

Gospel of John: Chapters 10–12

Student Handout

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Chapter Ten — The Good Shepherd and the Feast of Dedication

SLIDE 3 — John 10:1–10

The Gate for the Sheep

- The thief and robber enters by another way — false shepherds come for exploitation, not for care
- The true shepherd enters by the gate; the sheep hear his voice and follow because they know him
- Third I AM + predicate saying: “I am the gate for the sheep” — entrance to salvation is through him alone
- Through him one is saved, goes in and out, and finds pasture — abundant life, not mere entry
- **aulē**: sheepfold, court — the enclosed space where sheep are kept at night; entrance through the gate marks the legitimate shepherd

SLIDE 4 — JOHN 10:11–21

The Good Shepherd Lays Down His Life

- Fourth I AM + predicate saying: I am the good shepherd (**kalos** — genuinely, nobly good)
- The hireling flees when the wolf comes — his loyalty is to his wage, not to the sheep
- “Other sheep I have that are not of this fold” — the Gentile mission anticipated within the Shepherd discourse
- “I lay it down of my own accord” — the cross is not something that happens to Jesus; it is his sovereign act
- **kalos**: beautiful, genuinely good — not merely competent but nobly excellent; the Good Shepherd is good in his very being

SLIDE 5 — JOHN 10:22–30

My Sheep Hear My Voice

- The Feast of Dedication (Hanukkah) — commemorating the Maccabean rededication of the Temple in 164 BC

- They demand a plain declaration; the works themselves have already spoken — unbelief is not a deficiency of evidence
- His sheep hear his voice — recognition of Jesus as Shepherd is itself the evidence of belonging to him
- “No one is able to snatch them out of the Father’s hand” — the security of the sheep is grounded in divine omnipotence
- **ta enkainia**: the Feast of Dedication — Hanukkah; celebrating Maccabean purification of the Temple after Antiochus IV’s desecration in 167 BC

SLIDE 6 — JOHN 10:31–42

I and the Father Are One

- “I and the Father are one” — a unity of nature and purpose; not identity of persons but essential oneness
- They take up stones again; Jesus: for which good work do you stone me? — they answer: blasphemy
- Psalm 82 argument (a fortiori): if Scripture called mortals “gods,” how much more the one the Father consecrated
- “The Father is in me and I in the Father” — mutual indwelling; a statement of eternal relational union
- **hēgiasmenon**: consecrated, set apart — the one the Father has sanctified and sent into the world; the language anticipates the High Priestly Prayer of chapter 17

Chapter Eleven — The Resurrection and the Life

SLIDE 8 — JOHN 11:1–16

The Death of Lazarus

- Jesus delays intentionally — not indifference but divine kairos; the greater work requires the lesser to be completed first
- “Our friend Lazarus has fallen asleep” — death framed as sleep anticipates resurrection; the disciples misunderstand
- Thomas: “Let us also go, that we may die with him” — loyalty mixed with resignation; they expect Jerusalem to be fatal
- The delay is itself a statement of faith: Jesus is not racing to prevent death but to demonstrate power over it
- **kekoiēmētai**: has fallen asleep — a euphemism for death carrying the seed of resurrection; sleep implies waking

SLIDE 9 — JOHN 11:17–27

I Am the Resurrection and the Life

- Lazarus has been four days in the tomb — beyond the threshold the rabbis recognized; the resurrection will be unambiguous
- Martha’s faith is real but bounded: “Lord, if you had been here, my brother would not have died”

- Fifth I AM + predicate saying: “I am the resurrection and the life” — he is not merely the agent; he is resurrection itself
- “Do you believe this?” — the chapter’s central question; its answer determines everything
 - **anastasis**: resurrection — bodily rising from the dead; Jesus claims not just to bring resurrection but to be its source and substance

SLIDE 10 — JOHN 11:28–44

The Raising of Lazarus

- Mary’s grief moves him deeply — “deeply moved in his spirit and greatly troubled”; the Greek suggests indignation against death itself
- “Jesus wept” — the shortest verse in Scripture; the Word who will conquer death weeps at its presence
- “Could not he who opened the eyes of the blind also have kept this man from dying?” — the right question, awaiting a greater answer
- “Lazarus, come out!” — the command is to one man; at the last day the same voice will call all the dead
 - **enebrimēsato**: deeply moved, groaned with indignation — not merely sadness but something closer to righteous anger at death; the God of life confronting death’s dominion

