

# John 10

They need to be freed from sin.

They're father was the devil.  
What they need is to be born again as children of God.

They are born to the wrong father, and servants to the wrong master.  
Spiritually they are of the devil, and servants of sin.

But he can set them free, and they can be born again.

In chapter 9 we saw a picture of that.  
A man born blind.  
They are born in darkness.  
Not in sin. Not because of some sin they have done.  
But as a man born without sight grows up unable to follow the right paths, so they are born in darkness and grow up to be sinners.

But there is nothing they can do to change that.  
Trying to see won't help them see.  
Other people trying to help them see won't either.  
There is nothing any man could do about it.  
Never in the history of the world had a man opened the eyes of one born blind.

He was born into a state of darkness, and there was no way for him to escape it.

The only way he could be healed, would be if he could go back, and be re-born, with sight.  
But that's impossible.

But there is nothing impossible with God.

God can take somebody, who is in darkness, in blindness, who is born in a state from which they cannot escaped, in which they are doomed, and save them from it.  
Because he can have them be re-born. Not in darkness, but in light. Not after the devil, but of his Spirit. Not in sin and uncleanness, but in righteousness and holiness. Not in death, but being filled with eternal life.

Not by some physical interaction.  
But just by hearing the word.  
Just by hearing the word of Christ, and conforming to it.

Nothing Jesus physically did to the blind man helped him.  
He spit in his eyes. That just made him unclean.  
He rubbed dirt in his eyes. That just irritated them.  
But when Jesus told him "go and wash", and he went and did as he was sent, he received sight.

Because the word of God comes to us, and when we hear it, when we accept it, when we believe on it and respond to it, we are washed by God's Spirit. The uncleanness is removed. But not only that. Our sight is restored. We get not just mercy, but grace. And an overflowing grace. The fullness of grace. Grace for grace, every grace of God.

We don't just get forgiven our sins, and have them washed away. We don't just get made clean. We are also given sight. We are also given a well of that cleansing water within us. We are filled with the Spirit, with the light of life, we can then see, we can then comprehend, we can then know the mind of the Spirit, and walk after the Spirit, and not after the flesh.

That is what the woman at the well knew she needed.  
That is what the disciples knew that they needed.

But many of the Jews didn't want that. They wanted to walk after the flesh. They didn't want to do the will of God. They wanted to fulfill the lusts of the flesh. They liked it in darkness. They didn't want to walk in light, they didn't want to receive sight, they didn't care to walk after the Spirit in the will of God. They didn't care to comprehend what the Spirit listeth. They didn't admit that they were blind. They said "we see." They thought that they saw everything that they needed to, that there wasn't anything else to see.

And so they've doubted Christ. They've accused him of being a liar, of being in it for himself, of being a Samaritan possessed of the devil. But they haven't been able to condemn him. And yet they refuse to believe.

And so Jesus told them that he's going to be leaving. They're going to lift him up on a Roman cross. But those that are his disciples indeed, that continue in his word, will know the truth, and the truth shall make them free.

So here in chapter 10 Jesus is going to continue to defend himself, and explain how he's going to complete the rest of his ministry.

## Verse 1

**John 10:1** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Jesus has just had a spat with the Pharisees over the blind man. He told the blind man that he was come into the world that they which see not might see, and that those that see might be made blind. And so the Pharisees asked him, "are we blind also?" And he said, Yes. "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

If you were blind you could have an excuse, you could say that you just didn't know because you couldn't see.

You might even ask me to enlighten you, and open your eyes.

But instead you insist on saying that you do see and understand. And so you have no excuse. And you won't admit that you need me to give you sight.

But here Jesus is going to acknowledge the validity of some of their concerns.

They are just making excuses, but he does acknowledge the potential for a problem.

But he is going to demonstrate how they can tell the difference between a liar who is in it for himself, and the real deal.

As he's already done before, but they never listen.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

So they say that he is lying, that he is deceiving the people.

And he says, "yes, there are thieves and robbers."

But you can tell the difference between the shepherd and a thief and robber.

It's not difficult.

Any child knows that.

Even the sheep, even they know the difference.

If the guy doesn't enter the sheepfold through the door,

But instead climbs up some other way, then obviously, he's a thief and a robber.

The only reason to do that is if you can't get in the door.

## Verse 2

**John 10:2** But he that entereth in by the door is the shepherd of the sheep.

You know that the people who climb over the wall are thieves.

