



John 10

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Tape #8078
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John chapter 10. As we pointed out this morning, the context goes back to chapter nine. The healing of the man who was born blind and because of that healing indirectly, he was ostracized, ex-communicated from the religion of the day. They had determined that anyone who had declared that Jesus was the Messiah would be ex-communicated. Not allowed to worship with the people in the temple or in the synagogue. And when he had this dispute with the Pharisees, it ended in his being ex-communicated. We read that Jesus found him and Jesus asked him the question, “Do you believe on the Son of God [which is the equivalent to the Messiah]? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, You have both seen Him, and He is now talking with you. And he said, Lord, I believe. And he worshipped Jesus. And Jesus said, For judgment I am come into the world, that they which see not might see; and they which see might be made blind. Now some of the Pharisees were nearby, they heard what Jesus said, and they said, Are we blind also? Jesus said unto them, If you were blind, you would have no sin: but now you say, You see; therefore your sin remaineth” (9:35-41).

So this man was being put out of one fold, that of Judaism; but Jesus is receiving Him into another fold, that of Christianity. And so Jesus said,

Verily, verily, I say unto you (10:1),

And probably unto the Pharisees in the context of, You say, you see; therefore your sin remains, “Verily, verily, I say unto you,”

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber (10:1).

Jesus in a moment is going to tell us that He is the door to the sheepfold. If any man doesn't enter by the door, the same is a thief and a robber. Jesus is now saying that there is only one way by which a person can enter into true fellowship with God. He is not saying that John the Baptist and Isaiah and Jeremiah and David and all were thieves and robbers. He is not condemning those men of God but those false pretenders, false prophets. Those who were pretending to lead people unto God but leading them astray.

By the time that Jesus came on the scene, the religious system of Judaism was pretty well corrupted. The high priest and the family of the high priest were of the sect of the Sadducees which neither believed in angels nor spirits nor resurrection. They were materialists. They had learned how to profit off of people's desire to worship God. They had set up in the temple courts little booths and they controlled the franchises whereby people were sold certified sacrifices. Sacrifices that would immediately and automatically be accepted by the priest because they had the seal of certification. But it costs. They profited handsomely.

They had money changers who would exchange the Roman currency for the temple shekel so that the people could give unto God. But it costs them handsomely to exchange the money for the temple shekel. So they were sort of skimming off the top, enriching themselves, using the religious system for their own personal gain and benefit. When Jesus came into the temple and saw them selling the sacrifices and exchanging the money, He took a whip and He drove them out and He said, “My Father's house shall be called a house of prayer to all people, but you have made it a den of thieves” (Matthew 21:13). He was referring to the false prophets who supposedly spoke in the name of the Lord. He was referring also to those men who have preceded Him who claimed to be the Messiah.

In Acts chapter five, Gamaliel speaks of a Theudas who rose up, making claims for Messiahship, gathered about 400 men around him, but when he was put to death the whole thing fell apart. Also he spoke of another Judas of Galilee who also made elaborate claims and how that whole system fell apart. And so counseling them concerning the apostles. He said, “Let them alone. If it's of God, we can't fight it. We'll be fighting against God. If it's not of God, it will just go to pieces like the others” (Acts 5:38,39). Jesus said,

Those that came before Me, making the claim to be the Messiah. They were thieves and robbers. Those who were false prophets. Those who were profiteering off of the religion, thieves and robbers. Trying to get into the kingdom some other way than by the door.

But he that entereth in by the door is the shepherd of the sheep. To him the porter will open; and the sheep will hear his voice: and he calls his own sheep by name, and he leads them out (10:2,3).

We were sharing with you this morning how this is a sheepfold that was in the city. In the evening when the shepherds would come in from the fields with their various flocks, they had sort of a common sheepfold. It was a secure place. It had a gate on it. And the porter would open the gate to the shepherds and their flocks would go in and mingle during the night.

In the morning, the shepherd would come to get his flock to lead them out to the pastures. And he would call and his flock would respond. The sheep knew the voice of their own shepherd. You could go and stand and call all day and not one of them would follow you. They don't know your voice. But they knew the voice of their shepherd. And so Jesus is. And it would be an interesting thing to go and watch the shepherds stand there and call and all of his sheep just leaving the others coming out and the others just still not paying any attention because they didn't recognize the voice. But when their shepherd came, then you'd see them perk up and they would follow out. So this is the picture that Jesus is giving here.

