John 10:1-21; “The Good Shepherd & His Sheep” – October 25, 2026

I. Welcome

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. It’s great to be here with you all. Glad to see that the weather didn’t keep you guys from coming out to praise and worship your Lord and Savior.

1. *Welcome any visitors and those streaming online*.

B. Before we dismiss our elementary aged children to their Sunday School classrooms, we’re going to take a few minutes to pray for the Ordonez-Panama family.

1. Jospeh and Niya found each other here in Iwakuni and were joined together in marriage and now they are headed off to new adventures and seasons. It has been a blessing to see the growth in their lives and to consider all the work God is doing in drawing them both to Himself.

2. They are going to be headed stateside (???) and we’d like to pray for them and ask God’s continued blessings; His leading and guiding upon their lives that this next season would be one marked by the continued presence of the Lord.

3. Jospeh & Niya, can I have you two stand where you are. I’d like to ask some of the church leadership and those closest to you to be so bold as to gather around you and lay hands on you as we pray. Nothing weird or hokey, just brothers and sisters agreeing in prayer together. (*Pray*)

C. At people make their way back to their seats lets go ahead and dismiss our elementary aged children to the Sunday School classrooms as well.

D. This morning we’re going to be continuing our verse-by-verse study through the gospel of John.

1. Last week we finished off chapter 9 and a two-part message I called “Eyes to See”. Our text this morning picks up from that account where Jesus uses the backdrop of what happened between the blind beggar and the Pharisees to teach a sort of parable.

2. Now, John is different in his presentation of His gospel record from the other gospel writers. Unlike Matthew, Mark, and Luke, John does not record very many of Jesus’ traditional parables.

a. He doesn’t record “The Parable of the Soils”, “The Parable about the Prodigal Son, or “The Parable of the Talents”, or “The Parable of the Unforgiving Servant”. He doesn’t bother to include those.

b. But in our text today, we have one of the few exceptions where John actually records a type of parable that Jesus taught after the incident involving the blind man made to see and the Pharisees who ended up kicking him out of the community as a whole; excommunicating Him because he spoke the truth and expressed faith in Jesus.

3. Our text this morning is going to be John chapter 10 vs.1-21. And the title of our study, for those of you who like to take notes, is going to be “**The Good Shepherd & His Sheep**”.

4. If you haven’t done so already, I’d like to invite you all to open up your Bibles and make your way to John chapter 10.

a. If you need to borrow a Bible this morning, I would encourage you to reach down and borrow one of the Bibles that are situated underneath some of the chairs around you.

b. We do think it important for you to be able to read the word for yourself as we go through it and not just take my word for it.

5. And once you’ve opened up your Bible and made your way to chapter 10, I’d like to invite you to rise to your feet in honor of God and His Word. I’m going to read through the entirety of our text from my Bible, do your best to follow along in your own.

6. John the beloved disciple continues his narrative of the life of Christ with the following in chapter 10 vs. 1… (R & P)

II. Review & Outline;

A. Our account this morning picks up right after the incident from chapter 9.

1. In chapter 9, Jesus was escaping some of the religious leaders who wanted to stone Him for making Himself out to be God and as He passed through the crowds and exited the temple, Jesus came across a blind beggar along the roadside.

2. Jesus saw him. He was drawn to him, and knew all about his story. He knew that this man had been born blind and that he had never once seen the light of day.

3. The disciples thought to use the man as a teaching opportunity asking Jesus if it was the sins of the parents or the sins of the man that caused him to be born blind.

4. Jesus corrected their bad theology and told them that it wasn’t about sin, but about an opportunity for God to reveal Himself in him and through him.

5. Jesus then proceeded to spit in the ground, make clay with the dirt, and then anoint the blind beggar’s eyes with the clay. He then instructed him to go to the Pool of Siloam and wash.

6. The man did so and when he washed out the clay from his eyes a miracle took place and the man who was born blind all of a sudden was able to see.

7. And there was quite the buzz in the air. Everyone was talking about this man who was previously blind and was now walking around the neighborhood completely whole seeing everything for the first time.

8. The people didn’t know how to process it all so they brought the man to the Pharisees to get their judgment upon the situation; to see whether or not this man was the recipient of a bona fide miracle from God.