But the man that doesn't do that, but goes through the door, he's the shepherd.

## Verse 3

**John 10:3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

See, the door is watched. There is a porter there.

He'll only let the shepherd in. Not thieves.

So when someone enters through the door, you know they are legitimate.

And there's a second proof that they are legitimate.

When they call their own sheep by name, and lead them out.

The sheep hear his voice. They listen for it, and take note of it.

So you know that he is the shepherd of the sheep.

## Verse 4

**John 10:4** And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And when you see the sheep outside of the sheepfold, you can still tell whether or not he is the good shepherd, by the way he interacts with them.

When he puts forth his sheep out of the fold, he goes before them, and his sheep follow him. Because they know his voice.

## Verse 5

**John 10:5** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

In contrast to the shepherd, the thief is a stranger to the sheep. They won't follow him. They don't know his voice.

So he has to herd them along in front of him, and forcefully keep them going in the direction that he wants them to go.

He drives them ahead of him.

But that's now how the shepherd interacts with them. He leads, and they follow.

They follow his voice.

## Verse 6

**John 10:6** This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

What else is new?

Even when Jesus speaks plainly, they don't understand him.

So it is no wonder that they don't understand his parable.

What Jesus is doing here is making a defense of his legitimacy as the Christ.

Here is how they can tell whether he is a fake or not.

His sheep are those that have been taught of God in Israel.

And a thief, a fake, a fraud, a false Christ, is someone who tries to work his way into the fold, to climb up some other way. Not through the door.

But the true shepherd is the one whose voice the sheep know. They've heard it in the scriptures. They've been taught of God.

And so he can come into the door, and call them, and they will know his voice, and follow him.

And he will lead them with his voice.

Not drive them before him as a thief would.

But they will follow his word.

So if they want to know if he is a fake or not, all they have to ask themselves is,

has he entered through the door?  
has the porter opened to him?  
do the sheep know his voice?  
do they follow him?

It is that simple. But they don't understand it.  
They try to say that he is a thief, but they've failed to prove that his actions match up with that accusation.  
And he's pointing this out, but they don't understand.  
So he's going to explain it further.

## Verse 7

**John 10:7** Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Now, that's a bit unexpected.  
From the parable we expect that Jesus is going to say that he is the shepherd, right?  
And he is in fact going to affirm that in a few verses.  
But first he says that he is the door.

You see, the rulers of the Jews think that they are the porters. That they are guarding the sheep.  
So he should have to get their OK.  
They'll say, "You didn't go through the porters the way you should."  
But you see, he isn't just the shepherd. He's the door itself.  
So he doesn't have to get anybody's OK.  
He doesn't have to worry about the porter.  
*He* is the one who ultimately guards the sheep, and lets them in and out. He's the door.

He is a part of the fold itself.  
He doesn't have to enter into it like that.  
He is the entrance itself.  
They can't exclude him, he's necessary to the very function of the fold.  
Without him nobody can go in or out. Except thieves and robbers that climb in some other way.

## Verse 8

**John 10:8** All that ever came before me are thieves and robbers: but the sheep did not hear them.

And they are right to be on guard.  
Everyone else who's ever come is a thief and a robber.

But the sheep were protected.  
Why? Because the porter was on watch?  
NO.  
But because they couldn't get in the door. Because *he* was on watch.  
They had to climb up some other way.  
And they did.

But the sheep didn't hear them.  
They didn't hear their voice. They didn't know them. And didn't follow them.  
That's how the sheep were protected.  
The sheep that are part of his flock are not deceived by the voice of strangers.

They're right to be on the lookout for thieves and robbers.  
They did come before.  
But they shouldn't be so worried. The sheep never heard any of their voices.  
That's not the sign of a thief and robber. That he tricks the flock.  
He can't fool those that know the shepherd's voice.  
Sheep outside the flock might have been fooled. They might have followed them.  
But those of God's flock did not.

If they are the porters, they should know the shepherd's voice to.  
If they are the porters, they shouldn't be so worried that the sheep that have been taught of God are being led astray. That's never happened.  
They should know that if the sheep are hearing his voice, then he is the shepherd.  
He's not a thief or robber climbed up some other way, as so many did before.

## Verse 9

**John 10:9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

He's not like that. He's not a thief and a robber.  
He's the door. He's the way that the sheep get into the fold.

And then they are safe. They are saved from this present evil world. They are saved from the death that will come to them out there.  
Instead they'll have eternal life.  
And that life will be in them, that salvation will be in them, so that then they can go in and out and find pasture.