He is the Shepherd. He comes to the fold, He calls and His sheep hear His voice and they respond. And He leads them out.

And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but they will flee from him: for they know not the voice of a stranger. This parable [John tells us] Jesus spoke unto them (10:4-6):

That would be unto the Pharisees and all that were there when He was receiving this blind man into fellowship. Ex-blind man.

but they did not understand the things which He spake unto them (10:6).

It was a mystery. They couldn't figure it out. What's He talking about? So Jesus went on to explain.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep (10:7).

Now we have another type of sheepfold. This is one that is out on the countryside. In the summer months, as they had to go far for pasture, as the grass of course would be eaten around the area they'd have to go farther and farther to find pasture in the dry summer. So they had out in the wilderness sheepfolds which were just walled in areas. They were protected in the walls from the wild animals and from the wind but there was no door to it, just an opening in this walled enclosure of rocks. And in the evening when the shepherd would bring the sheep to this enclosure, he would hold his staff down low making the sheep come under it to give him an opportunity to examine them, to see if there were any briars stuck in their wool, to see if there were any cuts that he might anoint with oil. And once the sheep were brought in, examined and counted, then the shepherd himself would lie across the opening of the enclosure. So he became the door. You could not enter in except you enter in by the shepherd. In the same token, the sheep could not leave. He became the door to the sheepfold.

And so He is declaring now, "I am the door of the sheep."

All that ever came before me (10:8)

That is, claiming to be the Messiah.

are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he will be saved (10:8,9),

So you can come into the safety, the security of the sheepfold by Jesus Christ. And of course, talking to this blind man who had been kicked out of the one fold, Jesus is saying, He has come into another fold and there he is safe.

he shall go in and come out, and find pasture. The thief [these false claimants] they came to steal, to kill, and to destroy (10:9,10):

There are still those today who lay some kind of Messianic claim upon themselves. In India, there are those men who claim to be God-men. They have passed through an evolutionary transitional state from man into God, the Avatar and they claim to be God. They draw huge followings and they build themselves

palatial mansions. They live in the labs of luxury. They drive fleets of Rolls Royces. They are using their position and their power over the people for their own personal gain and enrichment.

There are those who claim to be the Messiah. Here in the United States, we have one such claimant. He has his followers selling peanuts in parking lots and flowers on the street corners. Making merchandise of the people that he might live a very luxurious lifestyle. But they are all interested in their own personal comfort and in taking advantage of their followers to enrich themselves.

Jesus said, "They are thieves and robbers," and "the thief comes not but for to steal, to kill and to destroy." Not really interested in the flock of God. Wants to steal from them. Kill them if necessary. Sell the meat and destroy. But Jesus, in contrast, said, "I am the door, I am the good shepherd."

I have come that they might have life, and that they might have it more abundantly (10:10).

Jesus came to give, not to take. The true servant of Jesus Christ will give, rather than take. He will minister rather than being ministered to as he follows the example of his Lord. He's more interested in the welfare of the flock of God than he is his own welfare. You will not find him begging the people for funds but he will just trust the Lord to provide for the things that God desires to do. Jesus came to give you life.

I've often said that people have such a wrong concept of Christianity. And perhaps for good reason. Because of some of the false prophets. Jesus came that you might have life on the highest plain. He did not come to take from you. He came to give to you and to bring you to life on the highest plain. Take life at its best, add whipped cream, chopped nuts and a cherry and you've got Christianity. He's the whipped cream. He's just that added touch. It's life plus, more abundantly.

I am the good shepherd: the good shepherd gives his life for the sheep (10:11).

I didn't come to kill. I came to give My life for the sheep.

But he that is a hireling, and not the shepherd, whose own the sheep are not, he seeth the wolf coming, and he leaves the sheep, and flees: and the wolf catches them, and scatters the sheep. The hireling flees, because he is a hireling, and he doesn't care for the sheep (10:12,13).

