

Introduction

We are in John 10, and we are exactly halfway through the Gospel of John. The first nine chapters covers the first three years of Jesus' earthly ministry. John 10-11 cover the next three-month period, and then John 12-21 cover the last seven days of His ministry, and is known as the Passion Week. The first part of John 10 took place in Jerusalem at the Feast of Tabernacles or Booths. There is a couple of months interval between John 10:21 and John 10:22, where we start our text today. Our passage takes place at the Feast of Dedication. During the interval, scholars believe that Jesus went back home to Capernaum, and then came back for the Feast of Dedication.

Our passage today is about the religious leaders asking Jesus a question. They asked Him, "If you are the Christ, tell us plainly." Jesus immediately responds, telling them, "I told you, and you do not believe..." They had asked Him the same question before. In John 8, they had asked Him, "Who are You?" Jesus said to them, "What have I been saying to you from the beginning?" Jesus had been answering that same question from the very beginning of His ministry.

(Jn 10:24–25) "The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." {25} Jesus answered them, "I told you, and you do not believe..."

(Jn 8:25) "So they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you *from* the beginning?"

As an instructor, I welcome questions. I encourage students to ask questions, and I told them that the only bad question was one that they didn't ask. I also told them not to be shy about asking a question, and there were probably others in the class that needed the same question answered. When most people ask questions, it generally shows an interest in understanding. Not all questioned are asked for a better understanding. In criminal cases, prosecutors often ask the same questions to see if the answer remains the same with all the witnesses. When the Pharisees asked the man born blind what had happened to him, he told them, and they did not believe him. Then, they asked his parents, and they said it was their son, and that he was born blind, and now he sees. The Pharisees did not believe the parents and went back to the man, and asked him again. The man born blind said, "I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?" The Pharisees were in disbelief, and they asked the questions, but not for better understanding. They had already made up their mind, and were looking for the answers they wanted in order to put Jesus to death.

(Jn 9:27) "He answered them, "I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?"

The Pharisees were not shy about asking questions, and their motives for asking were not always pure. Their intent was not to learn, but to find something that they could use against Jesus. They wanted to destroy Jesus and put Him to death. In Mark 11, the chief priests and scribes began seeking how to destroy Jesus. In Luke 6, the scribes and Pharisees were watching Jesus closely to see if He healed on the Sabbath, so they might find reason to accuse Him. In Matthew 26, the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. These religious leaders did not ask Jesus a question to gain understanding; they asked Him a question, hoping to find something for which they could accuse Him, and then put Him to death.

(Mk 11:18) “The chief priests and the scribes heard *this*, and *began* seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching.”

(Lk 6:7) “The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him.”

(Mt 26:59) “Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.”

Jesus showed patience, and once again answered their question. Jesus plainly told them three evidences that He was the Christ, the Messiah. First, He said that the works that He did testify that He is the Messiah. Second, He told them that He was the Shepherd of Israel. Third, He said, “I and the Father are one.”

Are You Are the Christ?

1. My works testify of Me
2. I Am the Shepherd of the flock
3. I and the Father are One

(Jn 10:22–42) “At that time the Feast of the Dedication took place at Jerusalem; {23} it was winter, and Jesus was walking in the temple in the portico of Solomon. {24} The Jews then gathered around Him, and were saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.” {25} Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. {26} “But you do not believe because you are not of My sheep. {27} “My sheep hear My voice, and I know them, and they follow Me; {28} and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. {29} “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. {30} “I and the Father are one.” {31} The Jews picked up stones again to stone Him. {32} Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” {33} The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.” {34} Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? {35} “If he called them gods, to whom the word of God came (and the Scripture cannot be broken), {36} do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? {37} “If I do not do the works of My Father, do not believe Me; {38} but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.” {39} Therefore they were seeking again to seize Him, and He eluded their grasp. {40} And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. {41} Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.” {42} Many believed in Him there.”

1. My works testify of Me (Jn 10:22-25)

Our text begins by saying that it was at that time the Feast of the Dedication in Jerusalem. There are three main feasts in Israel that Jews were required to attend: Feast of Passover, Feast of Pentecost, and the Feast of Booths. The Feast of Dedication was not one of those three main feasts.