They just enter in by him once, and they are forever saved.

And they'll be saved from thieves and robbers, because they'll know the shepherd's voice.  
Because his word will be in them, and they will know where he leads, and they will follow him whithersoever he listeth.

You see what the door is?  
The door is Jesus, the Word.  
That is heard, and believed, and by that word they enter into salvation.  
And then they follow him. They go in and out, and find pasture.  
They find meat to eat. They do the will of God.  
They hear his word, and are lead unto his work.

And the door by which they gain entrance to that, is Jesus. The Word.  
They enter in through him and they've entered into the grace of God.

He's not a thief. *That's* who he is. That's the message he's been giving. That's what's been happening here.

The door is not a common theme in prophecy.  
There aren't any parables or prophecies or similitudes in the OT that reference the door.

But there is one OT passage that is relevant to this.

**Exodus 12:5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Remember how John B spoke of the lamb of God.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper **door** post of the houses, wherein they shall eat it.

**Exodus 12:22** And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the **door** of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the **door**, and will not suffer the destroyer to come in unto your houses to smite you.

So you see, they had to enter into this door, to be saved.

Those that didn't would die.

But those that did, the next day would be able to go in and out, and find pasture.

Because on the next day God would lead his sheep up out of Egypt.

He would call his sheep, by the hand of Moses and Aaron. And they would hear his voice, and follow him, and be lead unto their inheritance. A land flowing with milk and honey, and fat pastures.

It is coming up on the Passover. And Jesus is about to die.

He is the shepherd, who is also a lamb. He became a sheep just like his flock.

And he is going to lay down his life for them.

Just as the Passover lamb was sacrificed.

And as the blood was put on the door, that those who entered in would be saved, so he will be the door, his blood sprinkled upon himself, by which a man may be saved.

By entering in through his blood, we are saved from death. (As he told Nicodemus.)

And yet he is still our shepherd. Whose voice we hear. Who leads us out. And we follow his word, in the grace of God, until we are brought unto his inheritance.

An inheritance that we'll partake of with him, because we've been made free.

Just as he became a lamb for us, so by him we are all made his brethren.

Through the grace of God. By his word.

And so when Israel came into the promised land, they put something else upon their doors, that they might go in and out, and find pasture:

**Deuteronomy 11:18** Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.  
19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.  
20 And thou shalt write them upon the **door** posts of thine house, and upon thy gates:  
21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

And so their door spoke to them.  
Upon it was the word of God, that it might lead them in and out in his will.  
And that they might live long on the land, of their inheritance.

## Verse 10

**John 10:10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Jesus says he's one thing, they say he is another.  
But the two are exact opposites. So it should be easy to tell which he is.

"The thief cometh not, but for to steal, and to kill, and to destroy."  
But Jesus never hurt anybody.  
What did he ever get out of it that a thief wants?  
They say that is what he is, and why he's doing it.  
Yet which of them convinceth him of sin?

That's not why he's come.  
He's not come for the reason a thief comes.  
He's come for the reason that a shepherd comes.  
That his sheep might have life, and might have it more abundantly.

## Verse 11

**John 10:11** I am the good shepherd: the good shepherd giveth his life for the sheep.

And you see, it isn't just that he does good to them. But he sacrifices for them.  
He gives something of himself, even making the ultimate sacrifice.

A thief will take the life of the sheep.  
But the shepherd lays down his life for the sheep.  
And that's what he's already told them that he is going to do.

## Verse 12

**John 10:12** But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.



Where were those porters, that were supposed to be watching?  
Where were those shepherds that God had put over his flock, when throughout Israel's history the thieves and robbers came?

They think they are the porters.  
But what have they been doing?  
(they weren't watching, in fact, they were pillaging God's flock.)  
They joined in with the thieves.  
They couldn't deceive them, so they had them for dinner instead.  
When the wolf came, they fled.

Because they were hirelings.

You see, they are the ones who were in it for money.  
And it turns out that was all that they were in it for.  
And still are.  
And so they don't want the sheep to hear anybody's voice.  
They are so used to the thieves, that they are disturbed by someone who comes along that the sheep will listen to.  
That the sheep will gather around.  
They're used to them being scattered.  
They so used to it that they think of that as normal, as what is right.

This is why they can't see the obvious: that he is the good shepherd, not the robber that they accuse him of being.

