

John 10 Part 2

Jesus is still in Jerusalem after the Feast of Tabernacles. In chapter 9, we saw Him heal a blind man, and dispute with the Pharisees about Moses. He continues:

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

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

There had been many false messiahs, and ungodly religious leaders before Jesus. Remember who Jesus is speaking to here. He is likely referring to the leadership of the Pharisees and Saducees, as well as false Messiahs. (This is clearly paralleled in Ezekiel 34). Some of these are mentioned in the book of Acts, others we read about in the pages of history.

False Messiahs in the New Testament

The apostles are brought before the Jewish council in Jerusalem after preaching and healing in Jesus' name. The high priest is very upset. The apostles then preach the gospel to the council! The Bible says that "*they were cut to the heart,*" and "*took council to slay them!*" - Acts 5:33 Gamaliel (a respected Pharisee, and doctor of the Law) stands up and tells the council that if this is of God it cannot be overthrown, but if not it will fade away. He continues, and gives the following two examples of first century false messiahs:

Theudas and Judah of Galilee

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed."

- Acts 5:37

These two men and their followers disappeared about as quickly as they came. If it were not for this recorded statement in the book of Acts and the first century Jewish historian Josephus, we'd probably never even hear of them.

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.

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.

- "...those who came to the people of Israel before Jesus (given the overall context of John's Gospel) were the current Jerusalem rulers –the evil shepherds of Israel. They claimed that they alone were the proper entrance to the sheep fold. They were the door. If someone was to enter, he must come through them. Jesus says that this is most definitely false. He himself is the door, not them; He is the way. Whoever enters through him will find refuge (be saved) and sustenance (true life resources). Only Jesus has the good of his sheep in mind, unlike the evil impostors –the Jerusalemite leadership of the Ioudaioi."

- *The Jewish Gospel of John: Discovering Jesus, King of all Israel, Eli-Lizorkin-Eyzenberg*

- Satan's goal is to kill and destroy. That's what he wants for you.

- Jesus' goal is to give you abundant life.

- A biblical view of life and death

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

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.

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

This is also a direct attack against the Judean religious leaders

Shebbetai Zevi - 1676

At 22 years old, in Smyrna, Zevi (a mystic rabbi in-training) began declaring that he was the long awaited Jewish Messiah. He and his followers were eventually excommunicated from Judaism and exiled from Smyrna by the local rabbinical leadership, when his claims to messiahship became too bold.

Ten years later, in Constantinople, he met a false prophet named Abraham Yachini who verified Zevi as the Messiah. Yachini is said to have forged a manuscript in archaic characters which, he alleged, bore testimony to Shebbetai's messiahship. It reads:

"I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice proclaiming, 'A son will be born in the Hebrew year 5386 [the year 1626 CE] to Mordecai Zevi; and he will be called Shabbethai. He will humble the great dragon; ... he, the true Messiah, will sit upon My throne."

Abraham Yachini, "The Great Wisdom of Solomon," 1651

Zevi declared himself "the One Without End". He met a man known as Nathan of Gaza. Nathan claimed to be the risen Elijah, in order to proclaim the arrival of the Messiah. In 1665, Nathan announced that the messianic age would begin the following year.

Samuel Primo, who became Shebbetai's secretary, directed in the name of the Messiah the following circular to all of the Jews:

"The first-begotten Son of God, Shabbethai Tebi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace! Since ye have been deemed worthy to behold the great day and the fulfilment of God's word by the Prophets, your lament and sorrow must be changed into joy, and your fasting into merriment; for ye shall weep no more. Rejoice with song and melody, and change the day formerly spent in sadness and sorrow into a day of jubilee, because I have appeared."

In 1666, Shebbetai was taken from Abydos to Adrianople, where the sultan's vizier gave him three choices: subject himself to a trial of his divinity in the form of a volley of arrows (in which should the archers miss, his divinity would be proven); be impaled; or he could convert to Islam. The next day, (September 16, 1666) Zevi came before the sultan, cast off his Jewish garb and put a Turkish turban on his head. Zevi's conversion to Islam was completed. Zevi's wife and approximately 300 families among his followers also converted to Islam.

14 I am the good shepherd, and know my sheep, and am known of mine.

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

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.

General Application:

- The mystery of the Gentiles being "grafted in."
 - This was not revealed in ages past.
 - Gentiles partake of the **spiritual** blessings of the New Covenant
 - They are now "one" with the Jew - in the Church

Specific Application in Context:

- Israel and Judah being reunited in the rule of Messiah (Ezekiel 37:15-24)
 - The "sheep" here is not Christians, but Israel
 - All Israel will be one (those dispersed, those in the northern kingdom & Samaria, and those in Judah) this will all occur at the second coming.

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

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.

- This is the answer to the age old question "Who killed Jesus?"

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?

- This were three main things in the book of Leviticus that caused uncleanness, and made a person cut off and unapproachable:
 1. Physical deformity such as blindness
 2. An issue of blood
 3. Leprosy
- All 3 of these when healed, are credentials to prove one's Messiahship. Never were these done outside of Jesus. Of the 30 times "blind" or "blindness" is mentioned in the OT, nearly a third of those verses are in Isaiah, and relate to Israel's blindness, and the Messiah healing blindness.