Those who have their own interests. They really don't care for the sheep. They're hirelings. When danger comes, they'll flee. They'll forsake the flock. Why? Because it's not their flock and they really don't care for it, all they care is the wages that they can get from keeping the flock. Jesus said,

I am the good shepherd [again He repeats it], and I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I will lay down my life for the sheep (10:14,15).

Later on in the fifteenth chapter, Jesus will say, "Greater love has no man than this, that a man will lay down his life for his friends" (John 15:13). He is saying here, "I will lay down my life for the sheep." It's a prophecy because in six months, within six months, He will actually lay down His life for the sheep. And then Jesus said,

Other sheep I have, which are not of this fold (10:16):

He's talking about you. In the seventeenth chapter of John as He is praying for His disciples, He prays that God will not only bless them but all who will come to believe in Me through their word. So that includes us, we who have come to a faith in Jesus Christ through the reading of the Gospels, the New Testament. The prayer of Christ is all inclusive. It includes us.

When Paul is writing to the Ephesians in chapter two, he talks about how Jesus has broken down the wall that once existed between the Jew and the Gentile. That wall that had been built up to exclude the Gentile from salvation. That wall of separation that kept you outside. But he talks about how Jesus has broken down the wall and made us all one. And here Jesus is declaring that. "I have other sheep, they're not of this fold."

them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (10:16).

And so as Paul lays this out to the Ephesians, how that the church is one and we Gentiles who were once "without hope, and without God in this world: have been brought nigh through the blood of Jesus Christ" (Ephesians 2:12,13). We've been made partakers of the promises of God and of the covenants. We've been brought into this covenant relationship with God.

So then He goes on to declare, "For there is one Lord, one faith, one baptism" (Ephesians 4:4,5), and so

the Lord has made of the two one. He has brought us together so that we are all of the one fold Jesus the Chief Shepherd, Jesus the Good Shepherd and has brought us Gentiles into the fold of God. How glorious that is.

And He said,

Therefore doth my Father love me, because I lay down my life, that I might take it again (10:17).

The laying down of His life was an act of submission to the Father. As Paul told the Philippians, “Though He was in the form of God, and thought it not something to be grasped to be equal with God: Yet He emptied Himself, took upon himself the form of man, and He came in the likeness of men as a servant: and was obedient unto death, even the death of the cross. Wherefore God has also highly exalted Him, given Him a name above all names: That at the name of Jesus every knee shall bow; And every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:6-11). So the emptying of Jesus and then the exalting of Jesus by the Father because of His obedience, submission to the will of the Father.

In the garden He prayed, “Father, if it’s possible, let this cup pass from Me: nevertheless not what I will, Thy will be done” (Matthew 26:39). And one occasion God said, “This is My beloved Son, in whom I am well pleased” (Matthew 3:17).

He speaks about His Father’s love for Him. “My Father loves Me, because I lay down My life, that I might take it again.” Here should settle an age-old issue as to who crucified Jesus. There has been sharp tension between the Roman Catholic church and the Jews because both of them seek to lay upon the other the blame for the crucifixion of Jesus. The Roman Catholic church has persecuted the Jews. They called them Christ killers.

I was talking with a friend in Israel who was saying that as he grew up in South America, everyday he had to run home from school because the boys would throw rocks at him. He said the Christian boys would throw rocks at me, calling me a Christ killer. And he said, So that was my introduction to Christianity.

But the Jews said it was the Romans, clearly the Romans who crucified Him. It was under the edict of the Roman court and the Roman soldiers were the ones that did it. And so the argument goes on and on, each trying to throw the blame on the other. But they’re both wrong.

Jesus said,

No man takes my life from me, but I lay it down of myself (10:18).

So it isn’t the Jew who is to blame; it’s not the Roman soldiers who are to blame. In a sense you might say, It is God who is to blame. “For God so loved the world,” including you and me, “that He gave His only begotten Son” (John 3:16). It was my sin that took Him to the cross. I am the guilty one. He died for me. I’m so glad He did. But He said that He did it, He laid it down Himself. “No man takes it from Me, I lay it down of Myself.”

