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Life Abundantly

CAPITOL BIBLE STUDY

bimonthly (interim) schedule
1st and 3rd Tuesdays of the month

FIRST TUESDAY: 2ND OF SEPTEMBER
THIRD TUESDAY: 16TH OF SEPTEMBER

12 NOON IN 318 CLOB (& ZOOM)
☞ LUNCH PROVIDED FOR THOSE ATTENDING ☞

Capitol Commission Bible Studies are held on the first and third Tuesdays of the month during the legislative interim. The *bimonthly* Bible studies are *nonpartisan* and *non-denominational*, in addition to being *open-to-all* (i.e. the entire Capitol community). With the present Bible study, we continue a relatively new exposition in the Gospel of John.

We have an in-person Bible study in 318 CLOB (Senate Committee Room) *and* also use Zoom. Scripture is taught so that everyone has the opportunity to comment or ask a question.

If you would like to learn more regarding the ministry of Capitol Commission, please visit <http://www.capitolcom.org>. *Capitol Commission's prayer is that this study will be edifying to you.* The sole intent of this ministry is to serve you, as a resource for pastoral attention, counsel, and prayer. *The present Bible study is just one aspect of that desire.*

– Dr. Ron J. Bigalke, Georgia State Minister, Capitol Commission

Capitol Commission Bible Study

is
Tuesday, 2 September 2025

John 10 — “Life Abundantly”

To destroy something is generally easier than the act of creation for the latter necessitates careful arrangement and effort to achieve a specific outcome. The scientific concept of entropy, or Second Law of Thermodynamics, which states that natural processes tend to progress toward a greater degree of disorder or randomness over time, is one of the most observable facts of life. From physical structures to personal relationships, building something requires significant more energy and time than demolition. To destroy is easy.

The resurrection life that God bestows to those trusting in Christ Jesus as Lord and Savior is emphasized in John 10. Jesus declared himself to be “the good shepherd” (v. 11) in contrast to the false shepherd who comes to destroy (v. 10a). Jesus said, “I came that they may have life, and have *it* abundantly (v. 10b).

Jesus repeatedly spoke words of “life.” He said, “the words that I have spoken to you are spirit and are life” (6:63b) and “I am the resurrection and the life” (11:25a). Jesus also said, “I am the way, and the truth, and the life” (14:6a). John began his Gospel confessing that in Jesus “was life, and the life was the Light of men” (1:4). Second Timothy 1:10 refers to the appearing of Christ Jesus whereby He “abolished death and brought life and immortality to light through the gospel.”

First Corinthians 15:26 declares, “The last enemy that will be abolished is death.” “The free gift of God is eternal life in Christ Jesus” (Rom 6:23), both now and in the world to come (John 17:3; 1 John 5:13). Jesus is life and He gives of himself through deliverance from the bondage of sin. He promised, “If you continue in My word, *then* you are truly disciples of Mine; and you will know the truth, and the truth will make you free” (John 8:31-32). Freedom is the gift of God in Christ Jesus: the abundant life.

A beast can grind a beautiful flower into the ground, yet only God can rejoin and remake it. Indeed, those who are in Christ Jesus are made “a new creature” (2 Cor 5:17). A popular song from the 80s declares, “Life goes on, long after the thrill of livin’ is gone.” The abundant life that Jesus offers is qualitatively different than merely existing. He came so that his disciples could enjoy life to the fullest, enriched by a relationship with the divine and resulting in spiritual fulfillment. Life abundant is according to the design and desire of the Creator himself. Jesus makes it possible to live with fulfillment, joy, purpose, and a profound connection with God.

THE GOOD SHEPHERD

(John 10:1-21) In the Bible, political and religious leaders were frequently called shepherds (cf. 2 Sam 5:2; Ps 78:52, 72; Isa 56:11; 63:11; Jer 3:15; Ezek 34:1-4; 1 Pet 5:2). Jesus’ parable of the good shepherd (John 10:1-18) is not only a depiction of his work among his sheep but also illustrates what should be characteristic of those leaders who serve among the Lord’s sheep. “Savior, Like a Shepherd Lead us” (1836) was originally written for children, yet all God’s people (regardless of age) need the Lord’s shepherding care.

Savior, like a Shepherd lead us,
Much we need Thy tender care;
In thy pleasant pastures feed us,
For our use Thy folds prepare:
Blessed Jesus, blessed Jesus,
Thou has bought us, Thine we are;
Blessed Jesus, blessed Jesus,
Thou hast bought us, Thine we are.



Capitol Commission Bible Study

Tuesday (2nd of September) from 12 Noon – 12:45pm, 318 CLOB (& Zoom)



Enhancing Trust

In contrast to those who abuse and defraud the sheep (believers), Jesus is the good Shepherd who cares for them. He is a caring shepherd who enters the sheepfold in a manner that is prepared and proper (vv. 1-2). The good Shepherd knows his sheep (vv. 1-2), both calling (v. 3) and leading them (vv. 4-6).

... JESUS IS THE GOOD SHEPHERD...

The good Shepherd promotes and protects life whereas the hireling causes damage and destruction (vv. 7-10). Psalm 23 reveals shepherdly care of sheep. Luke 15:4-7 describes a shepherd counting his sheep. The original listeners to Jesus' parable would have related such concepts to his teaching.

