He restores the sheep who go astray and returns them to the sheepfold.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" ([1 Peter 2:25](#)).

f. He rewards the sheep for obedience and faithfulness.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" ([1 Peter 5:4](#)).

g. He shall keep the sheep separate from the goats.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left" ([Matthew 25:32-33](#)).

4. ([John 10:4-5](#)) Sheep— Disciples— Believers: the sheep are disciples or believers of the Lord.

Note three points.

1. The sheep know the Shepherd's voice. They know both His sound and His words.
 - a. The sound of His voice is not uncertain and unclear, not weak and frail, not quivering and indecisive. It is clear, strong, sure, and decisive.
 - b. The Words of His voice are words of care and tenderness, of warning and safety, of truth and security.

Thought 1. Believers trust the voice, the Word of Christ, because they know His voice.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" ([John 3:34](#)).

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" ([John 6:63](#)).

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" ([John 6:68](#)).

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

"Every one that is of the truth heareth my voice" ([John 18:37](#)).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" ([1 Thes. 2:13](#)).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" ([1 Tim. 3:16](#)).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" ([1 Peter 2:2-3](#)).

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" ([1 John 1:1-3](#)).

2. The sheep follow the Shepherd.

Note He goes before them to lead the way. He does not drive them like cattle. He leads in order to pick out the safe and secure way to the pasture. He leads to show the sheep that the road is clear and safe. The sheep know this, so they follow the Shepherd, knowing they are perfectly safe and secure following the path He has laid out before them. ([John 14:6](#).)

a. They follow Him because He saves them and gives them life.

"I lay down my life for the sheep" ([John 10:15](#)).

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" ([John 10:27-28](#)).

"And the LORD their God shall save them in that day as the flock of his people" ([Zech. 9:16](#)).

b. They follow Him because they are the sheep of His pasture.

"Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" ([Psalm 100:3](#)).

c. They follow Him because they wish to give Him praise forever.

"But I will declare for ever; I will sing praises to the God of Jacob" ([Psalm 75:9](#)).

d. They follow Him because they are sheep in the midst of wolves.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" ([Acts 20:29](#)).

e. They follow Him because He assures them and delivers them from fear.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" ([Luke 12:32](#)).

f. They follow Him because they have learned that without Him they are scattered and lost.

"I will smite the shepherd, and the sheep shall be scattered" ([Mark 14:27](#); cp. [Matthew 26:31](#)).

g. They follow Him because He takes care of all their wants.

"The LORD is my shepherd; I shall not want" ([Psalm 23:1](#)).

3. The sheep flee from strange voices.

Note two things.

- a. They *will not (ou me)* follow a stranger. This is a double negative. They will not, in any case, follow a stranger.
- b. They flee from the strange voice. They do not know a stranger's voice. Its sound and words are different.

Thought 1. The strange voice can be the voice of.....

- 1. false religion humanism
- 2. false science materialism
- 3. false psychology worldliness
- 4. false philosophy fame

5. (John 10:6) Jesus Christ, Rejection— Natural Man: the parable was not understood.

The spiritual truth was beyond the religionists, the false teachers. They could not grasp the truth with their natural minds. They could not see themselves as false shepherds, and they could not see Jesus as the true Shepherd. Natural man rebels against being called *false* and against Christ being the *only Shepherd* of the sheep.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" ([Acts 28:27](#)).

"Ever learning, and never able to come to the knowledge of the truth" ([2 Tim. 3:7](#)).

B. The Door of the Sheep: The Only Way To God, [John 10:7-10](#)

([John 10:7-10](#)) Introduction— Jesus— Door: Jesus claims to be the Door of the sheep.

Jesus is probably referring to the door of a community sheepfold or a community pasture which housed all the flocks of an area. There is, however, another descriptive picture of Jesus as the door. When the sheep were kept out in the hill country overnight, they were kept in ravines surrounded by several rocky walls. Naturally, the opening into these ravines had no door at all. The shepherd himself literally became the door, for during the night he would simply lie across the opening. The sheep could get out only by going over him, and the enemies of the sheep could get in to the sheep only by going through him. Access in or out was only through the shepherd.

- 1. Jesus is the only door of the sheep (v.7-8).**
- 2. Jesus is the only door that leads to salvation (v.9).**
- 3. Jesus is the only door that leads to abundant life (v.10).**

1. ([John 10:7-8](#)) Salvation— Door— Mediator: Jesus is the *only* Door of the sheep.

Note the words "**verily, verily**"; they stress the critical importance of what Jesus was about to say. By "**door**" Jesus meant He is the way or entrance into the sheepfold.

Jesus Christ is the way.....

1. into God's presence
2. into God's acceptance
3. into salvation
4. into the true church
5. into heaven
6. into the Kingdom of God
7. into eternal life

Therefore, if a man wishes to enter where God is, he must enter the Door of Christ. A man enters God's sheepfold only through the Door of Christ, for Christ is the *only* Door into God's presence.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" ([John 14:6](#)).

"For through him we both have access by one Spirit unto the Father" ([Ephes. 2:18](#)).

"For there is one God, and one mediator between God and men, the man Christ Jesus" ([1 Tim. 2:5](#)).

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" ([Hebrews 8:6](#); cp. [Hebrews 12:24](#)).

"And for this cause he is the mediator of the new testament" ([Hebrews 9:15](#)).

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" ([Hebrews 9:24](#)).

"[Christ] is a new and living way, which he hath consecrated for us" ([Hebrews 10:20](#)).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" ([1 John 2:1](#)).

Note: Jesus used the clear claim to deity: "I Am." This gives additional stress to His claim to be the *only Door* to God.

Now note two points.

1. All others who claim to be the door are thieves and robbers. There are some who claim to be the door and to have the way to God. They claim to know the right way and to have the newest ideas and the latest truth and knowledge. They claim to have the right teaching, religion, works, maturity, philosophy, psychology, ideas, and novel concepts. They claim to be the door that opens into God's presence. But Jesus says that they are thieves and robbers. They are out to steal the sheep, both their wool (possessions) and their lives (loyalty). They want both their wool and their lives, for if they have both they have the sheep's *permanent loyalty*.

"Some indeed preach Christ even of envy and strife" ([Phil. 1:15](#)).

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely" ([Jeremiah 6:13](#)).

"And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD" ([Jeremiah 23:4](#)).

"But if the watchman see the sword [enemy] come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" ([Ezekiel 33:6](#)).

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us" ([Micah 3:11](#)).

2. The proof that Jesus is the only Door and that all others are false doors is the sheep themselves. The sheep do not hear the voices of false *doors*, not if they are the real sheep of the Shepherd. The real sheep of God know the Shepherd's voice and have the ability to discern it. If they hear the voice of a false shepherd, they know that he and his sheepfold are false. His voice and message are not the voice and message of the true door, the Son of God Himself.

"I am the good shepherd, and know my sheep, and am known of mine" ([John 10:14](#)).

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" ([John 10:27-28](#)).

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God....But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" ([1 Cor. 2:12, 14](#)).

2. ([John 10:9](#)) Salvation— Pasture— Nourishment: Jesus is the only door that leads to salvation.

Jesus said that He is the Door that leads to three great things.

1. Jesus is the only door that opens to salvation.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" ([Acts 4:12](#)).

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" ([Acts 15:11](#)).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" ([John 3:16-17](#)).

"Much more then, being now justified by his blood, we shall be saved from wrath through him" ([Romans 5:9](#)).

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" ([1 Thes. 5:9](#)).

"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" ([1 Tim. 2:3-6](#)).

"And being made perfect, he became the author of eternal salvation unto all them that obey him" ([Hebrews 5:9](#)).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" ([Hebrews 9:28](#)).

2. Jesus is the only door that opens to peace and security. He is the only door that allows the sheep to *go in and out*. This was a common Jewish phrase. If a man could "go in and out" without difficulty or danger, it meant he was *safe and secure*. Jesus brings to the believer safety and security, peace and tranquillity.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" ([John 14:26](#)).

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" ([John 17:11](#)).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" ([Phil. 1:6](#)).