We remember when Jesus was hanging on the cross and because it was the day of the preparation for the sabbath, the next day was the special sabbath of that holiday, the beginning of the unleavened bread, and so they didn’t want the bodies to be hanging on the tree on the sabbath day which began at sundown. So they came to Pilate. They asked permission to break the legs of those that were hanging on the cross, Jesus and the other two, to break their legs in order to hasten the death. And they were granted permission. And so they came and they broke the legs of the two thieves. But when they came to Jesus, they found that He was already dead so they did not break His leg but the soldier just put his spear through His side into His heart and there came forth blood and water. But you remember as Jesus was hanging on the cross, He said, “Father, into Thy hands I commend My spirit:” And then it says, “He bowed His head and dismissed His Spirit” (Luke 23:46).

No man, He said, takes My life from Me, I give My life.

I have the power to lay it down, I have the power to take it up again (10:18).

And He proved He had the power to lay it down. As He bowed His head, He dismissed His spirit. He said, Okay, you can go now. I have the power to do that. He also said He had the power to take it up again. And on the third day He did that. He rose from the dead. So “no man takes my life from Me, I lay it down of Myself. I have the power to lay it down, I have the power to take it again.”

This commandment I have received of my Father. There was a division again among the Jews because of these sayings. And many of them said, He has a devil; why do you listen to him? He's crazy. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind (10:18-21)?

They're faced with this miracle. They can't give an explanation for it. Obvious miracle. A man born blind is now there, he sees. And so it creates the division.

Now some two months later or so. You see, this all took place around the time of the feast of the tabernacles which takes place in October. On December the twenty-fifth, they have the feast of dedication, also called the feast of light, and today known as Hanukkah. And so John jumps over a couple of months of the life of Jesus without any comment and we are back again in Jerusalem some two and a half months later at the feast of dedication. This is one of the feasts of the Jews that does not appear in the Mosaic law. It is not one of the required feasts for them to be in Jerusalem. They can observe the feast of dedication anywhere. And it is the feast by which they were commemorating the rededication of the temple after it had been profaned by the Syrian ruler, Antiochus Epiphanes.

He in cold and callous disregard for the Jews put the image of Jupiter in their temple in the holy of holies. He offered a pig as a sacrifice upon the altar of God. He profaned the temple of God. There was a family, the Maccabees. And Judas Maccabias, one of the boys, led a rebellion against the rule of Syria and they overthrew the Syrians. Drove them out. And they decided to rededicate the temple to cleanse it from the impurities of Antiochus Epiphanes. And so they had the feast of dedication that followed year after year to celebrate the dedication once again of the temple and the cleansing of the profaning of the temple under this Syrian ruler.

So Jesus was at Jerusalem, and [John tells us] it was winter (10:22).

That feast does take place right at wintertime, December twenty-fifth.

And Jesus walked in the temple in Solomon's porch (10:23).

This was a large colonnaded porch of the temple. It was on this porch that Peter healed the lame man and the crowd assembled and Peter preached to them and several thousand were converted. So a large area. And Jesus, as He was there on Solomon's porch,

There came the Jews round about him (10:24),

That is, they encircled Him. They hemmed Him in. They cornered Him.

and they said unto him, How long do You make us doubt (10:24)?

Or, do you leave us in this question.

If You are the Christ, tell us plainly (10:24).

How long do you leave us just hanging? Make Your claim. He did and they picked up stones to kill Him.

But He said unto them, I told you, and you did not believe Me: the works that I do in my Father's name, they bear witness of me (10:25).

The works that I've done, they answer your question. Now there were those who recognized that. Nicodemus when he came to Him said, "No man can do the works that You do, unless God is with Him" (John 3:2). In the fourteenth chapter when Jesus is talking to His disciples, "Philip saith unto Him, Lord, just show us the Father, and it sufficeth us. And Jesus said, Have I been so long a time with you, Philip, haven't you seen Me? he that hath seen Me hath seen the Father; how is it that you say, Show us the Father? Believe that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John 14:8-11). So again He calls upon the works that He does as the evidence. Not just laying claim. Not just saying, Yes, I am the Messiah. Anybody can say that.