9. The Pharisees questioned the man to gather the details, but would not allow the details to lead them to the obvious conclusion.

a. Instead of recognizing the act as a genuine miracle from God, they instead tried to discredit the healing by saying the man really wasn't blind in the first place.

   i. There was no way they could say that he wasn't able to see, so the next best thing for them was to try and say that he was never really blind.

b. And so they called the parents of the blind man in to question them.

   i. But the parents, like many of the other Jews, were terrified of the religious leaders. For the religious leaders had already decided that if anyone tried to claim that Jesus was the Messiah that they would be excommunicated from the religious assembly and ostracized from the community.

   ii. And so, they testified that the man was their son and that he was born blind, but they would not say how he was healed or who was responsible for the healing because they feared the Jews.

   iii. And so, the parents told the religious leaders to ask the man himself because he was of age and could speak for himself.

c. They called the formerly blind man back in and further interrogated him trying to make him testify that the whole thing was a big hoax and that Jesus didn't really heal him.

d. But the formerly blind beggar would not be bullied. Instead of changing his testimony, he doubled down upon it claiming that the only logical and reasonable explanation was that Jesus was indeed sent from God and that He was able to perform a miracle that had never been done before.

   i. For he testified that since the world began it had never been heard of someone being able to open the eyes of one who had been born blind, and yet that is exactly what Jesus did.

e. And for his testimony, the Pharisees decided to cast him out. They excommunicated him from the religious assembly and banned him from all religious ceremonies and services.

f. Upon hearing that the man had been cast out, Jesus sought him out and found him, and then asked if he believed in the Son of God.

g. The man basically said, "Tell me who He is, so that I may." And Jesus revealed Himself to this formerly blind beggar and welcomed him as one of His own.

B. And that is pretty much how the chapter went. And from that situation Jesus now takes an opportunity to share a type of parable about shepherds, folds, and different flocks of sheep.

C. I've taken the liberty of breaking up our text into three main sections.

1. The first of which is found in verses 1-6 and involves "**<u>An Illustration by Jesus</u>**". Take a look at our opening verses once again.

III. John 10:1-6; An Illustration by Jesus

A. In response to the situation at hand, Jesus opens up and shares an illustration about sheep, sheep folds, flocks, shepherds and the like.

1. Now the people at this time were a very agrarian society. They knew all about sheep and shepherding.

2. In fact, throughout it's history the people and land of Israel have been closely associated with sheep and shepherding and tending flocks. It was the normal way of life for most people.

   a. Looking back through the history of the Israelites there were a number of key characters associated with shepherding. Abel was a shepherd of the flocks. Father Abraham was a shepherd, along with his son Isaac and his grandson Jacob. Even his great grandsons, the children of Israel, the sons of Jacob, were known as shepherds.

   b. Moses was a shepherd, Amos the prophet was a shepherd and of course King David is one of the most well-known shepherds of all.

   c. Shepherding was a way of life for these people. So when Jesus speaks about shepherding and sheep, He is speaking their language.

      i. It'd be like West Virginians talking about coal mining, or maybe Texans talking about ranching, or Hawaiians talking about surf and the ocean.

      ii. Like people from Osaka talking about the textile industry, or those from Yokohama talking about marine engineering and shipbuilding. It's what they're known for and most everyone from those areas has an idea about those particular fields.

      iii. Even still today, you can go on a tour of Israel and you will still see shepherds out in the fields tending to their flocks.

3. And so, Jesus uses terminology and language that everyone there would be familiar with to teach an illustration.

B. In verse six we are told that this was an illustration. The word "illustration" is the word "paroimia" [par-oy-mee-ah]. It isn't the exact same word that is used for the parables of the synoptic gospels, but it shares the same root and is basically synonymous with a parable.

1. And one of the important things about parables is understanding that they are earthly stories that convey heavenly truths.

2. Here it isn't so much a story, but a description of various things associated with shepherding. But it is still meant to teach a spiritual lesson, a spiritual point.

C. The people would clearly understand what Jesus was talking about when it came to shepherding, but the spiritual point He was trying to make was missed by the people.

1. Verse 6 tells us that they, speaking of the Pharisees, did not understand the things which Jesus spoke to them.
2. They understood what he was talking about when it came to sheep and shepherding, but they missed the spiritual application that Jesus was trying to make. They lacked spiritual understanding. They could not discern the spiritual lesson Jesus was trying to make.
3. And this is worth noting. For spiritual truths can only be discerned by the work and ministry of the Holy Spirit.
   a. Paul writes about this in his first letter to the church in Corinth stating, "These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." (**1 Co. 2:13-14**)
   b. In order to understand spiritual truths, we need the leading and guiding of the Holy Spirit. **Spiritual truth requires spiritual illumination**.
   c. The people understood all about sheepfolds, shepherds, gates, doorkeepers, thieves, robbers, and all the rest. What they did not understand is what those things revealed about Christ.
   d. The problem with them not understanding was not a matter of insufficient information, but rather a lack of spiritual illumination.
   e. Which ties in with the whole idea of what Jesus stated at the end of chapter 9, about him coming into the world for judgment, "that those who do not see may see, and that those who see may be made blind." (**Jn. 9:39**) The Pharisees are blind to the spiritual truth Jesus is trying to show them through this illustration.

