

ENTER THROUGH THE SHEEPDOOR

We are currently studying a new teaching technique of Jesus Christ that John introduced in Book of John - "Truly, Truly, I say to you." It is the doubling of AMEN and placing it at the beginning of an important messianic doctrine rather than at the end (Deut.27:15-28).

We have studied Truly, Truly sayings in Chs.1, 3, 5, 6, 8, and now 10.

Notice that is used twice in John 10:1 and 10:7.

This lesson will study four aspects of Enter Thru Sheepdoor.

1. We will begin by studying four ways ch.10's Truly Truly sayings are uniquely different.

- 1st difference was the linking of Jn.10, vs. 1 and 7 into ONE messianic doctrine rather than two.
- 2nd difference was that Jesus used a special Greek debater's technique called paroimia (Jn.10:6). Translators confuse it by identifying it with other figure of speeches like (parable, allegory, proverb).
- 3rd difference was that it was given in response to the healing of the blind man of Jn.9. This makes it one of the longest dialogues connected to a messianic healing (Jn.9:1-10:21) [61 verses].
- 4th difference was that when the **paroimia** figure of speech was NOT UNDERSTOOD (ouk ginoko/ a.a.ind.3pl) it resulted in a second Truly, Truly response in (Jn.10:7-21).

2. The controversy resulting from the healing of the blind man of John Ch.9 led to John 10:1-21.

John 10:1-21 contains our two Truly, Truly sayings (Jn.10:1 & 7).

The healing of the blind man was in response to His disciple's doctrinal error of sinner status (Jn.9:1-3). Jesus explained the reason behind the healing of the blind man:

(Jn.10:3) "It was neither that his man sinned, nor his parents; **but it was so that the work of God might be displayed in him.**"

We will examine the healing of the blind man in **six phases** (Jn.9:4-41). It is very important to understanding the doctrinal point and the controversy behind of (Jn.9:1- 10:21).

- Phase one (Jn.9:4-12) Healing of the blind man
- Phase two (Jn.9:13-19) Healed blind brought into court for God healing him on Sabbath
- Phase three (Jn.9:20-23) His parents are brought into court
- Phase four (Jn.9:24-34) Healed blind man brought back into court
- Phase five (Jn.9:35-39) Jesus seek out the healed blind man
- Phase six (Jn.9:40-41) Pharisee challenge Jesus' theology

2. Jesus introduced a special Greek debating technique in Jn.10:1-6 called paroimia.

Paroimia was used to compare two parallel issues with a hidden messianic doctrine.

The doctrinal truth is hidden from negative volition, but revealed to positive volition. In our lesson text, the parallel is between the Pharisees and Jesus Christ.

The blind man's physical blindness, changed into spiritual sight, was contrasted to the Pharisees physical sight changed into spiritual blindness (Jn.9:40-41; Jn.10:6; 2 Cor.4:3-4).

(2 Cor.4:4) "In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light the light of the gospel of the glory of Christ, who is the image of God."

3. In the first Truly, Truly, Jesus did not declare who He was, but how to Enter Through the Sheepdoor (Jn.10:1-6).

- **"He who enters NOT by the door" (Jn.10:1-3, 5)**
 - The thief, robber and stranger
 - The- Pharisees

- **"He who enters by the door" (Jn.10:3-4)**
 - The Shepherd
 - Jesus and healed blind man.

A special Greek remote demonstrative pronoun (ekeinos) (n.m.pl) [these] (Jn.10:1, 6)