

Dr. Dave Turner, John, Session 12, Tense Times in Jerusalem 4: The Good Shepherd – John 10:1-42 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 12, John 10:1-42, Biblicalelearning.org, BeL

Dr. David Turner's session on John 10 explores Jesus' "Good Shepherd Discourse" in Jerusalem during the Feast Cycle, arguing it's less a comforting pastoral message and more a **critique of the Jewish leaders** following the healing of the blind man in chapter 9. The lecture examines the **allegorical language** Jesus uses, comparing himself to a true shepherd versus the self-serving religious authorities depicted as thieves and hirelings. Transitioning to the **Feast of Dedication (Hanukkah)**, Turner analyzes Jesus' subsequent heated exchanges with the Jews, including his claim of unity with the Father and their accusation of blasphemy, which leads to a discussion of Jesus' **use of Psalm 82 to defend his claims**. Ultimately, the session emphasizes the **tension and conflict** surrounding Jesus' identity and mission, concluding with theological reflections on the security and responsibility of believers as Christ's sheep.

**2. 16 - minute Audio Podcast Created on the basis of
Dr. Turner, John, Session 12 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → John).**



**Turner_John_Session
n12.mp3**

3. Briefing Document: Turner, John, Session 12, John 10:1-42

Briefing Document: Dr. David Turner on John 10 - The Good Shepherd Discourse

Overview: This briefing document summarizes Dr. David Turner's analysis of John 10:1-42, commonly known as the Good Shepherd Discourse. Turner emphasizes that this chapter is a continuation of the conflict between Jesus and the Jewish leaders that began in John 7 and directly follows the healing of the blind man in John 9. He argues that the Good Shepherd discourse is not primarily a comforting pastoral message but rather a "cold and jagged text," a prophetic critique of the religious leaders' failure to be true shepherds of Israel. The discussion then shifts to the literary genre of this discourse, its Old Testament background, Jesus' claims of divinity, and his use of Psalm 82. The session concludes with a reflection on the security of believers, drawing insights from the "Agnes Day" website.

Main Themes and Important Ideas/Facts:

1. Contextual Link to John 9 and the Feast of Booths:

- John 10 is a direct continuation of the events and disputes following the healing of the blind man in John 9. Turner notes the lack of a transitional statement at the beginning of chapter 10, suggesting it should be read almost as an extension of chapter 9.
- The discourse in the first part of John 10 (verses 1-21) continues the themes from the Feast of Booths (Sukkot) and represents an ongoing dispute between Jesus and the Jewish leaders in Jerusalem.
- The healing of the blind man serves as a backdrop, with Jesus' audience in John 10:21 referencing it: "Can a demon open the eyes of the blind?" This links Jesus' words in John 10:1 to his critique of the Pharisees' blindness in John 9:41.

2. Shift to the Feast of Dedication (Hanukkah):

- A chronological shift occurs at John 10:22 with the introduction of the "festival of dedication at Jerusalem" (Hanukkah). This marks a period several months after the events of the first part of the chapter.
- Turner provides historical context for Hanukkah, mentioning Antiochus Epiphanes' desecration of the temple, the Maccabean revolt, and the rededication of the temple. He also alludes to the legend of the miraculous oil.

- During Hanukkah, Jesus is confronted in Solomon's colonnade, and the conflict with the Jewish leaders intensifies.

3. The Good Shepherd Discourse as Allegory and Critique:

- Turner analyzes the literary form of John 10:1-5, considering whether it is a parable, figure of speech, or allegory ("We can debate that question, and we will do a bit in the moments ahead. But he is speaking figuratively of himself, using metaphors to describe himself.").
- He notes the editorial comment in John 10:6 ("They didn't get it") and Jesus' subsequent interpretation starting in verse 7.
- While acknowledging the comfort this passage offers to believers, Turner emphasizes its primary function as a "prophetic critique of the religious leaders of Israel" ("So, the Good Shepherd discourse is not here so much to extol the wonderful faithfulness of God and his tender care for his sheep as it is to accuse the religious leaders of not being the kind of shepherds that they ought to be for the people of God.").
- He argues that the Pharisees are depicted as the "negative features in the allegory" – the thief, the robber, and the hired hand – contrasting with Jesus as the Good Shepherd.
- The blind man in chapter 9 is presented as an example of a sheep mistreated by these false shepherds, whom Jesus will gather into his flock.