"But the Lord is faithful, who shall stablish you, and keep you from evil" ([2 Thes. 3:3](#)).

"I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" ([2 Tim. 1:12](#)).

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" ([2 Tim. 4:18](#)).

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" ([1 Peter 1:5](#)).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" ([Jude 24](#)).

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" ([Rev. 3:10](#)).

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" ([Genesis 28:15](#)).

"The eternal God is thy refuge, and underneath are the everlasting arms" ([Deut. 33:27](#)).

"Behold, he that keepeth Israel [His people] shall neither slumber nor sleep" ([Psalm 121:4](#)).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" ([Isaiah 41:10](#)).

"And even to your old age I am he; and even to hoar hairs [old age] will I carry you: I have made, and I will bear; even I will carry, and will deliver you" ([Isaiah 46:4](#)).

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" ([Isaiah 63:9](#)).

3. Jesus is the only door that opens to healthy and lasting nourishment. He is the only door that leads to the true pasture, the pasture that has the living stream flowing through it and the pasture that has the living food in it.

a. His pasture alone can satisfy the soul.

"For he satisfieth the longing soul, and filleth the hungry soul with goodness" ([Psalm 107:9](#)).

"And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" ([Isaiah 58:11](#)).

b. His pasture alone can restore the soul.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" ([Psalm 23:2-3](#)).

c. His pasture alone can give life and give it forever.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" ([John 6:51](#)).

d. His pasture alone can feed with knowledge and understanding.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" ([Jeremiah 3:15](#)).

3. (John 10:10) Jesus Christ, the Door: Jesus is the only door that leads to abundant life.

This is a sharp contrast between the thief and Christ.

1. The person who says there is another door is a thief and a robber. The person steals and kills and destroys the sheep. The thief misleads and deceives the sheep, leading them through a door that leads to destruction.

There are some who definitely want the wool and life of the sheep (false and liberal religions and false philosophies). They want the sheep to follow them and their position, **so they do all they can to secure the sheep's.....**

1. loyalty
2. allegiance
3. possessions
4. time
5. effort
6. energy
7. recognition
8. praise
9. honor

By leading the sheep away from the *restrictiveness* of Christ, the false teacher becomes a thief—a thief in that he steals the soul of the sheep from God and leads it into a sheepfold that will be destroyed. It causes the sheep never to know the true Shepherd.

2. Jesus came not to steal life, but to give abundant life (**See Deeper Study #5—John 10:10** see page # 46 for more discussion).

C. The Good Shepherd: Jesus, the True Savior of the World, John 10:11-21

(John 10:11-21) Introduction: Jesus Christ claimed to be "the Good Shepherd." He is not a bad or a false shepherd.

1. **The meaning of "Good Shepherd" (v.11-13).**
2. **The proof that Jesus is the "Good Shepherd" (v.14-16).**
3. **The final proof is the sacrificial death and resurrection of Jesus (v.17-18).**
4. **The reaction to Jesus' claim (v.19-21).**

DEEPER STUDY #6 (John 10:11-21) Jesus, The Shepherd— God, the Shepherd see page # 46 for more discussion.

1. (John 10:11-13) Jesus Christ, the Good Shepherd— Hireling— False Teachers— Irresponsible Teachers: the meaning of "Good Shepherd."

There are **two reasons** why Jesus is called the Good Shepherd.

1. Jesus is called the "**Good Shepherd**" because He gave and sacrificed His life *for the sheep*.

2. Jesus is called the "**Good Shepherd**" because He is not a hired or employed shepherd. Jesus is the Shepherd by birth. He was born to be the Shepherd with all the Shepherd's rights. The sheep are His and He is the sheep's. The "**hired shepherd**" was just a man passing through who was temporary help. He was a man hired to look after the sheep until the real shepherd came along. He was not the true, permanent shepherd. He was a false, unfaithful, and irresponsible shepherd.

His interest was not a calling, but.....

1. a job and profession
2. position and prestige
3. authority and esteem
4. money and comfort
5. acceptance and recognition

The false, unfaithful, and irresponsible shepherd has little if any sense of responsibility for the sheep. He seeks to benefit self, not the sheep.

- a. He is a shepherd for what he can get out of it, not to serve and care for the sheep.
- b. His primary interest is not the sheep but job security: wages and benefits, position and prestige, money and comfort.
- c. He values himself much more than the sheep.
- d. He seeks His own things and not the things of others ([1 Cor. 10:24](#); [Phil. 2:3-4](#)).
- e. He has no *natural* care for the state of the sheep ([Phil. 2:20](#)).
- f. He has no interest in seeking the lost sheep, lest his life be threatened "**in the wilderness**" ([Luke 15:4](#)).

Note that Jesus says three significant things about the "**hired or employed**" shepherd.

1. The irresponsible shepherd flees when he sees danger (the wolf). He seeks to save himself and to protect his own security and position, even if it means forsaking the sheep and leaving them exposed to the danger.
2. The irresponsible shepherd causes the sheep to be caught in the danger and in the error.
 - a. Some of the sheep are ravaged and eaten by the dangerous wolf. The wolf is any thing or any power that seeks to destroy the sheep, such as worldliness, false teaching, and carnal men.
 - b. The remaining sheep are scattered throughout the wilderness of the world and lost to the Owner (God).

3. The irresponsible shepherd lacks genuine care for the sheep. He is not involved and concerned with the fate and eternal welfare of the sheep.

[DEEPER STUDY #7 \(John 10:11\) Jesus Christ, Death](#) see page # 47 for more discussion.

[2. \(John 10:14-16\) Jesus Christ, the Good Shepherd: the proof that Jesus is the "Good Shepherd."](#)

There are four proofs.

1. Jesus knows His sheep, and they know Him. There is an intimate knowledge between Jesus and His sheep.

a. He knows them, their lives, their being, their all.

He knows them.....

1. by name, individually and personally.
2. in all their joy and blessings.
3. in all their trials and sorrows.
4. in all their wanderings and stumblings.
5. in all their need and lack.

He keeps His mind upon them, looking after them by His Spirit and caring for them through intercession as well as by companionship. This is proof that He is the "**Good Shepherd**" of the sheep.

"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out" ([John 10:3](#)).

"I am the good shepherd, and know my sheep, and am known of mine" ([John 10:14](#)).

"But if any man love God, the same is known of him" ([1 Cor. 8:3](#)).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" ([2 Tim. 2:19](#)).

b. The sheep know Him, His life, His being, His all.

They know Him, believing and trusting.....

1. His love and care.
2. His mind and Word.
3. His companionship and leadership.
4. His experience and knowledge.
5. His destiny and pasture (heaven).

The fact that the sheep know Him so well is clear proof that Jesus is the "Good Shepherd" of their lives.

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" ([John 4:42](#)).

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" ([John 10:4](#)).

"My sheep hear my voice, and I know them, and they follow me" ([John 10:27](#)).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" ([John 17:3](#)).

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" ([Phil. 3:7-8](#)).

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" ([2 Tim. 1:12](#)).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" ([1 John 3:2](#)).

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" ([Job 19:25](#)).

2. Jesus knows the Father, the Owner of the sheep. The question naturally arises, how well does He know Him? One thing is of critical importance. When Jesus claims to know the Father, He does not mean that He knows God in the same sense as other men know Him. Note His exact words:

"As the Father knoweth me, even so know I the Father" ([John 10:15](#)).

How well does God know any man? However well God knows Jesus, that is how well Jesus knows God. That is what Jesus is claiming. God, of course, knows every man perfectly, knows everything there is to know about a person. Therefore, Jesus knows the Father perfectly, just as God knows everything about Him. Jesus and "the Father are one" ([John 10:30](#)). There is a perfect, intimate knowledge and relationship between them.

This is exactly what Jesus was claiming. He was claiming to be "*the Good Shepherd*," the very One sent by God to be the Good Shepherd of the sheep. The proof is that He knows the Father even (as well) as the Father knows Him.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" ([Matthew 11:27](#)).