As when the man with the palsy was let down there in the house and they removed the roof and let the man down, and Jesus said, Your sins be forgiven. And there was a real hubbub by the Pharisees when they heard that. And Jesus said, What's harder to say, Your sins are forgiven; or, Rise, take up your cot and go? But that you might know that the Son of man has power on earth to forgive sins, (He turned to the man with palsy and said), Take up your cot and go home. And the man took up his cot and walked out the door (Matthew 9:2-7).

The works bore witness that He had the power to say, Thy sins are forgiven. When they said, No man can forgive sins but God. That's blasphemy. What's He saying, Your sins are forgiven, that's blasphemy.

Jesus is proving that He has the power. No man can forgive sins but God. He's proving that He has the power to forgive sins, proving that He is God. And so He calls now again upon His works.

You want to know if I am the Messiah? The works. I told you but you didn't believe Me, so the works that I do, they bear witness of Me.

But you believe not, because you are not of my sheep, as I said unto you (10:26).

Interesting verse. The reason why you don't believe, because you're not My sheep, as I said to you. There's a fascinating verse in the book of Acts that talks about an invitation that was given and it says, "And as many as were ordained to eternal life believed" (Acts 13:48). When we start getting into the subject of predestination and fore-ordination and all, I believe we are trampling in areas that our human brains are not capable of really filtering out and coming to a complete understanding. And I think those who dogmatically claim to know the most, know the least.

The Bible clearly declares that "God so loved the world He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life" (John 3:16). The invitation was to all to "come and drink of the water of life freely" (Revelation 22:17). And yet, there are those that are of the fold, His sheep; and those that are not. And they did not believe because they were not His sheep. I don't understand it. I openly and honestly confess to you I don't understand it. There are always those who are trying to get you on one side of the fence or the other. To get you to commit. I drive them crazy because I'm not committed on this.

I believe that the Bible teaches the sovereignty of God, divine election and predestination. But I also believe that the Bible teaches the free moral agency of man. How that man is a self determinate being, made in the image of God. And how that we can choose and God offers us the choice and that God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). How to reconcile it? I can't. Maybe you're smarter than I. I wouldn't question that and I wouldn't challenge that. But I'll just stay blissful in my ignorance and you can fight.

My sheep hear my voice, and I know them, and they follow me (10:27):

I'm glad that I'm one of His sheep. That's all I can say. I have heard His voice, I follow Him.

And I give unto them eternal life; and they shall never perish (10:28),

What a glorious promise! And I revel in it, I rejoice in it.

neither shall any man pluck them out of my hand (10:28).

Paul the apostle in the eighth chapter of Roman, the latter part, asked a series of questions that I absolutely enjoy every time I read them and contemplate and meditate upon them. Paul said, "If God be for us, who can be against us" (Romans 8:31)? That's a great one to meditate on. First of all, to know that God is for you. If God is for me, then just who can be against me? As Martin Luther said, The prince of darkness grim, we tremble not at him. One little word will fell him. "If God be for us, who can be against us?"

And, "Who is he that condemneth? It is Christ who has died, yea rather, that is risen again, who is even at the right hand of the Father, making intercession" (Romans 8:34). Who shall lay anything to the charge of God's elect? It is God who has justified.

And then, "Who shall separate us from the love of God which is in Christ Jesus?" I love that one. "For I am persuaded, that neither life, nor death, principalities, or powers, things present, things to come, nor any other created being, is able to separate us from the love of God, which is in Christ Jesus" (Romans 8:35,38,39). I love that. Jesus said, "No man will pluck them out of my hand."

My Father, which gave them to me, is greater than all (10:29);

Principalities, powers, anything else.

and no man is able to pluck them out of my Father's hand. I and my Father are one (10:29,30).

Are you the Messiah? Tell us plainly. He goes one step further. He said, "I and the Father are one." Substance, We are one.

Then the Jews took up stones again to stone him (10:31).

Alright, You told us plainly. We got the message. I think almost a humorous way,

Jesus said to them, I have done many good works from my Father; for which of these works are you going to stone me (10:32)?

He had healed the lame man at the pool of Bethesda. He had now opened the eyes of a blind man. For which of the works are you going to stone me?