The Amazing Truth from Jesus healing the Unclean: Specifically Leprosy

1. was an inward disease - "out of the heart.." Matt 15:19
2. It was a loathsome disease
 - It could be felt. It came with uncomfortable numbness, aches, and unhealing wounds. Many of the wounds that the leper would have were the result of the numbness the disease produced. Once the sense of pain was gone, the lepers could be cutting or burning their flesh without even knowing it. Likewise, sin stupefies us and then when our conscience is numb, it wounds.
 - It had a terrible odor. The aroma would drive others away, but the infected person could not escape it, and at other times didn't even notice it. Lepers didn't even like the smell of each other, much like when two sinners get together. The sins of the other often repulse them even though their own sin is just as rancid.
 - It could also be heard. It attacked the vocal cords causing a raspy voice. In the same way, sin finds its easiest escape through the tongue, which is why James warns us of its power. Even Jesus said, "Out of the abundance of the heart, the mouth speaketh." Sin can be heard.
 - Leprosy could also find its way into clothing and the walls of the house. Likewise, sin can manifest itself in the way we dress and what we do with, and in, our homes.
 - In all of these ways leprosy was loathsome. It could not be kept hidden, and like leprosy, our sin will find a way out, and we will be exposed. There is no hiding the disease, especially from God.
3. It was a separating disease
4. Lepers could not cure themselves
5. Jesus can heal the leper

I. There are Levitical procedures for a pronouncing an unclean/ and a cleansed leper

- A. This is in Leviticus 13 & 14.
- B. The Latter is hypothetical, and is never recorded until the New Testament
- C. Moses and Miriam each had brushes with Leprosy, but were not Levitically cleansed
- D. Naaman the Syrian was a Gentile cleansed by faith and obedience (a picture of the Law)

II. When Jesus healed the leper, and sent him to the priest to be pronounced clean, this is the first time in history this is recorded as happening.

- A. This is why portions of Leviticus 14 were written
- B. The Jews expected the Messiah to heal leprosy because of Isaiah 53

III. Amazing Truth from Isaiah 53

A. Messiah's Rejection prophesied v.1-3

B. Stricken for Us v.4-8

- Within Judaism, and the Talmud (Jewish Writings) there is a teaching that the Messiah would actually be a leper. *"The Messiah — what is his name?... the Rabbis say, The Leper Scholar, as it is said, 'Surley he hath borne our griefs, carried our sorrows: yet we did esteem him stricken (a leper), smitten of God and afflicted.'"* (Sanhedrin 98b)
- נָגַח - "Na-goo-ah - "Touched, plagued, smote, stricken"
- V.6 - ALL to ALL
- V.8 - "For the transgression of my people was he stricken"

C. Messiah's Offering V.9-12

- אָשַׁם "Asam" - Trespass offering - Leviticus 14 (v.25) 1-32
- There are at least 9 different Hebrew words for various offerings.
- This word refers almost exclusively to the leper's cleansing (2/3rds)
- It is used 1/3rd of the time to describe an offering to atone for a trespass
- This is a very special word that encompasses both meanings

D. The Blood of Sprinkling 52:13-15

- Hebrews 12:18-24

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.

The feast of dedication is Hanukkah. Jesus may have there to take part in the celebration, maybe we can ask him when we get to heaven. There is likely roughly 2 months time that pass between verse 21 and 22. John 7 and 8 are during the feast of Sukkot or Tabernacles. John 9:1-10:21 seems to take place on or right around the day after Sukkot ended. The feast of dedication is 2 months later.

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.

"You see there was nothing unclear about Jesus' ministry and teachings as he traveled in Israelite Galilee and Samaria, performing signs and making incredible claims. However, he did not come through the officially approved channels and therefore, the Ioudaioi in effect said to him. "Do the right thing. Don't be a loner. Submit your candidacy for Messiahship to us. We are the way. We are the gate. We will decide what to do about it." As we have seen earlier, Jesus refused to submit to the authority of the Ioudaioi. He maintained their authority was inferior to that of His Father. His Father had already approved his mission to Israel and therefore, their approval was wholly unnecessary. The reason they did not believe his words was simply that his voice was foreign to them. He was not their shepherd, they belonged to another."

- The Jewish Gospel of John: Discovering Jesus, King of all Israel, Eli-Lizorkin-Eyzenberg

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. *See note from verse 21

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

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.

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.

- Can we "walk away" from our own salvation? No!

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

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.

- Jesus absolutely claimed to be 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.

- Turn to Psalm 82

"Some people attempt to explain the phrase 'ye are gods' to mean that human beings can be gods as equal to God in His essence. The solution to this misinterpretation of these words is found in the proper interpretation of the word 'god' in the Hebrew. It is the word 'elohim' which is used of God referring to His office as a Judge and Diviner of justice. In the establishment of the office of judge in the OT, men were given the responsibility of representing this office of God. Thus the usage of the term Elohim would not be confusing to the one who understands that the man merely represents Jehovah.

In this psalm however, God is condemning those who had perverted justice, and had abused their God-given privilege to hold the office of a judge. The warning given in verse 7 is that though they be 'gods,' though they hold this honorable office among men to rule over them as God's representative, yet they are but men and will die like all other men. The distinction of other names of God in Scripture can also help to understand this passage better. No other names of God [such as Jehovah, El Shaddai, and Yah] are ever used of human beings. These names speak of or represent God's essence and attributes of which man shall never partake. This fact is seen in the conclusion to verse 6 where it is stated that 'all of you are children of the Most High,' meaning that though they represent God, they are held accountable and are responsible to Him for their actions. This psalm is a cry to God for retribution for the injustices that these wicked judges have carried out and mentions God's response as well." - Zodhiates, Key Word Study Bible Psalm 82:6

- There is a contrast being made between Israel's position and his mortality

- Verse 1 and verse 8 are speaking of GOD, verses 2 through 7 are of Israel

- This passage is a condemnation of Israel's unrighteousness, and yet it does say that because of their position, they are called "gods"

- It is used of Judges in Ex. 21:6; 22:8; and 22:9

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.