

## The Gospel of John 10:14-42

### I The Shepherd, the Divine Life and the Soulful Life for the Flock (10:14-21)

- A. The Good Shepherd Has only one flock, derived from two groups of sheep. The first group come from the Jewish fold, i.e., Judaism, which is of letter and regulation. The other group comprises the Gentiles (**Acts 11:18**). The one flock signifies the one assembly, the one Body of Christ (**Eph.2:14-16; 3:6**) brought forth by the Lord's eternal, divine life, which He imparted into His members through His death (**vv.10-18**).
- B. Why are the shepherd, the divine life and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a Man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life, but by the divine life.
- C. In the human life we are condemned and divided; in the divine life we are accepted and united. In the divine life we all are one entity, meaning that we are one flock under one shepherd in one life. If we live by our human life and not by the divine life, we will only cause trouble. Furthermore, we would become strangers and stray away from the flock. Whenever you live by your human life, you are no longer a sheep but a stranger. A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real and pure sheep. Then we shall all be in the flock. As long as we live by our human life, we will resemble a wild animal, perhaps a devouring lion or a wild horse. If we do not live by the divine life, there can be no flock. The flock is produced, kept, maintained and formed by the divine life. How good it is for brethren to dwell together in unity. (**Psa.133:1**) However, dwelling in unity simply means to dwell in the divine life. Praise the Lord that in the divine life we are truly one and love one another. This is not possible in our human, psuche life, but only in the divine, zoe life. We gain this zoe life through the redemption accomplished by our shepherd who laid down His psuche life.

### II The Eternal Life, the Son's Hand and the Father's Hand-For the Security of the Sheep (10:22-30)

- A. Eternal life is for the believers' living. The Father's hand, through which He chooses, in His love according to His purpose (**17:23-24; 6:38-39**), and the Son's hand, through which He saves, by His grace for the fulfillment of the Father's purpose (**1:14; 6:37**), both of which have the keeping power, are for the believer's protection. Eternal life will never run out, and the hands of the Father and the Son will never fail. Hence, the believers are eternally secure and will never perish.
- B. As long as we have eternal life, (**v.28**) we have eternal security. What can be more secure than eternal life? I have the real insurance policy in my spirit. Not only do I have eternal life, but I have two hands—the Son's hand of power and the Father's hand of love. These two hands embrace me, and Satan is hand of love. These two hands embrace me, and Satan is unable to snatch me out. I am eternally secured by the divine life and by these two divine hands. Praise the Lord! These hands are always on the alert, and no one can kidnap us. Therefore, we shall never perish. We have a divine living and an almighty protection. Thus, we, the sheep, are secured forever. Do not argue doctrinally about eternal security. We enjoy the fact. Do you not have eternal security? I do not ask whether you believe in eternal security but whether you have it. Regardless of whether or not we believe in the doctrine of eternal security, we are eternally secured.
- C. Whenever we fail to enjoy Christ inwardly as our life supply, in a practical way we are not in the Lord's keeping hand. Then the subtle one comes in and keeps us away. But when we enjoy Christ as life and are under His shepherding in life as we lie in the pasture and feed on the rich Christ, we are protected in the Lord's hand of grace.
- D. When the Lord said, I and the Father are one, the Lord asserted His deity, that is, that He is God. (**v.33; 5:18; 1:1, 20:28; 1John5:20; Phil.2:6**)

### III The Persecution of Religion and Life Deserting Religion (10:31-42)

- A. The reaction of the religionists at the Lord's assertion was immediate and intent on violence. The Lord delays them with a question-what works do they stone Him for? It was not for His works, they declared, that He was being stoned, but for His assertion that a mere man could be God. He replied, that the Bible already had declared (**Ps.82:6**) that mere mortal man was a god (cf./ **Acts 17:28-29**), and if that was so, then how much more was it true for Him-since He was truly God. Then He reminded them that His actions proved that He was God, because He was doing the works of the Father, implying, "who but God could do the works of God?" The religionists repudiated the Lord and attempted to kill Him.
- B. At this point the Lord left the temple and went to the very place where John the Baptist had given the New Testament testimony concerning Him. This signifies that He had abandoned Judaism and had come to the new ground, where many believed into Him. This chapter finally says that many people went to Him and believed in Him (**10:41-42**). This simply means that many people followed Him as sheep follow a shepherd. He is the shepherd who went into the sheepfold to lead the sheep out.
- C. When He came out of the sheepfold, all of the sheep followed Him to a place where the testimony was that of giving up the Old Testament and realizing the New Testament. The testimony of the Old Testament was the sheepfold, but the testimony of the New Testament is Christ as the pasture. Therefore, you also must give up the fold and come to Him. This means that you must give up "Judaism" and come to take Christ as your everything. The sheep enjoy the pasture as the resting place, the food, the water, the life supply, and as everything else. You too must come out of the fold and go into the pasture—that is, you must come out of the "law" and go to the place where Christ is enjoyed. Where is Christ now? The Lord is now out of the fold and is standing in a new position where He is everything to the chosen people of God. Therefore, you must come out of the old fold and go into the new pasture where Christ Himself is everything to you.