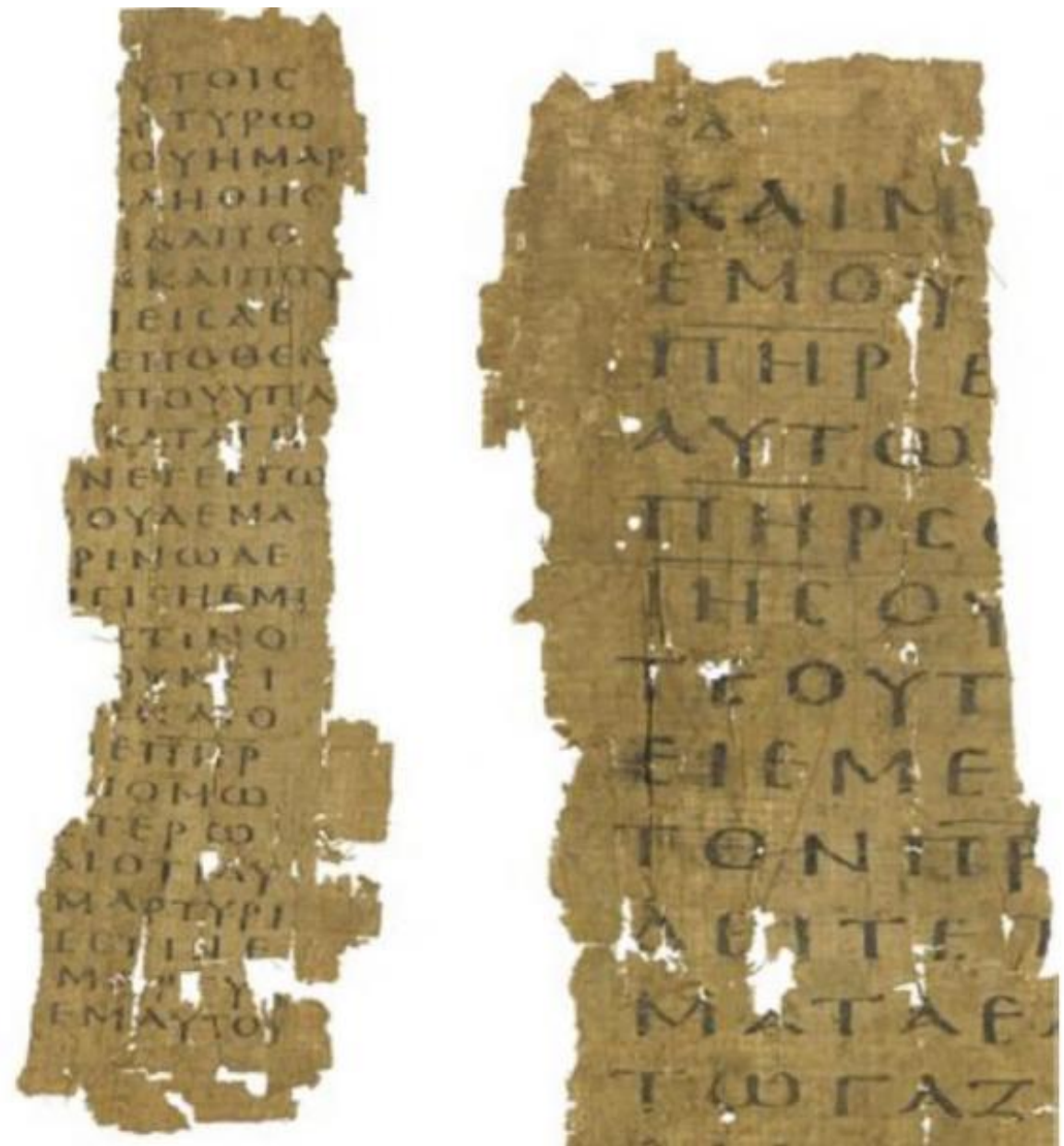


Gospel of John



Lecture 6 – Chs 10-11

John 10:1-21 – The Shepherd and his flock

- “I tell you the truth” – Begins with formulaic “Amen, Amen” in the Greek.
- This passage has its roots deeply in the OT. God himself was called the shepherd of Israel (Psalm 23:1; 80:1; Isaiah 40:10-11; Ezekiel 34:11-16).
- “Sheep pen” – A pen open to the sky with only one entrance.
- “His voice... His own sheep” – An acknowledgment that the sheep recognize the voice of their shepherd and respond only to him. Likewise, the shepherd only calls out to those sheep that belong to him.