D. Now, unfortunately for most of us, we probably don't know all that much about sheep and shepherding and what it was like to be a shepherd during the 1st century in Israel.
   1. Unlike the people of that day, we may not readily understand what Jesus is talking about here, so I'd like to try and give a simple explanation of these things based upon my own studies so that we can all be on the same page.
   2. In this illustration there are a few different characters represented that did different things.
      a. In verse 1 Jesus speaks about those who do not enter the sheepfold by the door, but climb up some other way, and how they are nothing but thieves and robbers.
         i. Now, when Jesus speaks about a sheepfold He is talking about a round or square enclosure usually made of rocks that would often

have brambles or thorns on top of the rocks to act as a defensive barrier for anyone trying to get into the sheepfold.

ii. The sheepfold would have one single small opening within the wall which was considered the door; it was the normal way in and out of the sheepfold.

iii. When Jesus talks about those who would try to enter the sheepfold from a way other than the door, he is speaking about people who are doing so with ill intentions. They aren't supposed to be there, and they want to take what doesn't belong to them.

iv. Jesus says there were two types of people; thieves and robbers. These are both the kind of people that try to take what isn't theirs, but they do so in different ways.

- The thief is usually very sneaky about what he is doing. He's sly; he wants to come under the cover of night, to be deceptive and discreet, not wanting to draw any attention to himself or his presence in the sheepfold; he hopes to go unseen, unnoticed.
- The robber on the other hand is someone who steals openly and often with force and/or violence. They don't care about being stealthy; they just force their way in violently and take what they want.

b. Then there are the shepherds who enter in by the door of the sheepfold. Jesus describes how the doorkeeper opens to the shepherd.

i. Often times one sheepfold would hold many different flocks. Especially those sheepfolds which were close by a town or city. And the shepherds would put their flocks into this community sheepfold and designate someone to be the doorkeeper.

ii. This would either be one of the shepherds, or someone hired to watch over the sheep while the shepherds went into the town or city.

iii. The doorkeeper would actually stay with the sheep through the night, usually laying himself down in the midst of the door. That way, the only way anyone, or anything, could go in or out of the sheepfold would be by stepping over the doorkeeper who was stationed in the midst of the door.

iv. In the morning when the shepherds came back to their sheep, the doorkeeper, who knew all the sheep, would gladly let the shepherds into the sheepfold that they may call their own sheep.

v. And the amazing thing is that sheep would know the voice and the calls of their individual shepherd. When their shepherd called for them, they would come to him, and he could then lead them out to pasture.

vi. He would lead them, walking before them, and the sheep would follow after him as he went; following the sound of his voice.

c. If a stranger should try to come in and call the sheep to himself, the sheep would have nothing to do with them. They would not follow a stranger, but flee from him, because they would not be familiar with his voice, or calls.

E. And so that is the basic natural understanding of what Jesus was talking about when it came to shepherds and their sheep. But what was the spiritual truth Jesus was trying to get across to them?

1. Because the people didn't understand, Jesus had to break it down for them and give the spiritual explanation of what He was saying.

2. In verses 7-18 we have "**An Explanation from Jesus**" and we're going to look at it in two parts. The first part is in vs. 7-10; take a look at what Jesus has to say in verse 7.

IV. John 10:7-18; An Explanation from Jesus; 2 Parts

A. An Explanation re: the Door (vs. 7-10)

1. Here in vs. 7-10 Jesus makes another one of His "I AM" statements identifying Himself as the door of the sheep. In vs. 7 He says, "Most assuredly, I say to you, I am the door of the sheep." In vs. 9 it starts off with Jesus saying, "I am the door".