4. Literary Devices and Old Testament Background:

- Turner discusses the Greek word "paroimia" used in John 10:6 to describe Jesus' figure of speech, contrasting it with "parabole" used in the Synoptic Gospels and the Hebrew "mashal." He suggests that while different terms, they serve a similar function of figurative communication.
- He highlights the Old Testament context of shepherd imagery for God and the leaders of Israel, citing Psalm 23, Jeremiah 23:1 ("Woe to the shepherds who are destroying and scattering the sheep of my pasture."), and Ezekiel 34, which critique unfaithful leadership.
- Jesus' use of "true vine" in John 15 and "good shepherd" in John 10 is seen as a contrast to the current, inadequate leadership.

5. Interpretation of the Allegory's Elements:

- Jesus is clearly identified as the Good Shepherd (John 10:11, 14) and also as the door of the sheep.
- The sheep represent Israel and Jesus' disciples within Israel.
- The sheepfold likely refers to the church, those under Jesus' protective guidance.
- The doorkeeper is not explicitly interpreted by Jesus but could represent the apostles.
- Thieves and robbers represent those who came before Jesus and were not true pastoral leaders.
- The stranger and the hireling could represent false teachers and leaders motivated by self-interest, respectively.
- The wolf is speculatively linked to Satan.
- The "other sheep" (John 10:16) are interpreted as non-Jewish people whom God intends to bring into the same fold, aligning with the Abrahamic covenant's missional purpose.

6. Jesus' Claims of Divinity and the Reaction of the Jewish Leaders:

- Jesus' statement "I and the Father are one" (John 10:30) is a central point of contention and is understood by the Jewish leaders as a claim to be God, leading them to attempt to stone him for blasphemy ("They replied in verse 33, not stoning you for any good works, but because you have a mere man claiming to be God.").
- This echoes earlier conflicts in John, particularly in chapter 5, regarding Jesus' relationship with the Father.

7. Jesus' Defense Using Psalm 82:

- In response to the accusation of blasphemy, Jesus defends himself by quoting Psalm 82:6: "Is it not written in your law, I said you are gods?"
- Turner explains the possible interpretations of Psalm 82, suggesting the "gods" could refer to angelic beings or human leaders/judges in Israel who were delegated divine authority.
- Jesus uses an "argument from the lesser to the greater": if Scripture calls those "gods" to whom the word of God came (Psalm 82), then how can they accuse Jesus of blasphemy for claiming to be the Son of God, the one whom the Father

set apart and sent into the world? ("So, it'd be an argument, that rabbinical literature is full of this sort of thing... You can argue either from the lesser to the greater or from the greater to the lesser and make a point by drawing an analogy between the two.").

- Jesus emphasizes that he said "I am God's son," not "I am God (Elohim)."

8. Concluding Events and Hiatus:

- After his defense, the Jewish leaders again try to seize Jesus, but he escapes.
- Jesus then retreats across the Jordan to the place where John had been baptizing, signifying a temporary respite from the tension in Jerusalem.

9. Theological Reflection on Security of Believers:

- Turner uses cartoons from the "Agnes Day" website to illustrate the theological debate between Calvinism and Arminianism regarding the security of believers.
- He notes that John 10 supports both perspectives: the Father's secure holding of the sheep ("No one will snatch them out of my Father's hand" - John 10:29) and the sheep's responsibility to follow the Shepherd's voice and not the voice of a stranger.
- The concluding thought emphasizes that salvation is by God's grace, and those who have received Jesus as their Good Shepherd should desire to remain in his flock and follow him closely.