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

"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying" ([John 8:55](#)).

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" ([John 10:15](#)).

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" ([John 17:25](#)).

3. Jesus will die for the sheep. He was the **"Good Shepherd,"** not a bad shepherd; therefore, He would face the enemy of the sheep. He would not flee from His calling and purpose. He would stand and fight the enemy as the Good Shepherd was sent to do. Note two striking facts.

- a. Jesus did not say that He would fight and protect the sheep. He said He would die for the sheep—definitely die. He knew that death awaited Him, that His purpose was to die for them.
- b. Jesus dropped the imagery of the shepherd in this statement. He no longer said, **"the good shepherd giveth His life" ([John 10:11](#));** He now said **"I lay down my life."**

4. Jesus worked to enlarge the fold. Note several facts.

- a. The **"other sheep"** was a reference to world-wide evangelism. It referred to all believers who were not standing there with Him. It included all countries and generations. It foresaw every believer of all time.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" ([Romans 10:12](#)).

- b. The words **"other sheep I have"** is a close, intimate term. The closest bond and fellowship imaginable, a Spirit-filled and supernatural relationship were to exist between Christ and these future sheep. ([See Deeper Study #8, Fellowship—Acts 2:42](#) see page # 48 for more discussion.)
- c. The word **"must" (*dei*)** means necessity, constraint. Jesus was compelled to reach the other sheep.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" ([John 4:34](#)).

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" ([John 9:4](#)).

- d. The future sheep were to become sheep of His by **"hearing His voice."**

- e. There is to be one flock, not two flocks. Every believer becomes a part of the Good Shepherd's flock. Note: there are not several shepherds and several flocks. There are not even two shepherds and two flocks. There is only one shepherd and one flock, and that is the flock of the Good Shepherd, of the Lord Jesus Christ Himself.

"Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" ([1 Tim. 2:4-6](#)).

Now note: The very fact that Jesus enlarges the fold is proof that He is the Good Shepherd. He is the Good Shepherd in that He works and labors for both the Owner and the sheep. He works to keep the sheep healthy so that they will reproduce and increase the flock. An enlarged and healthy flock, of course, means a pleased Owner (the Father).

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). ([See Deeper Study # 9, John 1:51](#), see [page # 49 for more discussion.](#))

"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](#)).

- 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.

1. **Jesus was in Jerusalem at the Feast of Dedication (v.22-24).**
2. **Claim 1: He is the Messiah (v.25-29).**
3. **Claim 2: He is one with God, that is, He is God Himself (v.30-33).**
4. **Claim 3: He is the Son of God (v.34-36).**
5. **Claim 4: God is in Him and He is in God—absolutely (v.37-39).**
6. **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?

[DEEPER STUDY #10 \(John 10:22\) Feast of Dedication](#) see page # 51 for more discussion.

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.

[DEEPER STUDY #11 \(John 10:25\) Jesus Christ, Claims— Deity](#) see page # 51 for more discussion.

[DEEPER STUDY #12 \(John 10:27-29\) Sheep](#) see page # 54 for more discussion.

3. ([John 10:30-33](#)) [Jesus Christ, Deity](#): the second claim of Jesus was that He is One with God, that is, He is God Himself.

But note: Jesus was not claiming to be the same person as God. He was claiming to have the same *nature* of God, **to be One with God**.....

- | | |
|-----------------|-------------|
| 1. in nature | 4. in being |
| 2. in substance | 5. in power |
| 3. in essence | 6. in glory |

This is seen in the word "**one**." It is neuter, not masculine. It means *thing*, not *person*. Jesus is of the very same thing, of the very same substance as God.

There is no question that this is exactly what Jesus was claiming. His claim was perfectly understood by those standing around Him. The Scripture and outline clearly show this. Note the clear accusation: "**For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God**" ([John 10:33](#)).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" ([John 1:1-2](#)).

"And he that seeth me seeth him that sent me" ([John 12:45](#)).

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father" ([John 14:7-9](#)).

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" ([John 16:15](#)).

"Concerning the flesh Christ came, who is over all, God blessed for ever" ([Romans 9:5](#)).

"For in him dwelleth all the fullness of the Godhead bodily" ([Col. 2:9](#)).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" ([1 Tim. 3:16](#)).

"In his [Jesus Christ] times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" ([1 Tim. 6:15-16](#)).

4. (John 10:34-36) Jesus Christ, Deity: the third claim of Jesus was that He is the Son of God.

Those who rejected Jesus had stones in their hands, and they were ready to get rid of Him. **Note two things.**

1. Jesus showed man's inconsistency. He referred them to their history when they called their rulers or judges "**gods.**" Their ancestors had used the word "**gods**" to mean that their judges were rulers of men—rulers who had been appointed by God to represent God among men (**Exodus 22:28; Psalm 82:6**). Jesus simply asked, if some rulers of Israel were called "gods," why was He being accused of blasphemy for claiming to be the Son of God?

2. Jesus made a threefold claim; however, note a critical point. Jesus was not saying, "**Rulers were called gods, so I am to be called a 'god' as they were.**" He was claiming to be distinct from all other men.

He claimed that He was.....

- a. the One "whom the Father hath sanctified." (**1 Peter 1:15-16**)
- b. the One whom the Father sent into the world. (**John 3:34**)
- c. the Son of God. (**John 1:34.**)

How could they reject Him? Their rulers were mere men, yet they were called "**gods.**" He was much, much more—the very One sanctified and sent by God, the very Son of God Himself. How could they accuse Him of blasphemy when they so readily received rulers of the past as "**gods,**" and the rulers were mere men?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16; cp. John 3:17-18**).**

"Jesus heard that they had cast him out; and when he had found him, he said unto him, 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**).**

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:25-27**).**

5. ([John 10:37-39](#)) Jesus Christ, Deity: the fourth claim of Jesus was that God is in Him and He is in God.

This is the indwelling presence of each in the other. Jesus is One with the Father and the Father is One with Him. They are of one Mind and Spirit, one being and nature, one purpose and work.

"In Him dwelleth all the fulness of the Godhead bodily" ([Col. 2:9](#)).

Note a critical point: it is absolutely essential for a person to know and believe this truth. Jesus was pleading with the unbeliever:

"Though you believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in Him" ([John 10:38](#)).

Note that Jesus' works prove the indwelling presence of God in Him and He in God. But they rejected His claim.

"I and my Father are one" ([John 10:30](#)).

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" ([John 14:10](#)).

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" ([John 17:11](#)).

"And the glory which thou gavest me I have given them; that they may be one, even as we are one" ([John 17:22](#)).

6. ([John 10:40-42](#)) Conclusion: Jesus retired to the area where John had first baptized, and many of John's followers began to follow Jesus. Note that many believed on Jesus. John's faithfulness in the ministry throughout this area reaped great fruit.

"That whosoever believeth in him should not perish, but have eternal life" ([John 3:15](#)).

DEEPER STUDY #1 Kingdom of God

([Matthew 19:23-24](#)) **Kingdom of Heaven**: the Kingdom of Heaven evidently means the same thing as the Kingdom of God, eternal life, and salvation. The Kingdom of Heaven and the Kingdom of God are interchanged when Jesus says, "**a rich man shall hardly enter into the Kingdom of Heaven**" ([Matthew 19:23](#)) or "**Kingdom of God**" ([Matthew 19:24](#)). Eternal life ([Matthew 19:26](#)) and salvation ([Matthew 19:25](#)) belong to the very same concept. Eternity and salvation, the Kingdom of God and the Kingdom of Heaven, is the very subject being discussed in [Matthew 19:16-30](#). Having eternal life, being saved, or entering into the Kingdom of God or of Heaven is more difficult for a rich man than for a camel to go through the eye of a needle.

The Kingdom of Heaven and of God is revealed in **four different stages** throughout history.

1. There is the spiritual kingdom that is at hand; it is present right now ([Matthew 4:17](#); [Matthew 12:28](#)).
 - a. The present kingdom refers to God's rule and reign and authority in the lives of believers.

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" ([Ephes. 1:18-23](#)).