They answered him, saying, For good works we don't stone you; but for blasphemy; because thou, being a man, continually make yourself God (10:33).

They were there. They clearly understood the claims that Jesus was making, even though the Jehovah Witnesses don't understand what Jesus was saying to the present day. Jesus was saying He was God. He was saying, I and the Father are one. He was continually avowing the fact that He was God. And for this they were ready to stone Him.

Jesus answered them, Is it not written in your law (10:34),

Notice, this is, I find it quite interesting, that "I said." In other words, Jesus is saying, I authored the law. They always thought the law came from Moses. Jesus said, "Isn't it written in your law that,"

I said, that You are gods (10:34)?

"I and the Father are one." That's pretty brave statement with the guys having stones in their hands. To claim to be the Author of the law. So often at this point, people will point you to Psalm 82:6. But Psalm 82:6 is not the law. It's the psalms. Jesus is saying that He said it in the law that they were gods.

Incidentally, the Mormons pick up on this as a proof text that if they are faithful to the Mormon church and their marriages are sealed within the temple, that they will be gods, they will ascend into the next state of godhood and will be able to go to their own private little planet and begin a race of people and the family is forever and they can have their own celestial family on some planet someplace. This is their proof text. Jesus declaring that "Ye are gods."

Now in turning, first of all, let's turn to Psalm 82 and see what the psalmist says. But we need to see it in the context. Just don't start with the sixth verse, start with the first verse. "God standeth in the congregation of the mighty; and He judgeth among the gods. How long [He said] will you judge unjustly, and accept the persons of the wicked?" And now, speaking to the judges or to the gods, He said, "Defend the poor and the fatherless: do justice to the afflicted and the needy. Deliver the poor and the needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are gods; and all of you are the children of the most High" (Psalm 82:1-6).

Notice here again He said, "I have said." So this is a quotation, "I have said that ye are gods." That's a quotation. So Jesus is saying, "Did I not say in the law?" So where in the law did He say that ye are gods? You have to go back to Exodus chapter twenty-one and chapter twenty-two. And here is where it doesn't really become obvious in our King James bibles but in the Hebrew, it is there.

Chapter twenty-one, first of all, verse twenty-two. Here God is laying out the law and the judgment that is to be meted out in certain cases. If this should happen, then this is the judgment. And so He is instructing the judges concerning the law and the penalties that are to be evoked for certain crimes. In verse twenty-two, "If men strive, and hurt a woman who has a child [who's pregnant], so that the child departs from her [the child is aborted], and yet no mischief follow: he shall surely be punished, according to the woman's husband will lay upon him; and he shall pay as the judges determine." The word "judges" there, interestingly enough, is the Hebrew word, "Elohim", which is gods, plural. So "he shall pay whatever the gods determine." The judges were called gods, small "G", plural, because they had the power of life and death over people or they had power of people's destiny who were brought before their courts.

As God has the power over us, life or death, or power concerning our destiny, these men were to act in God's stead. They were to see that God's law was fulfilled and so the judges were called "Elohim," gods. And you have it then in chapter twenty-two, beginning with verse eight, "If the thief is not found, then the master of the house shall be brought to the judges [again in Hebrew "Elohim" or gods], to see whether he has put to his hand unto his neighbour's goods. For all manner of trespass, whether it is for an ox, or a donkey, or sheep, for raiment, or for any manner of lost thing, which another challenges to be his, the cause of both parties shall come before the [Elohim] judges [or gods]; and whom the judges [or gods] shall condemn, he shall pay double unto his neighbour" (Exodus 22:8,9). So the word there is "Elohim" or gods, that's where in the law Jesus said, "ye are gods," referring to the judges who had the power over a person's

destiny really because they were determining the innocence or the guilt and the punishment that should be meted out for the guilty. So there it is. Next time you're talking to a Mormon and they bring that up, you can take them back and show what Jesus was talking about.

If he called them gods, unto whom the word of God came (10:35),

These are the judges, to whom God's edicts for certain crimes were given.

and the scripture cannot be broken (10:35);

Interesting passage. "The scripture cannot be broken." "God is not a man, that He should lie; nor the Son of man, that He should repent: hath He not spoken, and shall He not make it good" (Numbers 23:19)? That comforts me. "The scripture cannot be broken." God will stand by His word. He'll honor His word above His name.