This detailed briefing doc captures the key analytical points and contextual understanding that Dr. Turner presents regarding John 10 and the Good Shepherd Discourse, highlighting its complexity and its significance within the broader narrative of the Gospel of John.

4. Study Guide: Turner, John, Session 12, John 10:1-42

Study Guide: John 10 - The Good Shepherd Discourse

Key Themes:

- The contrasting roles of the true shepherd (Jesus) and false shepherds (Jewish leaders).
- Jesus' claims of divine identity and unity with the Father.
- The division among Jesus' audience in response to his teachings and miracles.
- The nature of Jesus' teaching as figurative language (paroimia) rather than parables in the Synoptic sense.
- The security and perseverance of Jesus' sheep.
- The foreshadowing of the inclusion of Gentiles in God's flock.
- The escalating conflict between Jesus and the Jewish authorities.
- Jesus' use of Old Testament Scripture to defend his claims, particularly Psalm 82.

Key Sections of John 10:

- **Verses 1-5:** The allegory of the shepherd, the sheep, the thief, and the stranger.
- **Verse 6:** Editorial comment on the audience's lack of understanding.
- **Verses 7-18:** Jesus explicitly identifies himself as the Good Shepherd and contrasts himself with the hired hand.
- **Verses 19-21:** Division among the Jews in response to Jesus' words, linking back to the healing of the blind man in John 9.
- **Verses 22-30:** The setting shifts to the Feast of Dedication (Hanukkah), and another confrontation arises where Jesus declares his unity with the Father.
- **Verses 31-39:** The Jewish leaders attempt to stone Jesus for blasphemy, and Jesus defends himself by citing Psalm 82.
- **Verses 40-42:** Jesus withdraws across the Jordan.

Areas for Focused Study:

- Analyze the metaphors Jesus uses in the Good Shepherd discourse (shepherd, sheep, thief, robber, hired hand, stranger, wolf, door, sheepfold). What do each of

these represent in the context of Jesus' teaching and his relationship with the Jewish leaders and his followers?

- Compare and contrast Jesus' description of the true shepherd with his implied criticism of the religious leaders. What specific actions or inactions define each?
- Examine the significance of Jesus' declaration "I am the good shepherd." How does this statement relate to Old Testament prophecies and expectations of a messianic leader?
- Discuss the connection between John 9 (the healing of the blind man) and John 10. How does the story of the healed man illustrate the themes of the Good Shepherd discourse?
- Explain the meaning and significance of Jesus' statement "I and the Father are one" in the context of the Feast of Dedication and the subsequent reaction of the Jewish leaders.
- Analyze Jesus' use of Psalm 82 to defend himself against the charge of blasphemy. What is the main point of his argument, and what does this passage reveal about his understanding of Scripture and his own identity?
- Consider the implications of Jesus' statement about having "other sheep that are not of this sheep pen." How has this passage been interpreted historically and theologically?
- Reflect on the theological implications of the security of the sheep as presented in John 10. How does this passage inform debates about eternal security and the perseverance of the saints?
- Identify the different reactions to Jesus' words in John 10. What accounts for this division among his audience?
- Understand the historical context of the Feast of Booths (Sukkot) and the Feast of Dedication (Hanukkah) and their relevance to the events and teachings in John 10.

Quiz: John 10

Answer each question in 2-3 complete sentences.

1. According to Dr. Turner, what is the primary purpose of the Good Shepherd discourse in the immediate context of John's Gospel?

2. How does the beginning of John chapter 10 relate to the end of John chapter 9, and what does this suggest about the continuity of the narrative?
3. What is the significance of the shift in setting in John 10:22, and what historical event does the "Festival of Dedication" refer to?
4. When the Jewish leaders challenge Jesus in Solomon's colonnade, what previous interactions or teachings of Jesus does his response connect to?
5. What does Jesus mean when he says, "My sheep listen to my voice; I know them, and they follow me"?
6. Why do the Jewish leaders attempt to stone Jesus after he declares, "I and the Father are one"?
7. What Old Testament passage does Jesus cite in his defense against the charge of blasphemy, and how does he use it in his argument?
8. According to Dr. Turner, what might the "other sheep that are not of this sheep pen" in John 10:16 represent?
9. What is the contrast Jesus draws between the actions of the true shepherd and the hired hand?
10. How does the chapter conclude, and what might be the significance of Jesus' departure from Jerusalem at this point?