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" ([Phil. 2:5-11](#)).

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" ([Col. 1:13](#)).

- b. The present kingdom is offered to the world and to men in the person of Jesus Christ.
 - c. The present kingdom must be received as a little child.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" ([Mark 10:14-15](#)).

d. The present kingdom is experienced only by the new birth.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" ([John 3:3](#)).

e. The present kingdom is entered now and must be received now.

"Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily say unto you, That the publicans and the harlots go into the kingdom of God before you" ([Matthew 21:31](#)).

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" ([Mark 10:15](#)).

f. The present kingdom is a spiritual, life-changing blessing.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" ([Romans 14:17](#)).

g. The present kingdom is to be the first thing sought by believers.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:33](#)).

2. There is the professing kingdom that is also in this present age. It refers to modern day Christianity in every generation. It pictures what the Kingdom of Heaven or professing Christianity is like, and what professing Christianity will be like between Christ's first coming and His return. This imperfect state is what is called **"the mysteries of the kingdom of heaven"** ([Matthew 13:1-52](#), [Matthew 13:11](#)).

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed [good men] in his field: but while men slept, his enemy came and sowed tares [evil men] among the wheat, and went his way" ([Matthew 13:24-25](#)).

3. There is the millennial kingdom that is future. It is the actual rule of Christ or the government of Christ that is to come to this earth for a thousand years.

a. The millennial kingdom is the kingdom predicted by Daniel.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not

be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" ([Daniel 2:44](#)).

"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever....Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom....And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" ([Daniel 7:18, 22, 27](#)).

b. The millennial kingdom is the kingdom promised to David.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom....And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" ([2 Samuel 7:12, 16](#)).

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations" ([Psalm 89:3-4](#)).

"In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them" ([Zech. 12:8](#)).

c. The millennial kingdom is the kingdom pictured by John.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" ([Rev. 20:4-6](#)).

4. There is the perfect kingdom of the new heaven and earth that is future.

a. The eternal kingdom is the rule and reign of God in a perfect universe for all eternity.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" ([John 14:1-3](#)).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" ([1 Cor. 15:24](#)).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" ([Rev. 21:1](#)).

- b. The eternal kingdom is the perfect state of being for the believer in the future.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" ([1 Cor. 15:50](#)).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" ([Rev. 21:4-5](#)).

- c. The eternal kingdom is an actual place into which believers are to enter sometime in the future.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" ([Matthew 8:11](#)).

- d. The eternal kingdom is a gift of God that will be given in the future.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" ([Luke 12:32](#)).

DEEPER STUDY #2 False Teachers

A. The False Teachers, 1 Timothy 6:3-5

(1 Timothy 6:3-5) Introduction: this is a most serious and critical passage, a passage that the church must constantly study in order to keep its message and ministry pure. It deals with those who fill the pulpit and classrooms of the church, whether the positions are filled by true teachers or false teachers. Every minister, teacher, leader, and member must heed and search his heart over this description of the false teacher.

1. **He teaches a different doctrine (v.3).**
2. **He is proud (v.4).**
3. **He has a sick interest in controversial questions (v.4).**
4. **He has a corrupt mind and is destitute of the truth (v.5).**
5. **He thinks religion leads to gain (v.5).**

1. (1 Timothy 6:3) Teacher, False: the false teacher teaches a different doctrine (heterodidaskalei).

He does not teach the words of the Lord Jesus Christ. This is a terrible indictment. Imagine being in the pulpit of a Christian church and claiming to be a teacher of the Lord Jesus Christ, yet not teaching His words. How many of us are guilty of this indictment? How many of us are guilty of teaching a different doctrine?

Two reasons are given as to why the false teacher teaches a different doctrine.

1. The false teacher does not **consent** to the words of our Lord Jesus Christ. The word "**consent**" (*proserchomai*) means **approach** and has the sense of "**attaching oneself to**" Christ (Daniel Guthrie. *The Pastoral Epistles*. "Tyndale New Testament Commentaries," p.110f). The false teacher is just not willing to attach himself to the *Lord Jesus Christ*.

He is.....

- a. not willing to confess that Jesus is the *Lord God* from heaven, the very Son of God Himself.
- b. not willing to confess that Jesus is the Christ, the Messiah and Savior of the world.

2. The false teacher does not consent to the teachings of godliness.

He is.....

- a. not willing to accept the righteousness of God revealed in Jesus Christ.
- b. not willing to separate himself from the world nor to set his life wholly apart unto God.

One or both of these reasons are why the false teacher does not teach the wholesome words of Christ, but rather chooses to teach a different doctrine and way of life.

He has committed his life to the profession of the ministry.....

- a. as a way to serve mankind.
- b. as a way to earn a livelihood.

But he is not committed to represent Christ and His Word. As a result, the person is called a false teacher by both the Holy Scriptures and Christ.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" ([Galatians 1:6-9](#)).

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" ([Matthew 16:12](#)).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" ([Col. 2:8](#)).

"Be not carried about with divers and strange doctrines" ([Hebrews 13:9](#)).

2. (1 Timothy 6:4) Teacher, False—Pride: the false teacher is proud (*tetuphōtai*).

The word means *puffed up* and conceited. But note: the word includes the idea of folly; it lacks good sense. Rejecting the evidence that Jesus is the Lord—the Lord Jesus Christ—is the height of pride and folly. Such rejection just lacks good sense (source unknown).

The false teacher takes pride.....

- a.** in his views and ideas.
- b.** in his rejection of certain portions of the Bible.
- c.** in his knowledge that some of the stories and events in the Bible are what he calls fables.
- d.** in his intellectual ability to dissect the truth from the falsehood about Christ.
- e.** in his enlightenment—that he knows better than to believe in such things as the miracles, deity, virgin birth, incarnation, resurrection, ascension and the personal return of Christ to earth.
- f.** in his new and novel concepts and ideas about Christ.

The list could go on and on, but all ministers have detected this pride in discussions with other ministers. And, tragically, we have all been guilty of feeling pride over our own ideas before. William Barclay has an excellent comment on the pride of the false teacher:

"His first characteristic is conceit. His first aim is self-display. His desire is not to display Christ, but to display himself. There are still preachers and teachers who are more concerned to gain a following for themselves than for Jesus Christ. They are more concerned to press their own views upon people than they are to bring to men the word of God. When people meet together for worship they are not

concerned to listen to what any man thinks; they are eager to hear what God says. The great preacher and teacher is not a purveyor of his own ideas; he is an echo of God" (*The Letters to Timothy, Titus, and Philemon*, p.146).

3. (1 Timothy 6:4) Teachers, False: the false teacher has a sick interest in controversial questions.

When preparing to preach and teach, the false teacher does not rely upon the primary source, the Word of God itself. He relies upon secondary sources, that is, books about the Bible.

The Bible just is not the basis for his life nor for his preaching and teaching. The false teacher rejects the primary source (the Bible), and turns to secondary sources about the Bible. In some cases, he does not even know how to study the Bible.

His interest lies.....

- a. in trying to discover the truth in the Bible, not in proclaiming the truth of the Bible.
- b. in questioning what is true and not true instead of living out what the Bible says.

The result, of course, is what we so often see written in the faces and minds of the false teacher and those who sit under him: **many thoughts and moments of.....**

- 1. disturbance and lack of peace
- 2. emptiness and lack of purpose
- 3. questioning and lack of meaning
- 4. wondering if God really does exist
- 5. wondering if there is really any meaning to religion and worship
- 6. wondering if there is a world or life beyond this earth

Why? Because what the human heart craves is God and His Word, the knowledge and assurance of Him and His guidance.

This is only reasonable and to be expected, for God is bound to have put within man a deep, natural hunger for Him and His Word. Therefore, what the human heart craves, even the heart of the false teacher, is not controversial questions and arguments over the "**words of our Lord Jesus Christ**" or of the Bible. What the heart craves is to hear from God, to hear the *authoritative proclamation of the Word of God itself*.

"For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thes. 2:3-4).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" ([1 Thes. 2:13](#)).