2. The door is speaking about the way in and out of the sheepfold.

a. So we have to understand the illustration here. Jesus is speaking about entering into a pre-existing sheepfold and calling His sheep out and then leading them to green pastures as described in vs. 3 & 4 of our text.

b. Out in the pastures there would often be another smaller sheepfold for the sheep to stay within that would provide protection from predators that may be lurking nearby.

c. Jesus describes himself as the door through which the sheep must enter into His fold. And those sheep who do enter into His fold become part of His flock that He leads and guides. These sheep have the privilege of being able to go in and out to find pasture wherever the Shepherd leads them.

3. As the door of the sheep, Jesus is saying two very important things.

a. One, is that **He is speaking about salvation**. Protection from that which would want to kill us, from that which leads to death.

i. Jesus offers us protection from the penalty of our sins. We all know that the wages of sin is death. When Jesus describes Himself as the door, He is saying that He is the only way to be protected from the penalty of sin. He is the only way to salvation.

ii. There is no other way. In order for the sheep to be protected they must come through Him and enter into His flock.

iii. Jesus will later say "I am the way, the truth, and the life. No one comes to the Father except through Me." (**Jn. 14:6**)

iv. Acts 4:12 states "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (**Acts 4:12**)

v. Jesus makes it very clear. There is only one way into His flock and it is through Him.

b. And then two, by identifying Himself as the door Jesus is also **talking about provision**. The sheep go in and out through Him to find pasture, to find what they need.

i. As the door Jesus offers us not just eternal life in heaven, but abundant life in the here and now.

ii. Christ offers to us to an abundant, spirit-filled life. Where He leads and guides us day by day providing our daily needs.

iii. In regards to our daily needs Jesus said, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (**Mt. 6:33**)

iv. The abundant life is not necessarily based upon material goods and wealth; it isn't about position, or power, or prosperity in the material world, it's not the prosperity gospel where everyone is healthy, wealthy, and wise; but about Him providing our every spiritual need in our walk with Him.

v. The Scriptures speak about how we have been blessed with every spiritual blessing in the heavenly places in Christ. (**Ep. 1:3**)

vi. Everything we need for our walk with Jesus is made available in and through Jesus.

vii. As we focus upon following Him and His Word, His voice, we have the assurance that He will provide our every need for our walk with Him.

c. So as the door of the sheep Jesus offers both protection and provision for those He has called to His flock.

4. His example as the door stands in opposition to all those who ever came before Him and were thieves and robbers.

a. This I think has an immediate context and a historical context.

b. The immediate context no doubt refers to the religious leaders of Jesus' day; the Pharisees, scribes, and lawyers who served upon the Sanhedrin overseeing all religious services and ceremonies.

i. They were a bunch of thieves and robbers. Jesus when He cleansed His Father's temple declares how they had made His Father's house into a "den of thieves". (**Mt. 21:13**)

ii. In Matthew 23 Jesus pronounced woes upon the scribes and Pharisees stating, "Woe to you, scribes and Pharisees,

hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence." (**Mt. 23:25**)

iii. They were using their religious cover as a means to extort people and to indulge their own selfish desires.

iv. They cared only about their power and maintaining it, so that they may leverage it against the people.

v. So, Jesus is definitely talking to the religious leaders of His day.

c. But it is likely that there is a historical context as well. Historically Jesus is probably referring to the false prophets and the so-called religious leaders of the children of Israel.

i. Many of the Old Testament scriptures speak about the spiritual shepherds, the false prophets who assumingly spoke for the Lord, but led the children of Israel further into idolatry and sin.

ii. Isaiah 56 talks about it. Jeremiah 23 and 25. Zechariah 11 and Ezekiel 34.

iii. In Ezekiel 34 God has Ezekiel prophesy against the shepherds of Israel pronouncing woes upon them. They were more concerned with feeding themselves than feeding the flock. They fleeced the sheep; slaughtering the fatlings and clothing themselves in wool. All the while caring nothing for them. They were only looking out for their own means, their own desires, and cared nothing at all about the needs and desires of the sheep; the house of Israel.

iv. As a result, the house of Israel was scattered over the whole face of the earth. But God promised that a day would come when He raises up a shepherd of His own; one who would love and tend to and care for His sheep.

v. He declared, "I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken." (**Eze. 34:23-24**)

5. Speaking of a shepherd that leads us to the second part of this section about "An Explanation from Jesus" in vs. 11-18. Follow along in your Bible as I read from mine.