Answer Key: Quiz: John 10

1. Dr. Turner states that the primary purpose of the Good Shepherd discourse in its immediate context is not a comforting pastoral homily but rather a prophetic critique of the religious leaders of Israel for not being true shepherds of God's people. He argues it's more of an accusation than a comfort in its immediate flow.
2. The beginning of John 10 flows directly from the events of John 9 without a significant transitional statement, suggesting that Jesus is continuing his conversation and critique of the Pharisees immediately after the healing of the blind man and their subsequent rejection of him. This continuity emphasizes the negative context of the Good Shepherd discourse.
3. The shift in setting to the Feast of Dedication (Hanukkah) in John 10:22 signifies a chronological change, moving several months from the Feast of Booths in the fall to the winter. This festival commemorates the rededication of the temple after its desecration by Antiochus Epiphanes in the intertestamental period.

4. When challenged in Solomon's colonnade, Jesus responds by saying he has already told them and that the works he does in his Father's name testify about him, echoing his earlier dialogues with the Jewish leaders in Jerusalem, particularly in chapter 5 and chapter 6, where he spoke of testimonies to his identity.
5. When Jesus says, "My sheep listen to my voice; I know them, and they follow me," he is describing the characteristic relationship between the true shepherd and his flock. This implies that his genuine followers recognize his teaching and authority and willingly adhere to him, contrasting with those who reject him.
6. The Jewish leaders attempt to stone Jesus after he declares, "I and the Father are one" because they interpret this statement as a claim to be God, which they consider blasphemy for a mere man. They understood his assertion of unity with the Father as a claim to divine status and authority.
7. Jesus cites Psalm 82, where humans or perhaps angels are referred to as "gods," to argue that if those to whom the word of God came could be called gods, then it is not blasphemy for him, the one whom the Father set apart and sent into the world, to call himself the Son of God. He uses a lesser-to-greater argument to defend his claim.
8. According to Dr. Turner, the "other sheep that are not of this sheep pen" likely represent those who are not ethnically Jewish but are interested in the God of Israel, such as the Samaritans encountered earlier in the Gospel. This statement hints at God's intention to include Gentiles in his flock, fulfilling his missional purpose through Abraham's descendants.
9. Jesus contrasts the true shepherd, who knows his sheep, is willing to lay down his life for them, and owns them, with the hired hand, who does not own the sheep and abandons them in danger because he has no genuine care or loyalty to them. This highlights Jesus' selfless commitment to his followers versus the self-interest of the false shepherds.
10. The chapter concludes with Jesus withdrawing across the Jordan to the place where John had been baptizing, seeking respite from the intense conflict and rejection in Jerusalem. This withdrawal might symbolize a temporary retreat before the final events of his ministry.

Essay Format Questions: John 10

1. Analyze the effectiveness of the Good Shepherd allegory in John 10 as a means for Jesus to critique the religious leaders and reveal his own identity and mission. Consider the specific metaphors used and the reactions of his audience.
2. Discuss the significance of Jesus' claims of unity with the Father in John 10 within the broader context of Johannine Christology. How do these claims contribute to the escalating conflict with the Jewish authorities and the understanding of Jesus' divinity?
3. Evaluate Jesus' use of Psalm 82 in John 10 as a defense against the charge of blasphemy. What does this passage reveal about Jesus' understanding of Scripture, his self-identity, and his interaction with his opponents?
4. Explore the themes of inclusion and exclusion in John 10, particularly in relation to the metaphor of the sheepfold and the mention of "other sheep." How does this chapter contribute to the Johannine perspective on the scope of God's saving work?
5. Compare and contrast the portrayal of shepherding in John 10 with similar imagery found in the Old Testament (e.g., Psalm 23, Ezekiel 34). What unique aspects does John's Gospel emphasize, and how does the context of Jesus' ministry shape this imagery?