When were the feasts held? The three required feasts were: Feast of Passover (Nisan 14), Feast of Pentecost (Sivan 6), and the Feast of Tabernacles or Booths (Tishrei 15), which is in the September-October time frame. The Feast of Dedication began on Kislev 25, which correlates to sometime in November or December. Therefore, between John 10:21, where Jesus was at the Feast of Booths, and John 10:22, where He is now at the Feast of dedication, a couple of months have passed. Some scholars have calculated the exact time of the feasts for that year and say that the Feast of Booths started on October 19, and the Feast of Dedication began on December 20. Therefore, there was a time lapse of two or more months between verse twenty-one and verse twenty-two. John goes on to say that it was winter, so that supports a December start date.

(Jn 10:22–23) “At that time the Feast of the Dedication took place at Jerusalem; {23} it was winter, and Jesus was walking in the temple in the portico of Solomon.”

What is the Feast of Dedication? We do not learn much from our text about the feast, but we do learn something about it in other historical documents, and the apocrypha. The apocrypha is included in some Bibles, notably the Catholic Bible, but those texts were not considered part of the canon of Scripture. They are still important historical documents and give us very good understanding about some things.

Historically, in BC 167, Antiochus Ephiphanes, a Syrian King, conquered Jerusalem. Ephiphanes means the supreme one, so it was a very arrogant title he chose for himself. He was a wicked man, who despised the Jews and rejected their God and their worship. He put 40,000 Jews to death, and enslaved another 40,000 Jews. He went into the temple and defiled it by sacrificing a sow, and then made a broth from it, and sprinkled it all over the temple. Then, he erected a statue of Zeus in the temple. He had thoroughly defiled it. He also did not allow the Jews to carry a copy of the Law, to honor the Sabbath, or to circumcise their boys. Antiochus Ephiphanes was obviously not well-liked, and the locals changed one letter in his name, and nicknamed him, Antiochus Epimanes, which means Antiochus the Mad Man. Three years later, in BC 164, Judas Maccabaeus, a priest and military leader, rose up and defeated Antiochus and recaptured Jerusalem. He tore down the old altar that had been defiled, and built a new one. He purified the temple and rededicated it to the Lord.

In 2 Maccabees 10:7-8, we find that the Jews ordained by common statute and decree that the 25th day of the Casleu (Kislev) was to be observed and celebrated by the whole nation of the Jews. Even though it was not one of the three feasts that God had ordained in the Law, Jesus went to Jerusalem and celebrated the Feast of Dedication.

(2 Maccabees 10:7-8) "Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu. {8} They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews."

In 1 Maccabees 4:52-59, we learn more about the celebration. They offered sacrifices on the new altar of burnt offerings. They celebrated with songs, citherns, harps, and cymbals, and they worshipped and praised God. They made it an eight-day celebration, and there was great joy and gladness in this feast.

(1 Mac 4:52–59 KJV) “Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, {53} And offered sacrifice according to the law upon the new altar of burnt offerings, which

they had made. {54} Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. {55} Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. {56} And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. {57} They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. {58} Thus was there very great gladness among the people, for that the reproach of the heathen was put away. {59} Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.”

Josephus, another historian, recorded that the city was illuminated with lights during the feast as an expression of joy. He called it the Feast of Lights because of that, and this correlates with the celebration of Hannukah.

Jesus was walking in the temple in the portico of Solomon. The temple was built on the crest of a hill, and parts of the temple area were on ground much lower in elevation, so they were held up with a supporting wall. The portico of Solomon was on the eastern side of the temple, and some parts of the wall supporting it were 400 feet tall. They filled it in with rocks to make a stable structure. The portico of Solomon is mentioned in Acts 3:11 and Acts 5:12. The apostles and early church met there for a brief period of time.

The Jews gathered around Jesus, and said to Him, “How long will You keep us in suspense? If you are the Christ, tell us plainly.” It is a great question, even if their motive for asking it was not very pure. After a man had shared the gospel with me several times, I prayed, “Lord, if You are real, reveal Yourself to me.” I had no qualms about being a sinner or needing a Savior. If Jesus was real, I would serve Him. I wanted Him to show me plainly that He is Lord.

(Jn 10:24) “The Jews then gathered around Him, and were saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.”

Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me.” The first plain way to know that Jesus is the Messiah is by the works that He did. The works that He did in the Father’s name testified that He is the Christ.

(Jn 10:25) “Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me.”

