



IMMANUEL BAPTIST CHURCH

SERIES: JOHN (GOSPEL OF TRUTH)

LESSON: THE GOOD SHEPHERD PART 2

JOHN 10:22-42

AUG 8, 2021

MAIN POINT

Jesus is one (equal) with God the Father and that truth can make us eternally secure.

JOHN CONTEXT

Every lesson's purpose: "but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." John 20:31

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

Who is Jesus, really? How does His true identity impact who you are and who you will become? Is there still time for you to know and follow him?

In John 10:22-42 Jesus strategically moves beyond the figurative language and the “good works” to proclaim very clearly who He is and who are His. He brilliantly stalls the murderous intent of the Jews to buy a bit more time. . . long enough to offer another invitation to hear Him, be known by Him, to follow Him, and to be held by Him forever. He extends this same invitation to you today.

EXPLANATION // ...believe Jesus is the Christ...

Unpack the biblical text to discover what the Scripture says.

READ JOHN 10:22-30

Who does Jesus say He is? What does Jesus say about the Father? What does Jesus say about the good works He does? How does Jesus describe His sheep? What does He give His sheep? How does Jesus’ true identity change us now and forever?

Some time has passed since the previous “sheep and shepherd” discussion, about 2 months, but Jesus returns to this real world word picture to clearly offer once again to the Jews what they were, and everyone is, searching for - to know and be known by God - to belong to God’s forever kingdom. John poignantly provides a detail about when Jesus used this final sheep declaration - the Feast of Dedication, what is now called Hanukkah. While lighting the 8 lights of the menorah is symbolic of this holiday, Jesus does not make the obvious connection again to Himself as the Light of the world. Instead he returns to the identity of His “sheep.” John must have wanted the readers to know that Jesus was so much more than a teacher from God who they could choose to believe or reject. He was the fulfillment of the Scriptures who would have been read in the temple during this holy Feast (See Scriptures from Numbers 7:1-89, Zechariah 4 and Psalms 111-118; Scriptures about Moses hearing God’s voice, lambs as offerings, God’s Spirit, lampstands and the Anointed One who “comes in the name of the Lord.” The Jews unlike Moses were deaf; they missed it. They demand, “Tell us once and for all, WHO ARE YOU?” Jesus as The Good Shepherd and The Teacher says, “I have shown you with my works, now let me tell with my words, so that there can be no confusion. You have seen my good works, and like real sheep your sight is ok, but I have said it and am saying it again because your hearing is

even better than your sight. The works and the words make My messiahship crystal clear, he says. The problem is not what I have NOT done or NOT said, but instead in your refusal to believe what I have done and said. You refuse to listen to my voice and to follow me; you refuse to be MINE.”

The Jews are then given a promise (v. 28) that was dependent on 2 things - Jesus’ authority and our position as His followers. Maybe He even held out His hands as he unmistakably says (v. 29), “These are my hands but they are also God’s hands (His authority) and those held by My hands are there FOREVER (our position). Nothing can snatch My followers from My grip - today, tomorrow, forever.”

Stop and read Romans 8:38-39. NO THING can EVER separate us from God’s love for us in Jesus for infinity. NO THING. Zero.

Do you believe this today? Are you in Jesus’ grip? Are there things that are snatching your belief, your joy, your peace right now?

Jesus then says the sentence that He knows will send them over the top - no soft sale, cloudy metaphor, figurative parable; instead he boils it all down to very simple math: “I and the Father are one. (Not one as in sharing a common mission or on the same team or having common affection for each other.) God the Father and I are equals.” Jesus = God. God = Jesus.

READ JOHN 10:31-38

And the Jews are going to kill Him for this blasphemy: “you are making yourself God” (v. 33). They were right, of course. Jesus was saying He was God, again. John Piper points out that multiple times in John’s gospel Jesus repeats His “God and I are one” math lesson:

- John 1:1, 14: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us.”

- John 5:19: “Jesus said to them, ‘Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For *whatever the Father does, that the Son does likewise.*” No mere human can say this: *All* that the Father does, the Son does.
- John 8:58: “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was, I am.’”
- John 10:18: “I have authority to lay my life down, and I have authority to take it up again.” No mere human can take up his life when he is dead.
- John 12:41: “Isaiah said these things because he saw his glory and spoke of him.” John considers the glory of God that Isaiah saw to be the glory of Jesus.
- John 20:28: “Thomas answered him, ‘My Lord and my God!’” And Jesus accepted this worship and called it faith.

Because He is God, Jesus knows it is not time for Him to die. He defuses the too-early assassination attempt with some rapid-fire maneuvering that puts the Jews on defense. Jesus stalls with a few questions of His own. “Back to what you have seen, for which of the good words from the Father are you going to stone me?” Then he invites them to do what they do best, interpret the law. “Isn’t it written in your law...” Notice the pronoun here, “your” law. Jesus was the fulfillment of the law (read Matt. 5:17) so He is not discrediting the law of Scripture - He says so plainly “the Scripture cannot be broken” - but instead he calls into question the way they interpret the law, their understanding, their hearing. Jesus is referring to Ps. 82, a Psalm of Asaph, they would have known and should have seen as being fulfilled before their very eyes. As Piper points out, “Jesus infers: If God uses the term “gods” for something less than God, might it not be feasible that he would use the term ‘Son of God’ for the one whom he ‘consecrated and sent into the world?’” The answer is obvious, they have misunderstood, but He didn’t waste the moment the maneuvering had offered. He gets to the point with a plea:

I have tried to show you. I want you to know me. I want you to believe me. I want you to be MINE. There is still time for YOU.