## Verse 13

**John 10:13** The hireling fleeth, because he is an hireling, and careth not for the sheep.

All he cares about is getting his hire. Money.

They aren't in this for the sake of the sheep.  
They aren't in this because they want to nurture the sheep, and see them have life, and more abundantly life, and to hear and know the voice of the shepherd.

They aren't in it for spiritual reasons, but physical.  
Not for spiritual reward, but monetary.  
Just for religion, not for righteousness.

## Verse 14

**John 10:14** I am the good shepherd, and know my sheep, and am known of mine.

Jesus has known who is truly following the voice of the shepherd, and who is just looking for a good pasture.  
He knows his sheep.  
He knows who is following him because they are hearing the word of God, and they recognize the truth when they hear it,

and who has just been seeing the miracles.  
Who is hearing, and who is walking by sight.  
Who is following after the Spirit, what they have heard of God, and who is walking after their  
flesh, and the sight of their eyes.  
He knows his sheep.

And his sheep know him.  
They know his voice.

If the Pharisees would pay attention, they would notice this unique relationship.  
That both Jesus and his sheep know each other.  
That they each can detect who is real and who is a fraud.  
And they both have acknowledged that the other is true.

How do they explain that?

## Verse 15

**John 10:15** As the Father knoweth me, even so know I the Father: and I lay down my life for the  
sheep.

Here is how that is possible.  
Because the Father knows the Son.  
God knows his own Son, right?  
And in the same way, to the same fullness, so knows the Son his Father.  
He has just as complete and full a comprehension of the Father as the Father does of him.

And so when the Father spoke before of the Son, those that were taught of God, that heard, and  
learned of the Father, they will know the Son when they hear him.  
The Father told the truth of him. He knows his Son.

And the Son likewise knows the Father, and what he teaches. And so when he sees those that  
have been taught of God, he knows them.  
He knows his Father, and his Father's work.

And so he knows his sheep. And they know him.  
Because he knows his Father, and his Father knows him.  
And he will lay down his life for the sheep.

## Verse 16

**John 10:16** And other sheep I have, which are not of this fold: them also I must bring, and they  
shall hear my voice; and there shall be one fold, and one shepherd.

And he also has sheep of another fold, not just of Israel.  
He also has sheep of Samaria, and of the Gentiles.  
And as he told the Samaritan woman at the well, the hour cometh when they will no longer be  
divided into two groups, those like the Jews who keep the true religion, and those like the  
Samaritans in a false religion.

But there will be one fold, and one shepherd.  
They will all worship the Father in spirit and in truth.

They aren't of that fold there that God had prepared of his sheep in Israel, that had been taught of him.

But they will hear his voice. And so they too will follow him.  
And there will be one fold, and one shepherd.

## Verse 17

**John 10:17** Therefore doth my Father love me, because I lay down my life, that I might take it again.

It is his Father's flock, and he is the shepherd over it.  
And he is the good shepherd, who lays down his life for the sheep.  
And so his Father loves him.

Loves him not just because he is his Son.  
Not just because he is one with him.  
But because he makes the ultimate sacrifice for the flock.  
He will lay down his life for the sheep.

He'll lay it down, that he might take it again.

An amazing mission that God has sent the Son on.  
And he loves him because he is going to fulfill it, he is going to fulfill the Father's will.  
To both die, and be resurrected, for the sheep.

## Verse 18

**John 10:18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

They don't have power to take his life.  
But he's going to lay it down of himself.  
He could supernaturally escape them, if he wanted to.  
But he doesn't want to. Because that's not what his Father wants.  
Instead, he's going to lay down his life.  
He's been given power of his Father to lay it down. And power to take it again.

And that's what he's going to do. Because that is the commandment he's received of his Father.

That's a pretty amazing commandment to be given.  
But God gave him that commandment, because he has the power to fulfill it.  
And so in like manner, through him, through his fulfillment of that commandment, a new commandment will come to mankind. And with that new word, so will God likewise send the power to fulfill it.

God told Jesus, "Die, and be resurrected."

But that's not possible.  
To die, the Son of God would have to become a Son of Man.  
But it isn't possible for a man to raise himself from the dead.  
Yet when God gave the command, when he spoke the word, there was also the power to fulfill it.

And so when God comes to us, and says, "Be dead unto sin, but alive unto God."  
"Sin no more."  
He not only gives us an impossible commandment. He gives us the power to fulfill it.  
Just as Jesus was given the power to fulfill the word of God,  
so we are given power to fulfill the word of God to us. "Go thy way, sin no more."