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" ([1 Tim. 1:3-7](#)).

"He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" ([1 Tim. 6:4](#)).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" ([2 Tim. 2:15](#)).

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" ([2 Tim. 2:23-24](#)).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" ([2 Tim. 3:16](#)).

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" ([Titus 3:9-11](#)).

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation ["is to be interpreted by one's own mind." Charles B. Williams. *The New Testament In the Language of the People*. "The Four Translation New Testament." Printed for Decision Magazine by World-Wide Publications of Minneapolis. New York, NY: Iversen Associates, 1966]. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" ([2 Peter 1:19-21](#)).

4. (1 Timothy 6:5) Teacher, False: the false teacher has a corrupt mind and is destitute of the truth.

His mind is corrupt in that it is not centered upon teaching the "**words of our Lord Jesus Christ and the doctrine...of godliness**" (the Word of God, the Scriptures, the Bible. [1 Tim. 6:3](#)).

His mind.....

- a. focuses upon the doctrines and theologies of men.
- b. focuses upon the psychologies and philosophies of men.
- c. focuses upon man's own energy and self-improvement, upon building up man's ego and self-image.
- d. focuses upon the latest religions or theological ideas.
- e. focuses upon the popular religious discussions that please and tickle men's ears.

The point is this: the false teacher does not focus upon the truth, the Word of God. He is destitute and empty of the truth. He does not possess nor teach the truth. He is bankrupt when it comes to the truth. However, note this: what the false teacher teaches often helps us do better. It often helps to build our ego and self-image and to achieve more in this life. Some self-help preaching is just like some self-help programs, clinics, and seminars conducted all across the nation: they are excellent in so far as they go. But they have one serious flaw: *they do not go far enough.*

They do not show.....

- a. that God is really with us and looking after us as we walk upon earth.
- b. that Jesus Christ has really died for our sins and risen to give us life—life that goes on forever.
- c. that God has really forgiven our sins and accepted us in Christ.
- d. that when we die, God will immediately transfer us into His presence to live with Him forever.

This kind of absolute, deep, intense assurance is missing in the false teacher and in anyone else whose mind is not focused upon "**the words of our Lord Jesus Christ and the doctrine...of godliness,**" that is, the Word of God ([1 Tim. 6:3](#)).

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate [depraved] mind, to do those things which are not convenient [immoral]" ([Romans 1:28](#)).

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" ([Romans 8:7](#)).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity [emptiness] of their mind" ([Ephes. 4:17](#)).

"Let no man beguile you of your reward in a voluntary humility [through self-effort] and worshipping of angels [claimed visions],

intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" ([Col. 2:18](#)).

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience in defiled" ([Titus 1:15](#)).

5. [\(1 Timothy 6:5\)](#) **Teacher, False: the false teacher thinks religion leads to gain.**

This means at least three things.

1. Some false teachers *are concerned* with morality and virtue and with man being the best and achieving the most that he can. They believe in God, not necessarily in Christ, but in God. Therefore, they know the answer to making man and his world better is religion. Hence, they commit their lives to God and religion, to getting men to do the works of religion and to living more righteous and moral lives. They want people to be good and to do good. They think that "**godliness is gain,**" that it helps and benefits man and his world.

Thought 1. Note that the false teacher is right on this point: the moral teaching of religion—living moral and upright lives—is good for man. But as pointed out above, works and self-help ministers do not go far enough. They do not focus upon God's Son, the Lord Jesus Christ. And God will never accept anyone who *does not honor* His Son, for He has only one Son who is begotten of Him. That Son, the Lord Jesus Christ, is loved by God. God loves His Son with His whole being, for His Son has the very nature of God Himself. Christ has always obeyed the Father—has always lived a perfectly godly life just as the Father willed. Therefore, anyone who honors Christ shall be honored and accepted by the Father. But the converse is also true: anyone who does not honor Christ will not be honored by the Father. The craving of man's heart for God and His Word—for the deep, intense knowledge and assurance of God—comes only through Christ. Therefore, as good as they are, religion and good works do not go far enough. They do not make a person acceptable to God. God accepts only one thing: faith in Christ, His only Son.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" ([John 3:16-18](#)).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" ([John 14:6](#)).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" ([Romans 5:1](#)).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" ([Romans 5:8](#)).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" ([2 Cor. 5:20](#)).

2. Some false teachers enter the ministry as a profession and as a means to make a living. They probably have some concern for the religious welfare of people, but the major consideration in choosing to enter the ministry was this: they thought it would be a good and commendable profession and provide a good livelihood for them and their present or future family.

3. Some false teachers have commercialized religion. The false teacher is *"out for profit. He looks on his teaching and preaching, not as a vocation, but as a career. He is in the business, not to serve others, but to advance himself"* (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.148).

The exhortation of Scripture to the believer is clear, direct, and forceful: **"from such withdraw."** We must not sit under, associate, or have anything to do with the person who is a false minister and teacher. The church is not the place for professionalism nor for the doctrine of human effort and works (humanism).

Thought 1. Man-centered and self-help teaching is helpful, but it does not belong in the pulpit of God's church; it belongs in the conference rooms and halls of the secular world. The church must be kept pure and free in proclaiming the gospel and the supreme love of God demonstrated in His Son, the Lord Jesus Christ. If the human race fails to keep the pure Word of God flowing from the pulpits of God's church, then the human race is doomed. Why? Because when we die, that will be it. We shall be separated from God eternally. For God will only accept us if we approach Him in Christ. Therefore, the critical hour for man will always be when he sits under the preaching of the Word of God—the preaching of **"the words of our Lord Jesus Christ and the doctrine...of godliness."** When man hears the Word of God preached, he must respond and do as God says.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" ([Romans 16:17](#)).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" ([2 Thes. 3:6](#)).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting

about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" ([1 Tim. 6:3-5](#)).

"Having a form of godliness, but denying the power thereof: from such turn away" ([2 Tim. 3:5](#)).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" ([2 John 10-11](#)).

DEEPER STUDY #3 The Contrasting False Teachers

B. The Contrasting False Teachers. [Titus 1:10-16](#)

[\(Titus 1:10-16\)](#) **Introduction:** this is a clear picture of false teachers, a picture that every believer and church should diligently study.

1. **They oppose the truth (v.10-12).**
2. **They must be rebuked (v.13-14).**
3. **They are impure—totally (v.15).**
4. **They make a profession of God, but their works deny God (v.16).**

1. [\(Titus 1:10-12\)](#) **False Teachers: they oppose the truth.**

There were *many false teachers* throughout the churches of Crete, and there have been many down through the centuries. The church has always had to combat false teaching. **Note:** the false teachers come from within the churches, not from without.

They were of the circumcision, that is.....

- a. they were religionists ([Titus 1:10](#)).
- b. they professed God ([Titus 1:16](#)).
- c. they were subverting whole houses ([Titus 1:11](#)).

Remember: the churches met in homes; they did not have buildings in which to meet. The point to see is that they opposed the truth.

1. They were *unruly (anupotaktoi)*: undisciplined, rebellious, disloyal, insubordinate against God and the truth. They refused to submit to God and to the truth of the gospel and of God's Word.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" ([Matthew 7:21](#)).

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" ([Hebrews 2:2-3](#)).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" ([2 Peter 2:1](#)).

2. They were *vain talkers* (*mataiologoi*): empty talkers, saying and teaching things that amount to nothing and are worthless. Their teaching helped no one—not permanently and not eternally. Their teaching was not able to overcome sin and death—not able to bring true forgiveness of sin and eternal life to a person.

"Should he reason with unprofitable talk? or with speeches wherewith he can do no good?" ([Job 15:3](#)).

"The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness" ([Eccles. 10:13](#)).

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" ([2 Tim. 1:13](#)).

"Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" ([Titus 2:8](#)).

3. They were *deceivers* (*phrenapatai*): "mind-deceivers" (A.T. Robertson. *Word Pictures in the New Testament, Vol.4, p.600*), misleaders. They misled themselves and misled others away from the truth. They turned away from the truth and followed error; they followed a false belief.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" ([Romans 16:18](#)).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" ([2 Cor. 11:13-15](#)).