Jesus had already given them this answer several times. In John 5:36, Jesus said the Jews that the works which the Father had given to Him to accomplish, the very works that He did, testify that the Father had sent Him. Those works testified that He was the Christ.

(Jn 5:36) “But the testimony which I have is greater than *the testimony of John*; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.”

Earlier in John 5, in His conversation with the Jews, He had told them that He and the Father were One, and He only did what the Father showed Him. He had made it clear to them that He

was sent by the Father, and was doing the works of the Father. John 5 was about the various witnesses that Jesus was the Christ, the Son of God. There was the witness of John the Baptist in verses 33-35. There was the witness of the works that Jesus did in verse 36. There was the witness of the Father in verses 37-38. There was the witness of the scriptures in verses 39-47. Jesus had told the Pharisees all of these witnesses, proving Himself to be the Christ. This was not the first time that they had asked, and it was not the first time that He was going to answer that question by telling them that the works that He did testified that He was the Son of God.

When John the Baptist was in prison, he heard of the works of Christ, and sent his disciples to Jesus to ask Him if He was the Expected One, i.e., the Messiah. When Jesus was baptized, John the Baptist had already prophesied that Jesus was the Christ, but his expectations of the Christ were not in line with what Jesus had come to do. The Jews thought the Messiah would free them from Roman rule, but Jesus had not come to set up an earthly kingdom; He came to die for our sins so that we could enter the kingdom of God. Jesus told John's disciples, "Go and report to John what you hear and see: *the* blind receive sight and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, *the* dead are raised up, and *the* poor have the gospel preached to them." The works that Jesus did were prophesied in the Old Testament, and Jesus was doing these works, which testified that He was the Christ.

(Mt 11:2-5) "Now when John, while imprisoned, heard of the works of Christ, he sent *word* by his disciples {3} and said to Him, "Are You the Expected One, or shall we look for someone else?" {4} Jesus answered and said to them, "Go and report to John what you hear and see: {5} *the* blind receive sight and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, *the* dead are raised up, and *the* poor have the gospel preached to them."

2. I Am the Shepherd of the flock (Jn 10:26-28)

The second evidence that Jesus provided to the Jews was that He is the Shepherd of the flock. This is a carry-over from His conversation with them at the Feast of Booths, where He gave them the true signs of the Shepherd of Israel. He said that the reason that they do not believe is because they are not of My sheep, and that His sheep hear His voice, and He knows them, and they follow Him. He said that He gives eternal life to them, and they will never perish, and that no one will snatch them out of His hand.

(Jn 10:26-28) "But you do not believe because you are not of My sheep. {27} My sheep hear My voice, and I know them, and they follow Me; {28} and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."

What had Jesus told them earlier? He told them that He came through the door, and that the porter or doorkeeper recognized Him, and that the sheep recognize Him. They know His voice and come to Him, and follow Him. He said that He knows His sheep by name. He told them that thieves come in some other way, and that the sheep do not follow them because they do not recognize their voice. He told them that He was the good shepherd that lays His life down for the sheep, not a hireling who flees when the wolf comes. He was not like the hirelings who were not concerned about the sheep. Jesus also said that He gives His sheep eternal life. In John 6, Jesus had said that He is the Bread of Life, and that those who believe in Him will have eternal life. Only God can give eternal life. By saying that He is the good shepherd and He gives eternal life, He is telling them plainly that He is the Messiah, and that He is God.

(Jn 6:35–40) “Jesus said to them, “I am the bread of life... everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

His current conversation does two things. First, it reminds them of that previous conversation, that He is the true shepherd of Israel that had come through the proper gate and was going to lay His life down for the sheep. Second, He let them know that they were not part of the flock. They are really outsiders. They thought their ancestral lineage made them part of the flock, but Jesus lets them know that the only way to become part of the flock is to go through the door, and He is the door to the flock. They must believe in Him to become part of the flock.

Even though the main point of the passage is the evidence that Jesus is the Christ, He makes some very significant statements for believers. First, He said that His sheep hear His voice and He knows them. A true believer has a relationship with Jesus. A true believer spends time with Jesus. He spends time in prayer, worship, and in the word. Jesus had told those who believed in Him that if they abide or continue in His word, then they are truly His disciples.

(Jn 8:31–32) “So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly disciples of Mine; {32} and you will know the truth, and the truth will make you free.”