B. An Explanation re: the Good Shepherd (vs. 11-18)

1. Here in verses 11-18 Jesus makes yet another "I AM" declaration. Not only is Jesus the door of the sheep, but He is also the Good Shepherd. In vs. 11 He says, "I am the good shepherd". Again in vs. 14 it opens up, "I am the good shepherd"

2. As the good shepherd Jesus does a number of things. First of all, Jesus speaks about how as the good shepherd He gives His life for the sheep. This of course is speaking about Jesus substitutionary death upon the cross of Calvary.

a. Jesus doesn't want them to miss this. He speaks about the fact that He lays down His life several times in these few verses.

i. In vs. 11 it is "the good shepherd gives His life for the sheep"

ii. In vs. 15 it is "and I lay down My life for the sheep"

iii. In vs. 17 it is "because I lay down My life"

iv. In vs. 18 it is "I lay it down of Myself" and "I have the power to lay it down".

b. Jesus is making sure we get it. As the good shepherd Jesus Christ willingly lays down His life for us, His sheep. To purchase us with His blood. We have been bought with a price. And that price was the life of God's one and only begotten Son.

c. John 15:13 states, "Greater love has no one than this, than to lay down one's life for his friends." (**Jn. 15:13**). This is what Christ did for us in willingly laying down His life for us.

d. 1 Jn. 3:16 declares, "By this we know love, because He laid down His life for us." (**1 Jn. 3:16a**)

e. Romans 5:8 proclaims, "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." (Rom. 5:8)

f. And so, first and foremost as the good shepherd **Jesus lays down His life for the sheep**, willingly dying in their place.

3. Secondly, as the good shepherd Jesus cares for His sheep.

a. In vs. 12 & 13 Jesus contrasts his acts as the good shepherd with that of a hireling. The hireling doesn't own the sheep, He hasn't paid the price for the sheep like Jesus did, and he doesn't care about the sheep, but flees whenever things get difficult. When predators show up he flees because he is only interested in protecting himself, he only does the job for a paycheck and nothing more.

b. Jesus on the other hand cares for His sheep. He stays by the side of His sheep and protects them against predators. He seeks after the one stray sheep in order to bring it into safety.

c. Psalm 23 describes our good shepherd when it talks about his care for us and how we need not worry. David the great psalmist declares, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; For you are with me; Your rod and Your staff, they comfort me." (**Ps. 23:4**)

d. We need not fear because we know how much our good shepherd loves us and cares for us. He will never leave us nor forsake us, but will always be there to lead us, guide us, and protect us.

e. And so as the good shepherd **Jesus cares for His sheep**.

4. Next we see that as the good shepherd Jesus knows His sheep and is known by His sheep.

a. This speaks of intimacy. It speaks of relationship. Jesus knows us, He calls us by name. And as we grow in our relationship with Him we too learn to know more and more about Him.

b. It's not about religion and rituals and rules and regulations, it's about a relationship. Jesus knows us and wants us to know Him.

c. In fact, He likens the kind of relationship He has with His Father to the kind of relationship that He desires for us. Just as He knows the Father, Jesus wants us to know Him.

d. That is a level of intimacy that most of us can only dream of having, but yet that is what Jesus desires for us. He is there, wanting to reveal Himself to us and through us each and every single day.

e. We just need to be faithful to listen for His voice, to take in His Word and to heed His word and the more we do so the more intimate and familiar we become with the Lord, the more readily we recognize His leading and guiding in this life.

f. And so, as the good shepherd **Jesus knows His sheep** and desires us to know Him as well.

5. We see that in vs. 16 Jesus has other sheep who are not of this fold, who also hear His voice.

a. Now, we have to understand that the initial fold that Jesus was referencing was the sheepfold of Judaism. He comes to the door of the sheepfold of Judaism and calls His sheep out of that fold and into His own flock.

b. This is pictured in the life of the blind beggar. The blind beggar was part of Judaism, but was subsequently kicked out; excommunicated. Jesus came along and called the formerly blind beggar to come to Him, to hear His voice and enter into a relationship with Him to be part of His flock, a flock that Jesus purchased with His own blood.

c. This new flock represents the church as a whole. When Jesus references other sheep who are not of this fold, He is referencing those outside of Judaism who will also hear His voice and come to Him. It's speaking about the rest of the world; the Gentiles, people like you and me.

d. When Jesus speaks of their being one flock and one shepherd He is speaking about the unity of the body of Christ. How we are all part of the same body.

i. It is sad to me that there is so much fighting amongst brothers and sisters in Christ. I guess I shouldn't be surprised, Farah and I raised five boys and they fought all the time.

ii. But really that isn't how it should be. Christ wants His body to be united under His leadership as our good shepherd.

e. The sooner we realize that we are all united under the lordship of Jesus Christ, the sooner we realize how unimportant our various differences are.

i. Some sheep like to hang out in the sheepfold, some like to graze in the open pasture, some may wander off course from time to time, some may spend too much time on the hillsides tempting fate, but they're all sheep part of the same flock all under the watchful eye of the same good shepherd.

f. Sheep are different, we have our own perks and personalities. Unity does not mean uniformity. There is beauty in the variation of the body of Christ. We all can't be the same. We all play a certain part in the greater body of Christ.

g. As the good shepherd Jesus is the one who **calls all His sheep into one flock** under His care and support.