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" ([2 Tim. 3:13](#)).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" ([2 John 7](#)).

4. They were of the circumcision; that is, they were Jewish religionists. They professed Christ, but they refused to accept the all-sufficiency of Christ and His cross.

- a. They refused to accept that Christ died for their sins—actually bore the judgment and punishment for their transgressions against God.
- b. They refused to accept that God accepted them by faith and only by faith—that God took their faith and counted it as righteousness; that

God required nothing more and nothing less than a person's total trust, the laying of the person's life into the hands of God, all the person is and has, his total being—and that is all that was needed to be saved.

Very simply, the false teachers—the religionists—**taught that man made himself acceptable.....**

- a. by doing the best he could.
- b. by being good and doing good.
- c. by being as religious as he could.
- d. by keeping the laws and rules of religion.
- e. by undergoing the basic ritual of religion (circumcision, baptism, confirmation, church membership, etc.).
- f. by observing and practicing the ceremonies and rules of religion.
- g. by being faithful in worship and stewardship.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" ([Matthew 7:21](#)).

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" ([Romans 10:3](#)).

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" ([Galatians 3:10](#)).

"Most men will proclaim every one his own goodness: but a faithful man who can find?" ([Proverbs 20:6](#)).

5. They had mouths that needed to be silenced. Their false teaching needed to be stopped, but not by physical force. The word "**stopped**" (*epistomizein*) means to muzzle or bridle, but it should be by reason and argument, not by physical force. False teachers must always be stopped. Their teaching is misleading and erroneous; therefore, their teaching must be restrained, stopped dead in its tracks. Their tongues must be silenced. False teachers must not be allowed to sow the seeds of their error.

"Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" ([Titus 2:8](#)).

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" ([1 Peter 2:15](#)).

6. They were subverting, that is, upsetting and disrupting whole houses. They were turning some away from the truth and tearing families apart. In other cases they were overthrowing the faith of whole families. Whole families were following the false

teaching and leaving the church. This was, of course, the objective of the false teachers: to secure a following for themselves by turning people away from the truth of Christ.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" ([Galatians 1:6-8](#)).

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" ([Matthew 5:19](#)).

7. They were teaching things that they should not teach ([see pt.4 above](#)).
8. They were seeking personal gain (filthy lucre). They had entered the church and religion and **were teaching a false doctrine**.....
 - a. to gain a livelihood or money.
 - b. to gain recognition.
 - c. to gain a following.
 - d. to gain acceptance.
 - e. to gain the satisfaction of being in a reputable profession.
9. They had a sorry reputation. They were professing religionists, but they were living no better than the rest of society. This is clearly seen by looking at three traits of Cretian society. Note that the traits are taken from a Cretian poet. (Grecian poets were considered prophets in that day, men who were under the inspiration of the gods.) Paul does not give his name, but he was Epimenides who lived somewhere around 600 B.C. and was ranked as one of the seven wisest men of Greece (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.277).
 - a. The false teachers were chronic liars. They were not living for Christ nor following after the truth. They were just like Cretian society, living false lives and following lies. And they were teaching a false, lying doctrine—teaching it right inside the church, leading believers to follow their lies.
 - b. The false teachers were evil beasts. That is, they were savage and malicious in standing against the truth of Christ and of salvation by grace through faith. Just like wild beasts, they savagely attacked the church and its believers, attempting to consume them in their false teaching and doctrine.
 - c. The false teachers were idle gluttons. This does not mean that they were inactive and never industrious nor that they were fat and lazy. Some, no doubt, were just as some are in every society—lazy, gluttonous, slothful, and too complacent to study the Word of God and to seek the truth. What it means in this context is that...

1. they were idle in dealing with the truth. They had nothing to do with the truth. They had turned away from it. When it came to Christ and the truth, they were idle and inactive.
2. they were gluttons, that is, greedy and seeking to fill their lust for whatever they were after: recognition, a following, money, self-image. Honoring Christ and reaching people for Christ and sharing the truth was not the focus of their lives.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1-2).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

2. (Titus 1:13-14) False Teachers: they must be rebuked.

The witness just given against society and false teachers is true. And remember: the false teachers were in the church, professing to be followers of Christ. But they were not following Christ—not fully and wholly. Therefore, they had to be sharply rebuked. The idea is that they had to be corrected with sternness and even in severity. This is understandable, for false teaching is one of the greatest sins and dangers facing believers. False teaching hurts the church and its believers as much as any sin, for it turns men away from God and Christ and destroys the church and its mission. But note a most significant point: there were two reasons why the false teachers and their followers were to be rebuked.

1. False teachers and their followers were to be rebuked so that they might become sound in the faith.

"Here precisely is the wonderful thing....Paul does not say to Timothy: 'Leave them alone. They are hopeless and all men know it.' He says: 'They are bad and all men know it. Go and convert them.' There are few passages which so demonstrate the divine optimism of the Christian missionary and evangelist, who refuses to regard any man as hopeless. The greater the evil, the greater the challenge. It is the Christian conviction that there is no sin which is too great for the grace of Jesus Christ to encounter and to conquer" (*William Barclay. The Letters to Timothy, Titus, and Philemon, p.278*).

The false teachers were not sound in the faith; they were not standing with Christ nor for Christ. They were not following Christ nor teaching the Word of God in its purity and

simplicity. They were in danger of being lost, and condemned from the presence of God forever. In addition they were leading others down the same false road. If the false teachers and their followers were not corrected, then more and more lives would be corrupted and destroyed. Therefore, the false teachers had to be dealt with; there was no choice. Confronting them with the truth of Christ and of the Word was their only hope. An attempt to root them in sound doctrine had to be made—both for Christ and their own eternal salvation.

2. False teachers and their followers were to be rebuked so they might cease from their fables and man-made religious rules. Note: what false teachers follow are only fables and myths, imaginations within man's mind, and man-made rules of religion.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" ([Ephes. 5:11](#)).

"Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" ([1 Thes. 5:14](#)).

"Them that sin rebuke before all, that others also may fear" ([1 Tim. 5:20](#)).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" ([2 Tim. 4:2](#)).

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" ([Titus 1:13](#)).

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" ([Titus 2:15](#)).

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" ([Isaiah 58:1](#)).

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" ([Ezekiel 3:18](#)).

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" ([Ezekiel 33:9](#)).

3. ([Titus 1:15](#)) False Teachers: they are impure, totally impure.

The basic question of life is this: How does a person become pure and righteous before God? Men try to become acceptable to God by works—by doing the works of religion, by doing good and being good. This is where so many of the laws, rules, rituals, and ceremonies of religion come from. They are merely man's desire to become acceptable to God. Man feels the way to become acceptable is to be religious and keep all the rules of religion. But note a critical fact: no religion and no man-made rule or work can save a man from sin and death. Everything that is made by man dies and decays—ends up just like he does, as nothing more than the dust of the ground. Man cannot do

enough good nor do enough works to create a pure mind and conscience within himself, not a mind and conscience that has the absolute assurance of living forever.

But note another fact: there is a way to become pure and righteous before God. How? By Jesus Christ—**by believing in Jesus Christ.....**

- a. by trusting His purity and righteousness to cover us.
- b. by trusting His death and resurrection to cover us.

When we believe that Jesus Christ died for us, God accepts the death of Christ *for us*. He forgives our transgressions and never charges them against us. We are free from sin in Christ; through our faith in Christ God counts us pure and righteous.

This is what the verse means. If we are pure in Christ, then all things are pure to us. We do not have to worry about doing things to become pure. We are pure—perfectly righteous and acceptable to God because we are *in Christ*. Our faith is *in Christ* to make us pure, not in religious rules.

Therefore false teachers and their followers—in fact all unbelievers—lack the absolute assurance of forgiveness and of eternal life—of being acceptable to God. Their minds and consciences are defiled. No matter what their man-made religious rules are—rules governing food, discipline, do's and don'ts, washings, baptisms, ceremonies, rituals—they are all impure. They are only physical and material and man-made substances—all to perish after they are used.