Lecture 6 – Chs 10-11

John 10:1-21 – The Shepherd and his flock

- Jesus uses two metaphors for himself - He is the shepherd who enters by the gate which the gatekeeper opens for him (v. 2-6), and he is the gate by which the sheep enter into salvation (v. 7-9).
- This section builds on the story of the blind man. “All who ever came before me” – Denotes “false shepherds.” Primarily the Pharisees and chief priests – as demonstrated in the previous story.
- “The gate” – The one way to salvation.
- Contrast of the “shepherd” and the “thief.” One is purely motivated toward the interests of the sheep; the other is purely motivated by the interest in himself.

Lecture 6 – Chs 10-11

John 10:1-21 – The Shepherd and his flock

- “I am the Good Shepherd... I lay down my life” - Central crux of passage with significant theological importance.
- Verse 16 is a glimpse into the global scope of the church.

¹⁶ I have other sheep, too, that are not in this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd.

Lecture 6 – Chs 10-11

John 10:1-21 – The Shepherd and his flock

- Compared to the Synoptics, and even Acts, John views the cross and resurrection differently.
 - In the Synoptics, it is God who acts, in John, Jesus acts in obedience to the Father but of his own accord.
 - In the Synoptics, Jesus prays “not my will but yours” (Mark 14:36), in John, Jesus willingly lays down his life so he may take it up again.
 - In the Synoptics and Acts, the emphasis is on God raising Jesus from the dead (Matt 28:6-7; Acts 2:24), in John, Jesus takes up his life again (vs. 17).

Gospel of John



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Lecture 6 – Chs 10-11

John 10:22-42 – The unbelief of the Jews

- “Feast of Dedication” – Commemorates the dedication of the temple by Judas Maccabeus (Dec 165 B.C.), after it was polluted by Antiochus Epiphanes. The festival is better known today as Hanukkah (Festival of Lights – and celebrated near our Christmas).
- “Solomon’s Colonnade” – A roofed structure that was thought to date back to the time of Solomon – but this was an erroneous fact (see also Acts 3:11; 5:12).
- Interesting that the name Judas (i.e. Judas Maccabeus), was a celebrated and heroic one at this time.

Lecture 6 – Chs 10-11

John 10:22-42 – The unbelief of the Jews

- The unbelief of the Jews here follows the Shepherd and His Sheep passage (10:1-21) and serves as an illustration of those who are not “His sheep” due to their unbelief.
- “Never perish” – A statement centered on the power of the shepherd, which is the basis for our security.
- "As Chrysostom put it, they do not believe, not because Jesus is not a shepherd but because they are not sheep" (Craddock, et. al., 248).

Lecture 6 – Chs 10-11

John 10:22-42 – The unbelief of the Jews

- “I and the Father are one” – One is neutral in the Greek demonstrating Jesus’ oneness in essence and nature with the Father.
- “Great miracles” – Could also be translated as “good works” by the Greek.
- “And the Scripture cannot be broken” – Jesus affirms the reliability and authority of the OT and uses it here as a polemic against the very people who claim to follow it.