Jesus stopped the stones briefly not to change things for Him, but to change things for them. . . and for us. Instead of rebuking them for missing it/missing Him, He mercifully

offered another invitation to the Jews that day, and to you and I today. He pleaded then, He pleads now: "Look, and really see. Know, and really understand. Believe, really believe in ME. You asked who am I? I am the Son of God. I ask who are you? You can be Mine. Forever.

What works have you seen Jesus do that prove His authority? Where have you missed it in your understanding of who Jesus is/who you are in Jesus? There is still time - He invites you now to believe in Him. He invites you to be held by Him forever.

READ JOHN 10:39-42

The chapter concludes with two rich details that we must believe are intentionally included by John for the benefit of the readers of his day, and for our benefit today. First, he records that the Jews rejected Jesus' invitation, but He managed to avoid arrest and "escaped from their hands" (v.39). John must have wanted his readers to know that while He got away this time, very soon Jesus would choose not to escape from the hands that would arrest Him in the garden, scourge Him in the trial, and crucify Him on the cross. This imagery compels us as readers to remember Jesus' words (v. 28-29) where He promised His sheep eternal life and the double assurance that "no one will snatch them out of My hand. . . or the Father's hand."

The second detail that John uses to masterfully include here brings us back to his introduction; he tells us again of Jesus in a specific location. The setting of the Feast of Dedication in Jerusalem was not inconsequential, and neither is the setting in vs. 40-42. Jesus goes back to familiar territory across the Jordan where John the Baptist began preparing the way of the Lord (see Isaiah 40:3, John 1:23). How encouraging and even refueling this spot must have been for Jesus as he remembers His own baptism and God's voice confirming His Sonship and His favor (see Mark 1:9-11). As Jesus looked over the Jordan River that day, did he see the 12 stones laid by Joshua after the children of Israel walked through it (Joshua 3 and 4) or hear Elijah's coat strike it and then see him walk across to his awaiting Heavenly chariot of fire (2 Kings 2)? Now, as John had proclaimed truthfully, God was making the way straight for all who would believe in His beloved Son, in whom He was "well pleased." As the "many" (v. 41) come to Him they remember John's testimonies of Jesus, and unlike the Jews earlier, they listen and they believe "in Him there." Places matter. Jesus was in a place of significance. The people were in a place where they could see and hear. Notice the progress - they came TO Jesus, they heard the proclaimed words OF Jesus, and they believed IN Jesus. Their position was secure.

What are 'Jordan Rivers' in your life, in your history - places God has made a way?

Read Deut. 4: 20 and Jeremiah 29:13. Where are you right now with Jesus? Are you on the other side of the Jordan with the Jews who have ears to hear and eyes to see but do not, will not? Or you are coming to Jesus, drawing near to Him, seeking Him? Are you listening? Are you believing?

APPLICATION // ...have life in His name.

Help your group identify how the truths from the Scripture passage apply directly to their lives.

As we conclude, let's reread the imagery from v. 28-29 where Jesus promises His sheep eternal life and the double assurance that no one will snatch them out of His hand or His Father's hand. Don't miss His promise. If you are His follower, He is holding onto you in this very moment and will not let you go, ever. Everything around you may be shifting like sand. People you were counting on may have let you down. The voices around you may be confusing, lying, or even beating you down. Don't miss His promise. Move toward Jesus. Listen to His voice, His words, and know that Who He is impacts who you are, now and forever.

Do you believe Jesus is and can hold on to you forever? Are you listening to The one and only Good Shepherd? Are you "recognizing" His voice daily? following Him daily? Now is the moment, there is still time. Jesus, the Son of God, invites you to know Him and to be held by Him forever.

PRAYER

O Lord Jesus Christ,
you are the Good Shepherd,

and you call your own by name.
Let people everywhere hear your voice
and follow you on the path of life,
that so there may be one flock,
and one Shepherd;
to the honor and glory of your name. Amen.

Freely modified from *A Book of Collects in Two Parts*, John Wallace Suter and John Wallace Suter, Jr., Milwaukee: Morehouse Publishing, 1919.

COMMENTARY / RESOURCES

<https://www.breadforbeggars.com/2013/04/the-good-shepherd-and-hanukkah/>

<https://www.desiringgod.org/messages/i-and-the-father-are-one>

[HTTPS://WWW.CROSSWALK.COM/FAITH/BIBLE-STUDY/WHERE-WAS-JESUS-BAPTIZED.HTML](https://www.crosswalk.com/faith/bible-study/where-was-jesus-baptized.html)