Thought 1. "'Unto the pure all things are pure' does not mean that dope and alcoholic beverages which will dull the mind and destroy the body are pure. There is probably a direct teaching here concerning ceremonial meats and drinks among the Jews. **(In this connection, study the entire [fourteenth chapter of Romans.](#))** Some foods were regarded as clean and could be eaten, while others were considered unclean and were therefore forbidden. What Paul is saying is that those distinctions ceased when Christ died and rose again: 'Christ is the end of the law for righteousness to every one that believeth' ([Romans 10:4](#)). In this Christian era, it is not what we eat or drink that saves us or damns us; it is 'What think ye of Christ? Whose Son is He?' 'As many as received Him, to THEM gave He power to become the sons of God, even to them that believe on His name: which were born...born of God' ([John 1:12-13](#)).

"In Paul's day, under the Law of Moses, a Jew dare not eat pork nor drink certain drinks; but in this day, meats and drinks neither save nor damn—although a child of God, led by the Spirit of God, will not eat or drink those things that will destroy the body. God puts His law in our hearts and leads us by His Spirit ([Romans 8:14](#)), and if we are led by the Spirit we will not fulfill the lust of the flesh. Truth makes free; and when we KNOW and obey the truth, we eat and drink those things that are wholesome, good, and profitable to body and soul.

"A person who is a true child of God will not use this passage to attempt to prove that all things are right and lawful for the Christian. There are those who say that if you think something is not sin, then to you it is not sin; but such reasoning

is not to be found in the Word of God. The Bible clearly teaches that we are to 'have no fellowship with the unfruitful works of darkness, but rather reprove them' ([Ephes. 5:11](#)). 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him' ([1 John 2:15](#)). 'Abstain from all appearance of evil' ([1 Thes. 5:22](#)). 'Prove all things; hold fast that which is good' ([1 Thes. 5:21](#)). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' ([1 Cor. 10:31](#)).

"The principle here involved is a pure, truly pious mind; and if we have such a mind we will not eat or drink those things that will destroy our testimony. The believing heart does not major on the distinction of food and drink, festivals, ceremonies, rites, holy days, holidays. These things have nothing to do with purity of heart and spirit, and the conscience of the believer is not to be burdened with nor enslaved by them. The heart of a believer is to be controlled by the Holy Spirit of God and by the laws of God laid down in the New Testament. We are not under the Law of Moses. We live by faith, not by sight. We live as the Holy Spirit leads us into the paths of righteousness" (*Oliver Greene, The Epistles of Paul the Apostle to Timothy and Titus, p.429f*).

Thought 2. "But unto them that are defiled and unbelieving is nothing pure.' This statement is very clear: The unbeliever is lost, totally depraved, without strength, hopeless, helpless, without God and eternally damned unless he embraces Christianity by faith in the finished work of Christ. To the sinner, NOTHING is pure. [Proverbs 21:4](#) tells us, '...The plowing of the wicked is sin.' [James 4:17](#) says, '...To him that knoweth to do good, and doeth it not, to him it is sin!'

"To the unbeliever, everything is made the means of increasing his depravity, his unrighteousness and his ungodliness. It makes no difference what ordinances of religion unbelievers may observe and practice; it matters not what distinctions they may make concerning meats, drinks, days, ceremonies or religious events; such observances will not change their state of depravity. Making distinctions in food, drinks, and clothing only fosters pride and produces self-righteousness. Those who do these things are attempting to justify themselves through their own goodness and labors, following the commandments of men instead of submitting to the love of God. They push aside the mercies of God and satisfy their own lusts. They are corrupt at heart, and observance of ordinances, ceremonies, abstinence from food and drink makes them no better; it simply leads to deeper depravity and greater damnation" (*Oliver Greene, The Epistles of Paul the Apostle to Timothy and Titus, p.431f*).

"Blessed are the pure in heart: for they shall see God" ([Matthew 5:8](#)).

"All these evil things come from within, and defile the man" ([Mark 7:23](#)).

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" ([Romans 1:28](#)).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" ([2 Cor. 7:1](#)).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" ([Ephes. 4:17](#)).

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" ([Col. 2:18](#)).

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" ([1 Tim. 1:5](#)).

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" ([Titus 1:15](#)).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" ([1 Peter 1:22](#)).

4. ([Titus 1:16](#)) False Teachers: they make a profession that they know God, but their works deny Him.

The false teachers openly professed Christ, claimed to be Christian, and to belong to the church. And note: they were preaching, teaching, and filling the pulpits and seats of instruction in the churches. But their works betrayed them. Their behavior clearly showed that they were hypocrites. They were not teaching the pure Word of God, not teaching the truth about Jesus Christ. Note the final terrible fact: by their works they were denying God and Christ. No matter what they professed and claimed, if they did not teach the pure Word of God and the pure truth about God and His Son, Jesus Christ, then they were denying God.

- a. They were being **abominable**: vile, detestable, and repulsive to both God and true believers. They were corrupting the truth, and corruption always sends up a foul smell.
- b. They were being **disobedient**: refusing to submit to God and to follow and teach the truth of Christ and of God's Word.
- c. They were **reprobate**: unfit, useless, and worthless; failing to meet the test of God. In God's eyes they were of no value. They were fit only to be rejected.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" ([Matthew 7:21](#)).

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart is far from me" ([Mark 7:6](#)).

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" ([Titus 1:16](#)).

"And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues" ([Psalm 78:35-36](#)).

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" ([Ezekiel 33:31-32](#)).

DEEPER STUDY # 4 Sheep without a Shepherd

([Mark 6:34](#)) **Shepherd— Sheep**: the danger is losing sight of people who are as sheep without a shepherd. Again the scene is descriptive. As the boat approached the shore, Jesus stood in the boat watching the multitude clamoring for space on the seashore. He needed rest, and the disciples needed rest even more. But He was not annoyed or irritated with the people. Contrariwise, He was moved with deep, intense compassion because the people were as sheep without a shepherd. He could not turn from them. He could not send them away despite the need for rest. He could do only one thing. He had to meet their need; He had to teach them, so He began "**to teach them many things.**"

Note: when Jesus saw the multitude, He said, "**They were as sheep without a shepherd.**"

He meant at **least three things by this statement.**

1. Sheep without a shepherd are bewildered and wander about, not knowing where they are or where they are going. They get lost ever so easily, and cannot find their way back to the flock. So it is with people. People without the shepherd, the Lord Jesus Christ, are bewildered. They do not know where they have come from, where they are going, nor why they are where they are. They wander about, getting lost in place after place, never finding the way to true life.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" ([Matthew 9:36](#)).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" ([John 14:6](#)).

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" ([1 Peter 2:25](#)).

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have forgotten their resting place" ([Jeremiah 50:6](#)).

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" ([Ezekiel 34:6](#)).

2. Sheep without a shepherd go hungry. They do not have adequate nourishment. They cannot find sufficient food to live. So it is with people. People without the Shepherd, the Lord Jesus Christ, go hungry. They do not have the Shepherd of God to feed and inspire their souls, nor to satisfy their inner longings for peace, love, and joy ([Galatians 5:22-23](#)). They have only themselves to depend upon as they seek to meet their craving for life.

They have only themselves in seeking the answer to.....

1. purpose
2. direction
3. assurance
4. loneliness
5. emptiness
6. disturbance
7. depression
8. sickness
9. death

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" ([John 6:35](#)).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" ([John 6:51](#)).

3. Sheep without a shepherd cannot find shelter or safety. The sheep are exposed to all the dangers of the wilderness. So it is with people. People without the Shepherd, the Lord Jesus Christ, are exposed to all that is within the world, and they are doomed. They are doomed because the beasts, the temptations and trials of the world, attack at every opportunity and destroy all who wander about.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" ([1 Peter 5:8](#)).

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast" ([Psalm 57:1](#)).

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" ([Psalm 91:1](#); cp. [Psalm 61:1-4](#); [Psalm 91:1-6](#)).