Second, Jesus said that believers follow Him. There are many people who claim that they are Christians, and they do not continue in His word, and they are not following Him. They are doing their own thing, seeking their own will, not the will of God. True believers follow the Shepherd.

Where is Jesus on Sundays? He is with His body, the body of Christ. Are you following Jesus on Sundays and assembling together with the body of Christ? Many today are forsaking the assembling together, and it has become a habit in their lives. They need to follow Jesus and get in the habit of assembling together with other believers to worship the Lord on Sundays.

Third, Jesus gives some promises to these believers. He gives them eternal life. Those who believe in Him, have a relationship with Him, and follow Him, will receive eternal life. Believers can be assured that they will never perish.

(Jn 10:28) “and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

Fourth, Jesus promised that no one can snatch them out of His hand. He is the good shepherd and no one can snatch a believer from His hand. In Romans 8:38-39, Paul wrote that he was “convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. Paul understood what Jesus had said, “that no one will snatch them out of My hand.”

(Ro 8:38–39) “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, {39} nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

3. **I and the Father are one** (Jn 10:29-39)

After saying that no one can snatch them from My hand, Jesus said that the sheep He has have been given to Him by the Father, who is greater than all, and no one is able to snatch the out of the Father's hand. I and the Father are one. Jesus has communicated that He has been sent by the Father, and is doing the work of the Father. The sheep that He has, those who have believed in Him, have been given to Him by the Father. Then, He states that the Father is greater than all, and no one is able to snatch them out of the Father's hand.

(Jn 10:29) "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand."

Finally, He makes the clearest statement of all about being the Messiah: "I and the Father are one." This is a plain statement that He is the Messiah. He is God in the flesh. As Isaiah prophesied, He is Immanuel, God with us.

(Jn 10:30) "I and the Father are one."

(Mt 1:22-23) "Now all this took place to fulfill what was spoken by the Lord through the prophet: {23} "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us." (See Is 7:14.)

In John 8, Jesus told the Jews that Abraham had rejoiced to see His day, and he saw it and was glad. They asked Him, "Have You seen Abraham?" Jesus told them, "Before Abraham was born, I am." Because Jesus had claimed to be God, they picked up stones to throw at Him. This time is no different. "The Jews picked up stones again to stone Him." Some have said that Jesus never claimed to be God, but the Scriptures do not support that erroneous view. Jesus said, "I am", and the Jews understood clearly that He was claiming to be God.

(Jn 8:58-59) "Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." {59} Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple."

(Jn 10:31) "The Jews picked up stones again to stone Him."

In addition to Jesus' claims, the rest of the scriptures support Jesus' claim to be God. In John 1, we see that "in the beginning was the word, and the word was with God, and the word was God. He was in the beginning with God." Jesus is the Word, and He is with God and He is God. It is a difficult concept, but Jesus is God.

(Jn 1:1-2) "In the beginning was the Word, and the Word was with God, and the Word was God. {2} He was in the beginning with God."

John also wrote that all things came into being through Him, and apart from Him nothing came into being that has come into being. Jesus was in the beginning, and He created all things. Jesus is God, the Creator.

(Jn 1:3) "All things came into being through Him, and apart from Him nothing came into being that has come into being."

Paul understood that Jesus was the Creator and all things had come into being through Him. In his letter to Colossians, he wrote, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things have been created through Him and for Him.” A few verses later he wrote that it “was the Father’s good pleasure for all the fullness to dwell in Him.” Then, in Colossians 2:9, he wrote, “For in Him all the fullness of Deity dwells in bodily form.”

(Col 1:16) “For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.”

(Col 1:19) “For it was the *Father’s* good pleasure for all the fullness to dwell in Him,”

(Col 2:9) “For in Him all the fullness of Deity dwells in bodily form,”

Jesus had proclaimed His deity in John 8, and they picked up stones to stone Him to death. Now, He proclaims that He and the Father are one, again claiming His deity, and they picked up stones again to stone Him. When they picked up stones, Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” They answered Him that it was not for a good work, “but for blasphemy; and because You, being a man, make Yourself out to be God.” Their answer clearly shows that they have rejected what Jesus has just told them. They rejected that the works Jesus did bore witness that He was the Christ. They rejected that He was the Shepherd of Israel, the Christ. They rejected that He and the Father were One. They just held Him to be a man, not God in the flesh.

(Jn 10:32-33) “Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” {33} The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God.”