Glossary of Key Terms: John 10

- **Good Shepherd Discourse:** The section of John chapter 10 where Jesus uses the metaphor of a shepherd caring for his sheep to describe his relationship with his followers and to contrast himself with the Jewish religious leaders.
- **Feast Cycle:** A term used by scholars to refer to a series of Jewish feasts mentioned in the Gospel of John (including the Feast of Booths and the Feast of Dedication) during which significant interactions between Jesus and the Jewish authorities occur.
- **Feast of Booths (Sukkot):** A fall festival in Judaism commemorating the Israelites' dwelling in temporary shelters (booths) during their wandering in the wilderness. The first part of John 10 is contextually linked to the aftermath of this feast.

- **Feast of Dedication (Hanukkah):** A winter festival celebrating the rededication of the Second Temple in Jerusalem after its desecration by the Seleucid Empire in the 2nd century BCE. This feast marks a chronological shift in John 10.
- **Solomon's Colonnade (Porch):** A covered walkway with pillars along the perimeter of the Temple courts, likely the Court of the Gentiles. It was a public area where Jesus taught and where early Christians later gathered.
- **Messiah:** The Hebrew term for the "anointed one," referring to the promised deliverer and king of Israel. In the New Testament, it refers to Jesus Christ.
- **Blasphemy:** The act or offense of speaking sacrilegiously about God or sacred things. The Jewish leaders accused Jesus of blasphemy for claiming to be equal with God.
- **Paroimia:** The Greek word used in John 10:6 to describe Jesus' figurative speech. It refers to a figure of speech, allegory, or proverb, distinct from the term "parable" used in the Synoptic Gospels.
- **Mashal:** A Hebrew term found in the Old Testament that can refer to proverbs, parables, riddles, and other forms of figurative language, providing a background for understanding Jesus' use of paroimia.
- **Eternal Life:** A central theme in the Gospel of John, referring to a quality of life that is both present and future, characterized by knowing God and Jesus Christ. Jesus promises eternal life to his sheep.
- **Perseverance of the Saints:** A theological doctrine that those whom God has saved will continue to believe and will not ultimately fall away from the faith. This concept is relevant to the security of the sheep discussed in John 10.
- **Psalms 82:** An Old Testament psalm that Jesus quotes in John 10:34 to defend his claim to be the Son of God. The psalm addresses divine judgment among those referred to as "gods" or "sons of the Most High."
- **Argument from the Lesser to the Greater:** A logical argument where if a conclusion is true in a less significant case, it is even more likely to be true in a more significant case. Jesus uses this type of argument when citing Psalm 82.

5. FAQs on Turner, John, Session 12, John 10:1-42, Biblealearning.org (BeL)

Frequently Asked Questions on John 10: The Good Shepherd Discourse

1. What is the main context and flow of John chapter 10? John chapter 10 is situated within the "Feast Cycle" of John's Gospel, directly following the healing of the blind man in chapter 9. The first section (verses 1-21) depicts a continued dispute between Jesus and the Jewish leaders in Jerusalem, where Jesus uses figurative language about shepherds and sheep. This section concludes with a division among the audience regarding Jesus' claims. A chronological shift occurs in verse 22 with the mention of the Festival of Dedication (Hanukkah), leading to further heated exchanges between Jesus and the Jewish leaders in the temple courts (verses 22-39), ultimately resulting in another attempt to seize Jesus. The chapter concludes with Jesus withdrawing across the Jordan.

2. How does Jesus use the metaphor of the Good Shepherd, and whom does he contrast himself with? Jesus employs an extended allegorical discourse, referred to as a *paroimia* (figurative saying), to describe himself as the "Good Shepherd." He contrasts himself with figures like the thief, the robber, the stranger, and the hired hand. The thief and robber seek to steal and destroy the sheep, while the stranger tries to lead them astray. The hired hand, motivated by self-interest rather than genuine care, abandons the sheep when danger (like the wolf) approaches. Through these contrasts, Jesus critiques the religious leaders of Israel, portraying them as failing in their pastoral duties and prioritizing their own interests over the well-being of the people of God.