Do you say of him, whom the Father hath sanctified, and sent into the world, That You blaspheme; because I said, I am the Son of God (10:36)?

Why are you going to stone Me? for what good work? Not for your good works but for blasphemy; because You being a man are making Yourself God. So Jesus is again sort of showing them their own scriptures. And He said that, Are you going to accuse Me of blasphemy because I said I am the Son of God? The One who the Father has sanctified and sent into the world. He said,

If I do not the works of my Father, then don't believe me (10:37).

If I haven't done the works, then don't believe Me.

But if I do, though you don't believe me, believe the works: that you may know, and believe, that the Father is in me, and I am in him (10:38).

Let the works again bear witness. As He said to Philip, "Believe Me that I am in the Father and the Father in Me, or else believe Me for the very works' sake." He called upon His works, His miracles, as a proof that He was the Son of God.

On the day of Pentecost, when the Holy Spirit came upon the church and many Jews from all over the world who were there for the feast of Pentecost gathered because of the phenomena that accompanied the outpouring of the Holy Spirit, when Peter stood up in the midst and began to address the people: "You men of Israel, hearken unto me: For these people are not drunken, as you suppose, it's only nine o'clock in the morning. But this is that which was spoken by the prophet Joel; when he said, in the last days, saith the Lord, I will pour out my Spirit upon all flesh: your sons and daughters will prophesy, your young men shall see visions, your old men shall dream dreams: And upon my servants and handmaidens will I pour out of my Spirit in that day, saith the Lord; and there shall be blood, and fire, vapour of smoke: moon turned into blood, sun into darkness, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. Now let me speak to you, he said, concerning Jesus of Nazareth, who was approved of God by the signs and the wonders that He did in your midst" (Acts 2:14-22). More literally from the Greek, Who was proved to be of God. So Peter is there again using the same witness, the works of Jesus proved that He was of God. Proved to be of God by the signs and the wonders that He did in the midst of you. So here again once more, Jesus is calling upon the works as the witness that He was from God, that He was in harmony with God in the works that what the Father was doing is what He was doing, manifesting the works of the Father among them because He and the Father were one together.

Therefore they sought again to take him (10:39):

He is again making it clear and so once more they attempt to take Him.

but he escaped out of their hands (10:39),

because His hour was not yet come. Got a couple more months before the hour comes.

And He went away again beyond Jordan into the place where John at first baptized (10:40);

Down near Jericho.

and there He stayed (10:40).

Leaving now the place of hostility, Jerusalem, going back to the area of the Jordan where He will remain until called by Mary and Martha to come quickly because of the serious illness of their brother, Lazarus.

But many resorted unto him, and said, John did no miracle: and all things that John spake of this man

were true (10:41).

John said there is one that is coming after me who is mightier than I am, whose sandal latchet I'm not worthy to untie. He will baptize you with the Holy Spirit and with fire. John said of Him, Behold the lamb of God who will take away the sins of the world. And so the people are saying, John didn't do any miracles. And yet we accepted him as a prophet. Everything that John said of this man is true.

And so many did believe on him there by the Jordan river (10:42).

Where He will stay until His final journey to Jerusalem. We have Him coming back to Jerusalem at the call of Mary and Martha.

I love that eleventh chapter. Get into it. Study it. You'll really enjoy it. It's got a lot of fascinating interest for us. So I encourage you to really study it this week and next Sunday night, continue on going into the eleventh chapter of John's gospel.

And now may the Lord be with you. May His hand be upon you to guide and to direct you this week in His path. May the Spirit of God just assure your hearts of your place in Christ, knowing that He is the door and we have entered in by Him. And there sheltered and protected by Him, He will watch over us, He will keep us. He will see that no harm comes to His sheep for He loves His sheep. He knows His sheep. I'm so glad that I'm one of the flock of God. May the Lord just enrich your walk in Christ. May He fill your mind and heart with an understanding of His truth. And may you continue to grow in grace and in knowledge of our Lord and Savior Jesus.