

G O S P E L O F J O H N

Chapters 10–12

Rick Metz • [Scripture-Knowledge.com](https://www.Scripture-Knowledge.com)

All Scripture quotations from the English Standard Version (ESV)

John 10:1–42

Chapter Ten

The Good Shepherd and the Feast of Dedication

The Gate for the Sheep

“I am the gate. If anyone enters by me, he will be saved.” — John 10:9

- 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*

The Good Shepherd Lays Down His Life

“I am the good shepherd. The good shepherd lays down his life for the sheep.” — John 10:11

- 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

My Sheep Hear My Voice

“My sheep hear my voice, and I know them, and they follow me.” — John 10:27

- 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 the Maccabean purification of the Temple after Antiochus IV’s desecration in 167 BC*

I and the Father Are One

“I and the Father are one.” — John 10:30

- “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*

John 11:1–57

Chapter Eleven

The Resurrection and the Life

The Death of Lazarus

“This illness does not lead to death. It is for the glory of God.” — John 11:4

- 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*

I Am the Resurrection and the Life

“I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.” — John 11:25

- 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*

The Raising of Lazarus

“Jesus wept.” — John 11:35

- 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*

One Man Must Die for the People

“It is better for you that one man should die for the people.” — John 11:50

- 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

John 12:1–50

Chapter Twelve

The Anointing, the Triumphal Entry, and the Hour

The Anointing at Bethany

“She has done it to prepare me for the day of my burial.” — John 12:7

- 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*

The Triumphal Entry

“Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” — John 12:13

- 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

The Hour Has Come

“The hour has come for the Son of Man to be glorified.” — John 12:23

- 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*

The End of Jesus' Public Ministry

“The word that I have spoken will judge him on the last day.” — John 12:48

- 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

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