



JOHN 9:39-10:18 | JESUS ADDRESSES THE PHARISEES

- Verses 9:39-10:8 – see session 41
- Verse 10:9 –
  - Jesus has implied that the Pharisees are **thieves and robbers** (v. 8). Now He proclaims again (as in verse 7) that **I am the door**. This time, however, He adds that that all who **enter in** through Him **shall be saved**.
  - The salvation here must, of necessity, be speaking of *life on this earth during the Messianic age*. This necessity is based on:
    - The phrase **go in and out** is a figure of speech found several times in the Scriptures. Bullinger calls the phrase “the idiom used for life in general” (*The Companion Bible* note on John 10:9). Compare Acts 1:21, Acts 9:8, and especially Numbers 27:17, where the sheep/shepherd motif is also used.
    - The Bible has not heretofore presented a salvation which involved the spirit going to be with the Lord at death.
    - The phrase **find pasture** is a promise of the Messianic age, and such promises are always physical in nature (compare Ezekiel 34:14 and Isaiah 40:11).
- Verse 10:10 –
  - Continuing the same theme, Jesus speaks of the **thief**. Since earlier Jesus spoke in the plural (**thieves**, v. 8), it does not seem unreasonable to assume that this *singular* thief is the devil himself.
  - The promise that Jesus brings is **life** and life **more abundantly**. Since **life** is related to the Kingdom/Messianic age, then *abundant life* is a reference to *kingdom life*, which is abundant in all ways, both length and quality.
  - Since this promise is about the Kingdom, it would be the seed-ground for disappointment to equate John 10:10 to the Christian life today. Doing so has created a great deal of needless salvation-doubt and emotional pain by those who were promised an “abundant life,” but reality is nowhere close. Those who would attempt to make this a spiritual and not physical promise are simply allegorizing a text that needs no allegory. Remember, *if the plain sense makes common sense, seek no other sense*.
- Verse 10:11 –
  - The **good shepherd** is not only an illustration that fits the context of John 10:10, but also ties in with many passages from the Old Testament.
  - One should note that *all shepherd/sheep* passages in both the Old and New Testament find their direct application in the nation of Israel and in the Messianic age. Psalm 23 is an example.
  - Here the Lord *alludes* to His death, when He says that the **good shepherd giveth his life for the sheep**. At this point the followers of Jesus did not comprehend these words fully, but later would understand them after His death.
- Verses 10:12-14 –

- Jesus presses the matter by alluding to the Pharisees as **an hireling** who, in the face of danger **leaveth the sheep** (v. 12) because they **careth not for the sheep** (v. 13).
- Verse 10:15 –
  - The purpose of this Gospel is **that ye might believe that Jesus is the Christ, the Son of God** (Jn. 20:31). This is the reason that the fourth Gospel, more than any of the previous three, emphasizes the relationship between Jesus and the Father.
- Verse 10:16 –
  - Who are the **other sheep** of another fold? These will be brought in and **there shall be one fold, and one shepherd**. If we interpret scripture from *our experience*, then these other sheep are us, the Gentile believers, who are “brought into the fold” and join the Jews under **one shepherd**. The problem with this is multi-faceted.
    - It interprets scripture from experience rather than scripture itself.
    - It makes the coming Kingdom to be a Kingdom of **neither Jew nor Greek** (Gal. 3:28). While such is true of the Body of Christ, it is not true of the future Kingdom, which is Jewish to the core.
    - It requires that Paul was mistaken in Ephesians 3.
      - In verse 4 he states that God **made known unto me the mystery**.
      - In verse 5 he says this mystery was **not made known unto the sons of men**.
      - In verse 6 he says that the mystery is **That the Gentiles should be fellowheirs, and of the same body**.
      - In verse 8 he says that this mystery is **unsearchable**, and thus cannot be found prior to Paul.
      - Therefore, *what is spoken by Jesus in John 10:16 cannot be the same thing spoken by Paul in Ephesians 3*. But why does John 10:16 sound so much like Ephesians 3:6?
      - This is no problem when you realize:
        - Things that are similar are not the same.
        - Just because Paul says that Gentiles and Jews are **of the same body** (Eph. 3:6) does not mean that the **one fold** (Jn. 10:16) is the *same thing*.
        - The body of Christ, of which Paul speaks, is a *new body* that had not previously existed.
        - The **one fold** of which Jesus speaks is a *future entity* which is yet unfulfilled.
    - So then, who are the **other sheep** and what is the **one fold**?
      - The sheep that **are not of this fold** are those Jews of the diaspora. God promised all the tribes of Israel would be saved by His Messiah. Only a fraction of the tribes and their members were living in Judea at the time. Later Jesus would send His apostles **to the remotest part of the earth** (Acts 1:8) to bring the others into the fold.
      - The **one fold** under **one shepherd** is the future Messianic kingdom.
- Verses 10:17-18 –
  - These words make it clear that Jesus knew and understood both that He would die and would rise again. He would die *willingly* and He would rise again *in His own power*.
  - The **commandment** that Christ **received** from His father (v. 18) is presumably the commandment to be faithful unto death.