## Verse 19-21

**John 10:19** There was a division therefore again among the Jews for these sayings.  
20 And many of them said, He hath a devil, and is mad; why hear ye him?  
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

So some of the Jews are still trying to say that he has a devil.  
But others point out that that doesn't make sense. The word that they hear tells them differently.  
These are not the words of him that hath a devil.  
Just by hearing the word, just from the message itself, they know that it isn't from the devil.

And in addition, they look at the works, and ask what devil can do these works.  
Devil possessed people have infirmities.  
Devils can do false miracles. But when had a devil ever opened the eyes of the blind?  
That had never happened before.

That explanation doesn't make sense.

## Verse 22-24

**John 10:22** And it was at Jerusalem the feast of the dedication, and it was winter.  
23 And Jesus walked in the temple in Solomon's porch.  
24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

So more time has gone by, and the Jews still haven't resolved this issue.  
One moment they say he is devil possessed, the next they are asking him if he is the Christ.

They said, "You're making us to doubt. Stop beating around the bush, and tell us plainly if you are the Christ."

## Verse 25

**John 10:25** Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

He said, "look, I've told you this again, and again, and again."  
And if you won't hear the word that I speak, if you would at least just look with your eyes, and see the works that I'm doing, you'd still be forced to come to that conclusion.

There is no room for doubt at all.

## Verse 26

**John 10:26** But ye believe not, because ye are not of my sheep, as I said unto you.

They don't think he's not the Christ because he's been unclear about it.  
The reason they don't believe is because they aren't of his sheep.  
They refuse to hear his voice.  
Because they belong to the flock of another. And they only hear his voice instead.

## Verse 27-28

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

So he tells them again how this works.  
He reminds them of what he told them about his sheep.

His sheep hear his voice, and he knows them. He recognizes them.  
And they know him, when they hear his voice, and they follow him.  
And they are saved, he gives unto them eternal life, and they shall never perish, neither shall any man pluck them out of his hand.  
They are his, they are forever safe, and no man can take them from him.

And you see, this is proof of who he is.  
There is only one way that that could be possible.  
Just from this they should know that he is the Christ.

## Verse 29-30

**John 10:29** My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.  
30 I and my Father are one.

Only God has the power to do that.  
So he must indeed be the Son of God. One with the Father.  
As he has repeatedly told them.

## Verse 31

**John 10:31** Then the Jews took up stones again to stone him.

## Verse 32-38

**John 10:32** Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Jesus has repeatedly invited these doubters to believe on the works. Since they won't believe him, his words.

And it hasn't done any good. They haven't believed.

Only those that were willing to believe him, believe his word, believed.

Those that weren't wouldn't believe the works either.

They asked him if he was the Christ.

And when he said he was the Son of God, one with the Father, they wanted to kill him.

Because he was a man making himself God.

That tells you something about the kind of Christ they were looking for.

They were looking for a Christ that was a man. Just a man.

Who would do a man's work.

You see, they didn't want a work done that only himself God could do.

They didn't see the need for that.

They weren't really interested in God's kingdom.

Just their kingdom.

They didn't want somebody to come into the world to be light.

They just wanted somebody who would help them get the most out of the darkness.

But Jesus tells them that in order to accomplish what the Father wants to accomplish, he had to sanctify he own Son and send him into the world.

And yet they call it blasphemy to say any man is God.

But even in their own law, even in Psalm 82:6, men were called gods.

If the holy scriptures, if the word of God allows it, then why are they standing against it.

When the one who was sent of God has come, is he not rightly called his Son?

And yet they won't hear the word of God in the law and prophets and psalms.

They seek to kill him.

And they can't find anything else to convict him of, so they have to kill him for claiming to be the Son of God.

Every work he has done is good, and matches up with that claim. They can't kill him over any of them.

But they won't believe them.

## **Verse 39-42**

**John 10:39** Therefore they sought again to take him: but he escaped out of their hand,  
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

Remember how it said that John was sent that all men through him might believe.

John didn't come doing miracles. He came preaching the word.

And so those that believed the word of God spoken by John, were prepared to believe the word spoken by Christ also.

The Jews in Jerusalem wouldn't believe the word or the works.

But those beyond Jordan, where John had labored, were a great harvest. They didn't care about miracles. They believed the word.

And so many believed on him there.