Gospel of John



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Lecture 6 – Chs 10-11

John 11:1-16 – The death of Lazarus

- This is the final miracle in the section often considered as “The Book of Signs”. The raising of Lazarus serves as that which ultimately leads to His own death and resurrection. The underlying theme of the “Son’s glorification” is woven throughout the story (see 11:4).
- “Lazarus” – Mentioned only here in John 11-12 (not to be confused with Lazarus in the parable of Luke 16:19-31). Lazarus means “God is my help / God has helped”. (A form of the name Eleazar)

Lecture 6 – Chs 10-11

John 11:1-16 – The death of Lazarus

- “Bethany” – Located on the southeastern slopes of the Mount of Olives about 3 kms. east of Jerusalem. During Jesus’ final week He spent at least one night here (Matt 21:17), and is also near the site of His Ascension (Luke 24:50).
- “The one you love” – Characterizes their relationship demonstrating that it must have been very close.
- “Fallen asleep” – A common euphemism for death. The euphemism is continued with the phrase ‘going there to awaken him’ in verse 11.
- Thomas likely echoes the thoughts of the others in vs. 16.

Lecture 6 – Chs 10-11

John 11:17-37 – Jesus comforts Mary and Martha

- “Four days” – A common belief among the Jews was that the soul remained near a body for three days after death. Because it had been four days for Lazarus, any hope that the soul could be reunited with the body would have been lost. By all accounts, at least in the minds of the people, Lazarus was irrevocably dead.
“The one you love” – Characterizes their relationship demonstrating that it must have been very close.
- *Shemira* is the Jewish ritual of guarding a deceased body from time of death to burial. Other traditions hold to a 40 day period after death where they believe the soul wanders for that time period (Eastern Orthodox).

Lecture 6 – Chs 10-11

John 11:17-37 – Jesus comforts Mary and Martha

- “I am the resurrection and the life” – More than just a statement of what Jesus is able to give, but in some way these are identified with Him. Some commentators see this “I Am” statement as the high point or culmination of all seven. John returns to this theme in the Book of Revelation when he writes of Jesus, “I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades” (see Rev 1:17-18). Verses 25-26 also echo the truth of John 3:16.
- “The Teacher” – Rabbis were not allowed to teach women so this is a significant declaration by Martha and differentiates Jesus as the one who came to bring the light of life to everyone.

Lecture 6 – Chs 10-11

John 11:38-44 – Jesus raises Lazarus from the dead

- “Cave... stone” – Parallels Jesus’ own death and resurrection.
- “Father....” – Jesus’ prayer does not include a request that Lazarus be raised, but is first and foremost a prayer of thankfulness. The prayer serves as a public witness to the crowd so that they might believe too.
- This is also in line with the theme and purpose of ‘belief’ in John’s Gospel. In fact, this final ‘sign’ miracle is an illustration of the entire premise for John’s writing of the book.

Lecture 6 – Chs 10-11

John 11:38-44 – Jesus raises Lazarus from the dead

- Verses 33 and 38 present Jesus as being ‘angry.’ Many translations attempt to temper this terminology with concepts like ‘deeply-moved/touched’ etc. In terms of the actual Greek, it has the force of outrage and anger.
- In verse 35, we have ‘Jesus wept.’ The Greek word here is unique in the NT and is different from the ‘crying’ found in the others.
- Between verses 33-38 we have a contrast of emotions from Jesus that speak to the heart and necessity of his mission and purpose found in the cross.

Lecture 6 – Chs 10-11

John 11:45-57 – The plot to kill Jesus

- “Chief Priests... Pharisees... Sanhedrin” – Up until now the Pharisees have been the primary opponents of Jesus. Here all groups have been brought together to discuss what to do about Jesus. This is the only occurrence of the term Sanhedrin in John.
- “Caiaphas” – High priest (c. A.D. 18-36), who was the son-in law of Anna’s. The passage stresses the undertone of hostility the religious leaders have towards Jesus.

Lecture 6 – Chs 10-11

John 11:45-57 – The plot to kill Jesus

- Verses 49-53 serve as one of the most ironic passages in all of Scripture. The words of Caiaphas are certainly prophetic, yet for all his concern to execute one man for the good of the nation, Israel still perished in A.D. 70.
- Caiaphas is echoing the words of Jesus (cf. Mark 10:45) that he would “give his life as a ransom for many.”
- “Ephraim” – City also known as Ophrah. It was 15 miles north of Jerusalem.
- We now begin the transition into the Passion Week and come to the end of Jesus’ public ministry.

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