

Tense Times in Jerusalem: The Good Shepherd (John 10:1-42)

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Good Shepherd, Hanukkah, Solomon's Colonnade, Psalm 82, Lesser to Greater, Christology, Security, Perseverance

Abstract

This lecture by Dr. David Turner covers John 10:1-42, analyzing the Good Shepherd discourse and the subsequent heated disputes in Jerusalem during the Feast of Dedication (Hanukkah). It examines the literary genre of the discourse as *paroimia* (figurative saying) rather than a standard synoptic parable, showing how Jesus draws on Old Testament imagery from Jeremiah 23 and Ezekiel 34 to offer a prophetic critique of Israel's leadership. The lecture also details Jesus' defense of His divine Sonship using an argument from the lesser to the greater based on Psalm 82, before He escapes arrest and withdraws across the Jordan. Finally, it explores the theological debate between eternal security and perseverance, emphasizing the double-sided nature of the text that comforts and challenges believers.

Outline

I. Introduction and Context of John 10 (John 10:1-42)

- A. Overview of Session 12: Tense Times in Jerusalem, The Good Shepherd
- B. Chronological context within the "Feast Cycle" of the Gospel of John
- C. Direct literary connection to John 9 (healing of the blind man)

II. The Good Shepherd Discourse (John 10:1-21)

A. Literary context flowing from the Feast of Tabernacles (Sukkot)

B. Use of metaphors and figures of speech (John 10:1-5)

- 1. The shepherd and the sheep
- 2. The thief and the robber
- 3. The stranger

C. Extended comparison and interpretation of figures (John 10:7-18)

- 1. Jesus as the door of the sheep
- 2. Jesus as the Good Shepherd who lays down His life for the sheep
- 3. The hired hand (hireling) who abandons the sheep

4. The wolf that attacks and scatters the flock (allusion to Satan)
5. The "other sheep" to be brought into the single fold (gentile inclusion, e.g., Samaritans)

D. Audience reaction and division among the Jews (John 10:19-21)

1. Accusation of demon possession and madness
2. Counter-argument referencing the opening of the blind man's eyes

III. Literary Genre and Old Testament Background

A. Literary analysis of the discourse's genre

1. Discussion on the presence of parables in John
2. The term paroimia (figurative/pithy saying, proverb) vs. Synoptic parable
3. Old Testament Hebrew background of mashal

B. Deep Old Testament background of the shepherding metaphor

1. Jeremiah 23: Prophetic condemnation of wicked leaders and promise of true shepherds
2. Ezekiel 34 and 37: Critique of false shepherds who exploit the flock
3. Contextual illustration: the healed blind man as a sheep mistreated by the Pharisees

IV. Disputes during the Feast of Dedication (John 10:22-42)

A. Shift in chronology and setting (John 10:22-23)

1. Festival of Dedication (Hanukkah) in winter
2. Historical background of the rededication of the temple after Antiochus Epiphanes
3. Solomon's Colonnade as the physical setting

B. First confrontation in the Colonnade (John 10:24-31)

1. The demand to tell plainly if He is the Messiah
2. Jesus' reply: testimony of His works and the disbelief of those who are not His sheep
3. The security of the sheep in the Father's and Son's hand
4. Direct claim to divinity: "I and my Father are one" (John 10:30)
5. Immediate reaction: Jewish leaders picking up stones to stone Jesus

C. Scriptural defense and theological debate (John 10:32-38)

1. Charge of blasphemy: a mere man claiming to be God
2. Citation of Psalm 82: "I said, you are gods"
 - a. Legal authority of the Psalms categorized as "law" (Torah)
 - b. Background of Psalm 82: God judging unjust judges or angelic beings
3. Rabbinic logic of qal vahomer (argument from the lesser to the greater / "light and heavy")
 - a. If judges/authorities to whom the word of God came are called "gods"
 - b. How much more can the One sanctified and sent by the Father be called "Son of God"
4. Re-appeal to His works as testimony of union with the Father

D. Conclusion of the confrontation (John 10:39-42)

1. Escape from the attempt to seize Him
2. Withdrawal across the Jordan to where John was baptizing

V. Summary and Theological Applications**A. Review of the heavy tension and sadness of Jesus' rejection in Jerusalem****B. The tension between Divine Security and Human Perseverance**

1. Comfort of eternal security (Calvinist perspective) in the Father's hand
2. Call to follow and obey (Arminian perspective) the Shepherd's voice
3. Illustration of the balance using Agnes Day cartoons