DEEPER STUDY #5

(John 10:10) Jesus Christ, Purpose— Life: life is one of the great words of the Scriptures. The word "life" (*zoe*) and the verb "to live" or "to have life" (*zen*) have a depth of meaning

1. Life is the energy, the force, the power of being.
2. Life is the opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of deterioration, decay, and corruption (**[John 3:16](#); [John 5:24, 29](#); [John 10:28](#)**).
3. Life is eternal (*aionios*). It is forever. It is the very life of God Himself (**[John 17:3](#)**). However, eternal life does not refer just to duration. Living forever would be a curse for some persons. The idea of eternal life is also quality, a certain kind of life, a life that consistently knows love, joy, peace, power, and responsibility (**[John 10:10](#)**).
4. Life is satisfaction (**[John 6:35](#)**).
5. Life is security and enjoyment (**[John 10:10](#)**).
6. Life is found only in God. God is the source and author of life, and it is God who has appointed Jesus Christ to bring life to man. Jesus Christ gives the very life of God Himself (**[John 5:26](#); [John 6:27, 40](#); [John 10:28](#); [John 17:23](#)**).
7. Life has now been revealed. It has been unveiled and is clearly seen in Jesus Christ. Jesus Christ shows man what life is (**[John 1:4-5](#); [John 5:26](#); [1 John 1:2](#)**).
8. Life only comes to a man by believing in Jesus Christ. A man outside Jesus Christ only exists. He merely has the existence of an animal. Real life is found only in God. This is to be expected and it is logically true, for God is the creator of life. As the creator of life, He alone knows what life really is and what it is supposed to be (**[John 3:36](#); [John 5:24](#); [John 6:47](#)**). This is the reason He sent His Son, the Lord Jesus Christ, into the world: to show men what life is. When a person looks at Jesus Christ, he sees exactly what life is, exactly what it involves (**[Galatians 5:22-23](#)**):

- | | |
|------------------|------------------------------------|
| 1. love | 5. gentleness |
| 2. joy | 6. meekness |
| 3. peace | 7. goodness |
| 4. longsuffering | 8. faith |
| | 9. temperance or control and power |

DEEPER STUDY #6 Jesus, The Shepherd— God, the Shepherd

(John 10:11-21) Jesus, The Shepherd— God, the Shepherd: God foretold that He would send a Shepherd to save and to take care of His people.

"Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" ([Isaiah 40:10-11](#)).

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David

[the Messiah]; he shall feed them, and he shall be their shepherd" ([Ezekiel 34:22-23](#)).

"I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" ([Ezekiel 37:23-24](#)).

"And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land" ([Zech. 9:16](#)).

Jesus' work as the Shepherd is fourfold.

1. Jesus Christ is the *Good Shepherd*. He is called "good" because He risks and sacrifices His life for the sheep ([John 10:11, 15](#); cp. [Psalm 22](#)).

2. Jesus Christ is the *Great Shepherd*. He is called "great" because He arose from the dead, and He perfects the sheep ([Hebrews 13:20-21](#)).

3. Jesus Christ is the *Shepherd and Bishop* of our souls. He is called the "shepherd and bishop" because He welcomes those who wandered off and went astray ([1 Peter 2:25](#)).

4. Jesus Christ is the *Chief Shepherd*. He is called "chief" because He is to appear and return to earth with great glory and reward the faithful ([1 Peter 5:4](#)).

Note: God also is called a Shepherd in Scripture ([Genesis 48:15](#); [Psalm 23:1](#); [Psalm 77:20](#); [Psalm 80:1](#); [Isaiah 40:11](#); [Ezekiel 34:11-31](#)).

DEEPER STUDY #7 Jesus Christ, Death

(John 10:11) Jesus Christ, Death: the word "for" (*huper*) is a simple word with profound meaning when used with the death of Christ. It proclaims the most wonderful truth known to man. **Note this striking truth:** it does *not mean* that Christ died only as an example for us, showing us how we should be willing to die for the truth or for some great cause. What it means is that Christ died *in our place, in our stead, in our room, as our substitute*. This meaning is unquestionably clear.

1. The idea of sacrifice to the Jewish and pagan mind of that day was the idea of a life given in another's place. It was *a substitutionary sacrifice*.

2. The idea of sacrifice is often in the very context of the words, "Christ gave Himself for us" ([Ephes. 5:2](#)).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" ([John 6:51](#)).

"I am the good shepherd: the good shepherd giveth his life for the sheep" ([John 10:11](#)).

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" ([John 10:15](#)).

"He prophesied that Jesus should die for that nation" ([John 11:51](#)).

"Greater love hath no man than this, that a man lay down his life for his friends" ([John 15:13](#)).

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" ([John 17:19](#)).

DEEPER STUDY #8 Fellowship

([Acts 2:42](#)) **Fellowship**: the fellowship wrought by the Spirit of God means more than the association existing in secular groups such as civic clubs and community bodies. There is a vast difference between *community participation* and *spiritual participation*. *Community participation* is based upon neighborly association. *Spiritual participation* is based upon a spiritual union wrought by the Spirit of God.

The distinctiveness is this: the Holy Spirit is within the Christian believer. The Holy Spirit creates a spiritual union by melting and molding the heart of the Christian believer to the hearts of other believers. He attaches the life of one believer to the lives of other believers. Through the Spirit of God, believers become one in life and purpose. They have a joint life sharing their blessings and needs and gifts together.

Note several things about fellowship that are taught by this passage.

1. Fellowship is being experienced by the new believers because they join other Christians in learning the Scriptures (apostles' teachings) and in worship (prayers and celebrating the Lord's Supper, [Acts 2:41-42](#)).
2. Fellowship forbids an unattached Christian life. Their fellowship is maintained because they "**continue steadfastly**" in the Scriptures and in worship. An unattached Christian life is just impossible.
 - a. Christianity is first an individual matter, but then it becomes a social matter. The Christian is attached to Christ individually, but he is also attached to other believers. He walks with other believers in the Scriptures and in worship.
 - b. Christianity is first a spiritual organism, but then it becomes a spiritual organization. The Christian has an *inward life*, but he also takes on an *outward form* of life. He becomes a living organization with other Christian believers. He sits at the feet of the apostles' teaching and joins right in with other Christians as they worship together.
 - c. Christianity makes the true believer a saint (one who is set apart unto God), but Christianity is made up of *saints*—plural. Christianity is not just one person; Christianity is many persons—*saints*. The word is often used in the New Testament, but it is never used in the singular. Christianity is Christianity because the saints *study the Scriptures together* and *worship together*.
 - d. Christianity demands that a believer personally live out such virtues as kindness, longsuffering, and love; but the believer can do this only in association with others.
 - e. Christianity means that the Spirit of God has entered the believer's life, but it also means that the Spirit of God has placed the believer into a corporate body

(the church), into Christian society itself. The Spirit of God indwells the corporate body of believers as well as the individual.

3. Spiritual fellowship faces two dangers.
 - a. Fellowship and society can be over-emphasized—to the point that individual salvation is missed. An individual must "receive His word" ([Acts 2:41](#)).
 - b. Individual salvation and individual worship, whether through nature or by any other means, can be overly stressed—to the point that Christian fellowship and society can be missed.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" ([Acts 2:42](#)).

"So we, being many, are one body in Christ, and every one members one of another" ([Romans 12:5](#)).

"For we being many are one bread, and one body: for we are all partakers of that one bread" ([1 Cor. 10:17](#)).

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" ([Galatians 3:28](#)).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" ([Ephes. 4:13](#)).

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" ([Hebrews 10:25](#)).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" ([1 John 1:7](#)).

"I am a companion of all them that fear thee, and of them that keep thy precepts" ([Psalm 119:63](#)).

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name" ([Malachi 3:16](#)).

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 everything 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](#)).

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.....

- a.** taking the great altar of the burnt offering and turning it into an altar to the Greek god, Zeus.
- b.** sacrificing swine flesh upon the altar.
- c.** 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.)

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](#)).

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.)