SLIDE 11 — JOHN 11:45–57

One Man Must Die for the People

- The Sanhedrin convenes: if we let him go on, everyone will believe in him — the raising of Lazarus triggers the final crisis
- Caiaphas prophesies unwittingly — the high priest’s office makes him a vehicle of divine speech beyond his own intention
- “Not for the nation only” — John’s editorial note extends the scope of the atonement to the scattered children of God
- Jesus withdraws to Ephraim — the final retreat before the final week; divine kairos governs the timing of the cross
 - **prophēteuō**: to prophesy — Caiaphas spoke truly without knowing it; John’s theology of unwitting prophecy: the office speaks beyond the man who holds it

Chapter Twelve — The Anointing, the Triumphal Entry, and the Hour

SLIDE 13 — JOHN 12:1–11

The Anointing at Bethany

- Six days before Passover — the anointing opens the final week; time is now measured in days to the cross
- Mary anoints his feet with pure nard and wipes them with her hair — an act of extravagant, total devotion
- Judas objects on grounds of stewardship; John names his true motive: he was a thief who helped himself to the money bag

- Jesus defends her: she has anointed him for burial — an act whose full significance she may not have understood
- **nardou pistikēs**: pure, genuine nard — a precious aromatic ointment from the Himalayas; its value (300 denarii, a year's wages) measures the extravagance of Mary's love

SLIDE 14 — JOHN 12:12–19

The Triumphal Entry

- The crowd hails him with Hosanna (Psalm 118) and palm branches — the language of royal welcome and messianic expectation
- Jesus finds a young donkey — Zechariah 9:9 fulfilled: the king comes humbly, not on a war horse
- The disciples did not understand at the time; only after glorification did they recognize the fulfillment of Scripture
- “The world has gone after him” — the Pharisees' lament is, unknowingly, the Gospel's triumph
- **Hōsanna**: Save now! — originally a cry for help (Psalm 118:25); by Jesus' day a shout of royal acclamation and messianic welcome

SLIDE 15 — JOHN 12:20–36

The Hour Has Come

- Greeks seek Jesus — the arrival of Gentiles signals the moment of universal gathering; the hour is thereby triggered
- “Unless a grain of wheat falls into the earth and dies, it remains alone” — the cross as the law of divine fruitfulness
- The voice from heaven: some heard thunder, some heard an angel — the same event reveals what is already in each heart
- “When I am lifted up, I will draw all people to myself” — the cross as the universal magnet of grace
- **hypsōthō**: be lifted up — double meaning as in 3:14 and 8:28: lifted on the cross and lifted in glory; crucifixion and exaltation are one event in John

SLIDE 16 — JOHN 12:37–50

The End of Jesus' Public Ministry

- Despite all the signs, many did not believe — Isaiah 53:1 and 6:10 are invoked: the unbelief was foreseen and foretold
- Many believed secretly, even among the rulers — fear of the Pharisees, love of human glory; the most tragic response
- Jesus' final public declaration: to see him is to see the Father; to reject him is to reject the one who sent him
- His words will judge on the last day — the word of Jesus carries the weight of final judgment; rejection is not neutral
- **doxa**: glory, honor — “they loved the glory of men more than the glory of God”; John's diagnosis of unbelief as the choice of human approval over divine

SLIDE 17 — KEY THEMES: CHAPTERS 10–12

Key Themes: Chapters 10–12

- The Good Shepherd lays down his life voluntarily — the cross is not fate but sovereign, self-giving love
- I AM the resurrection and the life: Jesus does not merely bestow life; he is life's source and substance
- The raising of Lazarus is the seventh and greatest sign — which precipitates the final crisis leading to the cross
- The arrival of the Greeks and the grain of wheat: the hour of glorification is inseparable from death
- John 12 closes Jesus' public ministry; from chapter 13 onward, he speaks only to his own