3. What is the significance of the division among Jesus' audience in response to his words in John 10:1-21? The division among the Jews who heard Jesus' initial discourse in chapter 10 mirrors a pattern seen throughout Jesus' ministry in Jerusalem (John 7-10). Some accused him of being demon-possessed and mad, dismissing his teachings entirely. Others recognized the power of his words and deeds, specifically referencing the healing of the blind man in chapter 9, and questioned whether a demon-possessed man could perform such a miracle. This division highlights the conflicting interpretations of Jesus' identity and claims, further escalating the tension between him and the religious authorities.

4. Why does John transition to the Feast of Dedication (Hanukkah) in John 10:22, and what happens during this time? The shift to the Feast of Dedication marks a chronological progression, occurring a couple of months after the events of the Feast of Booths. During Hanukkah, Jesus is in the temple courts in Solomon's Colonnade when the Jewish leaders confront him directly, demanding that he plainly state if he is the Messiah. Jesus responds by reminding them that he has already told them and that his works testify on his behalf, but they do not believe because they are not his sheep. This encounter leads to Jesus reiterating his intimate relationship with his sheep, his provision of eternal life, and his unity with the Father, provoking the Jewish leaders to attempt to stone him for blasphemy.

5. What does Jesus mean when he says, "My sheep listen to my voice; I know them, and they follow me" (John 10:27)? This statement emphasizes the unique and personal relationship Jesus has with his true followers. It highlights the importance of recognizing and heeding Jesus' teachings and guidance. His "sheep" are those who discern his voice from that of strangers and willingly choose to follow him. This listening and following are presented as characteristic of those who belong to him and who receive the gift of eternal life and security in his and the Father's hands.

6. How does Jesus respond to the accusation of blasphemy when he says, "I and the Father are one" (John 10:30)? When the Jewish leaders accuse him of blasphemy for claiming to be God, Jesus defends himself by referencing Psalm 82:6, "I said, 'You are gods.'" He employs an argument from the lesser to the greater. If Scripture could refer to human beings (possibly judges or those with delegated divine authority) as "gods" to whom the word of God came, then how much more appropriate is it for him, the one whom the Father set apart and sent into the world, to call himself the Son of God? He appeals to their own acceptance of Scripture and challenges their inconsistency in rejecting his claim while seemingly accepting the language of Psalm 82. He ultimately points to his works as evidence of his connection to the Father.

7. What theological themes related to the security of believers are present in John 10? John 10 touches on the theological concepts of eternal security and the perseverance of the saints. Jesus states that his sheep will never perish and that no one can snatch them out of his hand or his Father's hand, suggesting a strong sense of divine protection and security for believers. However, the passage also emphasizes the active role of the sheep in listening to and following the Shepherd's voice and not the voice of a stranger, hinting at the necessity of perseverance in faith. The passage thus offers insights relevant to both Calvinistic and Arminian perspectives on salvation.

8. What is the broader significance of the Good Shepherd discourse in the context of John's Gospel and the Old Testament? The Good Shepherd discourse in John 10 serves as a powerful critique of the current religious leadership in Israel, contrasting their self-serving behavior with the genuine care and self-sacrifice of Jesus, the true Shepherd. It draws upon familiar Old Testament imagery of God as the shepherd of Israel and prophetic condemnations of unfaithful shepherds (e.g., Jeremiah 23, Ezekiel 34). Furthermore, Jesus' mention of "other sheep that are not of this sheep pen" hints at the future inclusion of Gentiles into God's people, aligning with the broader missional intent seen in other parts of John's Gospel and the Abrahamic covenant. The discourse ultimately reveals Jesus' divine identity, his intimate relationship with the Father, and his role as the one who lays down his life for his sheep, offering them eternal life and security.