6. Lastly, we see in vs. 17 & 18 how Jesus as the good shepherd is loved by the Father and fulfills the Father's will.

a. Jesus speaks of willingly laying down His life, but also about having the power to take it up again.

b. As we noted already, His willingly laying down His own life speaks of His sacrificial death upon the cross of Calvary. This taking it back up again speaks of His resurrection. His defeat of sin and death.

c. This was the mission the Father had given to Him. To come and die that He may defeat sin and death and provide a way for all of us to be reconciled to the Father.

d. Now, it's interesting, you may think that Jesus steps away from the imagery of the shepherd and His sheep here, but that isn't necessarily the case.

e. Often times shepherds were the sons of those who owned the sheep. The father owned the sheep and His sons would often be the ones who tended to the sheep.

i. This is how it was with the Patriarchs, Abraham, Isaac, Jacob. It is how it was with David as he tended to his father Jesse's sheep.

ii. Eventually as the son was faithful at caring for the father's sheep, the father would start to give certain sheep to the son for their own care. The son would then begin to build and develop his own flock that he would care for in addition to his father's flock and often times eventually inheriting his father's flocks.

f. So, Jesus hasn't necessarily stepped away from the analogy here. He was given a mission, commanded by the Father to come to this world and to lay down His life for the sheep. Jesus did so willingly.

g. And the Father loves the Son because of His willingness to come and lay down His life and take it back up again thus creating an

opportunity for us to be reconciled to the Father; for us to be brought in to the flock and family of God.

h. 1 John 4:10 states, “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.” (**1 Jn. 4:10**). The Father sent the Son as a demonstration of His love for us. And the Son willingly came and fulfilled His Father’s plans.

i. And so we see that Jesus is **the good shepherd who accomplishes His Father’s will**. Fulfilling His calling as the Lamb of God Himself, sent to die in our place and then subsequently rising back up from the grave three days later defeating sin and death and providing the only way for us to be reconciled to the Father.

C. Well, let’s take a look at our final section as we wrap things up here dealing with “**A Division over Jesus**” in vs. 19-21.

V. John 10:19-21; A Division over Jesus

A. After Jesus gave His illustration and then His subsequent explanation there was yet another division amongst the people.

1. Previously the Jews were divided when they first were brought the formerly blind beggar back in chapter 9. Some said that Jesus couldn’t be from God because He didn’t keep the Sabbath. Others said, “How can a man who is a sinner do such signs?” and there was a division amongst them. (**Jn. 9:16**).

B. And here in our text we see more of the same.

1. Some accused Jesus of being demon possessed and suggested that He was mad; insane and questioned why they were even listening to Him.

2. While others argued that the words Jesus spoke were not the words of a man who was demon possessed and again questioned how someone like Jesus was able to open the eyes of the blind.

C. Here is the thing we must realize and understand when it comes to Jesus.

1. He will always cause division. Jesus is the good shepherd, but He is also **the great dividing line between all of humanity**.

2. There is no neutrality when it comes to Jesus Christ, you are either for Him or against Him. If you are not with Him, then you are against Him.

3. In Luke’s gospel, Luke quotes from Jesus when He said, “Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division.” (**Lk. 12:51**)

4. When it comes down to it, the world can be divided into two simple portions; those for Christ and those against Christ, the saved and unsaved, believer or non-believer. You are either one or the other.

5. You are either part of God’s flock under the good shepherd Jesus Christ, or you are a sheep bound up in some other fold, or simply wandering around alone along the landscape.

6. The good news is that Jesus invites us all to come to Him and to enter through Him into His flock. We don’t have to remain in the folds of this world, Jesus invites us all to come to Him and follow Him as our good shepherd.

7. And if you will hear His voice and simply respond to Him and follow after Him, He will welcome you into His flock with loving arms. Let’s pray!