In response, Jesus quoted from Psalm 82:1-8, where the judges or rulers of Israel were referred to as gods. The word of God came through them, and since they were called that in the Scripture, which cannot be broken, Jesus questioned why they said He was blaspheming because He said, “I am the Son of God.”

(Jn 10:34-36) “Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? {35} If he called them gods, to whom the word of God came (and the Scripture cannot be broken), {36} do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?”

(Ps 82:1–8) “God takes His stand in His own congregation; He judges in the midst of the rulers. {2} How long will you judge unjustly and show partiality to the wicked? Selah. {3} Vindicate the weak and fatherless; Do justice to the afflicted and destitute. {4} Rescue the weak and needy; Deliver *them* out of the hand of the wicked. {5} They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. {6} I said, “You are gods, and all of you are sons of the Most High. {7} “Nevertheless you will die like men And fall like *any* one of the princes.” {8} Arise, O God, judge the earth! For it is You who possesses all the nations.”

He then challenged them to examine the works that He was doing, and base their judgment on that. He said, “If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works.” After carefully considering the works that testified to who He was, they could then know and understand that the Father was in Jesus, and Jesus was in the Father. The Jews had been so bent on destroying Jesus, and putting Him to death, that they never really considered the works that He was doing. Some of the Pharisees, like Nicodemus, had recognized the works that He had been doing, but the group as a whole, had been more focused on finding fault with Him than examining His works.

(Jn 10:37-38) “If I do not do the works of My Father, do not believe Me; {38} but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”

As if they had not heard what Jesus had just challenged them to do, they sought again to seize Him, and He eluded their grasp. We do not know how He eluded them.

(Jn 10:39) “Therefore they were seeking again to seize Him, and He eluded their grasp.”

This was not the first time that He had eluded their grasp. Jesus and the Father knew the exact hour that Jesus would suffer on the cross, and no one was able to seize Him before that hour. In John 7:30, they were seeking to seize Jesus, but no man laid his hand on Him, because His hour had not yet come. In John 7:32, the Pharisees and chief priests sent officers to seize Him, but they came back saying, “Never has a man spoken the way this man speaks,” and they had not followed orders and seized Him. At the end of John 7, some of them wanted to seize Him, but no one laid hands on Him.

(Jn 7:30) “So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.”

(Jn 7:32) “The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.”

(Jn 7:45–46) “The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” {46} The officers answered, “Never has a man spoken the way this man speaks.”

(Jn 7:44) “Some of them wanted to seize Him, but no one laid hands on Him.”

In John 8, Jesus taught in the treasury, and they wanted to seize Him, but no one seized Him, because His hour had not yet come. In John 8:59, they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple. We don’t know how He hid Himself, whether it was supernatural, or just mingling with the large crowd. Once again, Jesus eluded their grasp, and He went away again.

(Jn 8:20) “These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.”

(Jn 8:59) “Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.”

Conclusion and Applications (Jn 10:40-42)

After eluding their grasp yet another time, Jesus left and went beyond the Jordan, to the place where John was first baptizing, and He was staying there. John had baptized beyond the Jordan in an area known as Perea, near the town of Bethany. There are two Bethany's in the Bible. There is the Bethany which is two miles outside of Jerusalem, where Mary, Martha, and Lazarus were from. There is also a Bethany beyond the Jordan, which is where Jesus went to. It is called Bethabara in the KJV, but most Bibles and scholars refer to it as Bethany beyond the Jordan.

(Jn 10:40–41) “And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. {41} Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.”

(Jn 1:28) “These things took place in Bethany beyond the Jordan, where John was baptizing.”

Jesus' hour was getting closer, but it was still a few months away, and He stayed out of the grasp of the Jews. While Jesus was in Bethany beyond the Jordan, many came to Him, and were saying, “While John performed no sign, yet everything John said about this man was true.” The people living in that area had heard John preach and talk about Jesus. John had also baptized Jesus there, and declared that Jesus was the Lamb of God. Jesus' earthly ministry was officially kicked off at Bethany, and it is here that Jesus would spend His final days before going to Jerusalem to give His life on the cross. As a result of John's testimony and teaching, and then seeing Jesus, “many believed in Him there.”

(Jn 10:42) “Many believed in Him there.”