Jesus did not merely explain his prior words (vv. 1-5) but gave expanded meaning to them (vv. 7-13). Jesus used several metaphors from the prior theme of shepherding. He is "the door," the way of entrance into God's sheepfold (v. 7). Jesus is the Shepherd who knows and is known by his sheep, the only One whose voice they hear (vv. 3-4, 8, 14). Those who enter into God's flock "go in and out and find pasture" (v. 9); they are given abundant life (v. 10).

The good Shepherd makes the ultimate sacrifice; He "lays down His life for the sheep" (vv. 11, 17-18). Jesus' words describe his substitutionary atonement for sin. Servant leaders are under-shepherds who are to display the same characteristics as the good Shepherd (1 Pet 5:1-7). They are to be shepherds who care for the sheep (cf. John 10:12-13).

Jesus predicted the enlargement of his flock (v. 16). The "other sheep" are Gentiles who, subsequent to his death and resurrection, will constitute the church and become "one flock" in Christ with believing Jews (cf. Gal 3:28; Eph 2:13-17). Jesus asserted his power over death and life. His death on the cross would not occur because of a power greater than himself. He would give his life willingly in accordance with the will of his Father, and his unique relationship with Him (John 10:17-18).

Division occurred the more that Jesus described himself (v. 19), with accusations of his being demon-possessed and insane (vv. 20-21). The crowds, however, did not forget the healing of the man born blind (9:1-34), which correlates the two chapters, almost as one event. The healed man would join a new order in placing himself under the authority of the good Shepherd.

THE TRUE SHEPHERD

(John 10:22-42) A new section reveals how people can know they belong to the one true Shepherd. Jesus continued to assert his identity so that his followers would have certainty in looking to Him. The time was the Feast of the Dedication (better known as Hanukkah), which commemorated the cleansing of the Temple from the abominations of Antiochus Epiphanes in the second century BC (vv. 22-23). "The Jews then gathered around Him," demanding Jesus say plainly if He is the Christ (v. 24).

Jesus did not refer to himself specifically as the Christ (Messiah) because of the military and political connotations associated with the title. He, nevertheless, could say, "I told you [in more than a dozen varied manners], and you do not believe; the works that I do in My Father's name, these testify of Me" (v. 25). He reminded the religious leaders that their unbelief is because they were not of his sheep (v. 26). True sheep believe and hear his voice (vv. 16, 27). Jesus then described the benefits and blessings for his sheep: they receive "eternal life" and "will never perish" (v. 28) because of the combined grip of both Father and Son (v. 29), who is "one" God in essence – three in person – united in action and purpose (v. 30). The sheep are secure because He who died for them will not allow "the wolf" to snatch and scatter them (v. 12).

Once a person is saved by grace through faith alone in Christ Jesus, they will persevere in that trusting relationship. The sheep are held firmly in the hands of the Father and Son (v. 29). Jesus' opponents understood the implication of his words (vv. 30-33). Jesus did not say they misunderstood and continued the controversy (vv. 34-38). His opponents were calmed somewhat by his words but Jesus still needed to elude "their grasp" (v. 39). The time of his crucifixion had not arrived.

Jesus silenced the religious leaders by confounding them. He retreated to a remote area for some time (v. 40). Many who believed joined Him there (vv. 41-42). His efforts were not fruitless and provide an incentive to persevere always in the work that the Lord gives and trust Him with the results.

Thank you for the privilege in providing you with the Capitol Commission Bible study. If we can serve you in any manner, please talk with us, or contact by email or phone.

About Capitol Commission

Capitol Commission exists to minister gospel hope and spiritual strength to legislators, staff, lobbyists (i.e. the entire Capitol community). The focus of our ministry is people as opposed to politics, and thus to be a spiritual resource to the legislature. Our ministry strategy is expressed by pastoral presence, the proclamation of the Bible, and fervent prayer for every legislator.

God values civilization. The Hebrew word *shalom* ("peace") testifies to the Lord God's desire for society. When peace describes society, it refers to a prosperous and wholesome civilization. God has a high standard for governing authorities, referring to them as his ministers (Rom 13:4). He desires their salvation and for them to have knowledge of his truth (1 Tim 2:1-2). Our passion is the same as the Lord God, which is why Capitol Commission provides hope "behind the scenes" through a ministry of presence.

The gospel "is the power of God for salvation to everyone who believes" (Rom 1:16). The Bible provides equipping "for every good work" (2 Tim 3:16-17). Capitol Commission state ministers value prayer because we exist as a ministry to people. God hears and answers prayer! "The effective prayer of a righteous man can accomplish much" (Jas 5:16b).

Capitol Commission is a charitable and religious nonprofit corporation under section 501(c)(3) of the Internal Revenue Code. Capitol Commission is supported by the generous gifts of businesses, churches, and individuals. Capitol Commission is not state funded; rather, those with a heart for the Capitol community fund it. State Ministers are full-time missionaries in maintaining a pastoral presence on Capitol Hill. To support this work, checks can be made payable to "Capitol Commission" and mailed to the following address: P.O. Box 7, Flowery Branch, GA 30542-0001. Online donations can be made at <http://www.capitolcom.org/donate> (Under the "Fund," click "Active State Ministry," then under "Sub Fund" click "Georgia – Ron Bigalke").



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NEXT CAPITOL COMMISSION BIBLE STUDY:
Tuesday, 16th of September @ 12 Noon