The purpose of the signs that Jesus did, the works that the Father had given Him to do, testified that Jesus was the Christ, the Messiah, the Son of God. These miracles were witnessed by thousands of people. When Jesus fed the multitudes, somewhere around 25,000 ate the bread and fish. At the wedding in Cana, where Jesus turned the water into wine, there were hundreds of people at the wedding. At one of the feasts in Jerusalem, at the pool of Bethesda, the man who had been for thirty-eight years was healed. That miracle was evidenced by thousands of people in Jerusalem. When Jesus healed the man born blind at the Feast of Booths, there could have been close to a million people in town who saw or heard about that miracle, which was verified by the neighbors, the man, his parents, and by others. John included all these works and signs so that people would believe in Jesus' name, and have eternal life.

(Jn 20:30–31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {31} but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

The first application comes from what Jesus said to the Jews. Give consideration to the works that Jesus did, which were verified by thousands. If you believe that Jesus is the Messiah, I encourage you to pray and receive Christ into your life. I encourage you to place your faith and trust in Him for your salvation. Tell Jesus, which is just another way of saying to pray, that you believe that He is the Messiah, that He came and died for your sins, and was raised on the third day, and that you want to receive Him as Lord and Savior of your life. Lord means master, and confessing Him as Lord means that you are submitting your life to Him. Tell Jesus that you want

to hear His voice, and get to know Him, and to follow Him. That will bless the Lord because that is what He wants from everyone.

(Jn 10:37–38) “If I do not do the works of My Father, do not believe Me; {38} but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”

When you receive Christ and He becomes the Shepherd of your life, no one can snatch you from His hand. God promises that in Christ, you will have eternal life and will never perish. You will be born again, and a new creation. The old things in life will pass away, and new things will come. It is an exciting journey that you will be on. (See 2 Cor 5:17.)

There are some who have had negative perceptions about Christianity, or some people who claim to be Christians. You may have had a bad experience. I was one of those. I challenge you this morning to consider the works that Jesus did with an open mind.

Our second application is to spend time with Jesus. It comes from the things that Jesus said would happen to His sheep. Do you recognize the voice of Jesus? Are you spending time with Him, and getting to know Him? Do you have an intimate relationship with Him, where you fellowship with one another? If not, I encourage you to prioritize time to meet with Jesus every day. Find a time, preferably at the start of the day, to read your Bible, and pray. If you need some help with this, ask your pastor or another brother or sister in Christ to help you.

Our third application also comes from what Jesus said, that His sheep follow Him. Are you following Jesus? Are you living your life for Christ? If not, I encourage you to dedicate your life to Him, and purpose in your heart to follow Him with all your heart, mind, soul, and strength.

Closing Prayer

Father God, thank You for the Gospel of John. Thank You for including all the signs and works that Jesus did. I pray that people will give careful consideration to the works that He did, and will begin to follow You. I pray that they will spend time with You, and develop a relationship with You. I pray that You will open up their ears so that they can hear Your voice. I pray these things in Jesus’ name. Amen.

Discussion Questions

- In addition to the works of Jesus that we read about in John, what are some other works of God that bear witness of who He is?
- Have you experienced any supernatural works of God in your own life?
- Do you hear and know God’s voice? How does He speak to you?
- How does one follow Jesus? He is in heaven, and we are here on earth. What does it mean to follow Jesus?
- Are you following Jesus? If not, what hinders you from following Him?
- Jesus said that He knows His sheep. Does Jesus know you? Do you have an intimate relationship with Him? What are some ways that we get to know Him?
- Does the fact that no one can snatch you from the Father or from Jesus bring you encouragement and comfort?

Are You the Christ?

Introduction (Jn 10:24–25, 8:25, 9:27, Lk 6:7, Mt 26:59, Jn 10:22-42)

1. **My works testify of Me** (Jn 10:22-25, 2 Mac 10:7-8, 1 Mac 4:52-59, Jn 5:36, Mt 11:2–5)

2. **I Am the Shepherd of the flock** (Jn 10:26-28, 6:35–40, 8:31-32, Ro 8:38-39)

3. **I and the Father are One** (Jn 10:29-39, Mt 1:22–23, Jn 8:58-59, 1:1–3, Col 1:16, 1:19, 2:9, Ps 82:1–8, Jn 7:30, 7:32, 7:44-46, 8:20, 8:59)

Conclusion and Applications (Jn 10:40-42, Jn 1:28, 20:30–31)

- 1.
- 2.
- 3.