

Sunday Morning Message

August 21, 2022

The Good Shepherd

The Gospel According to John

Text – John 10:22 - 42

Congregational Reading – John 10:25 – 30

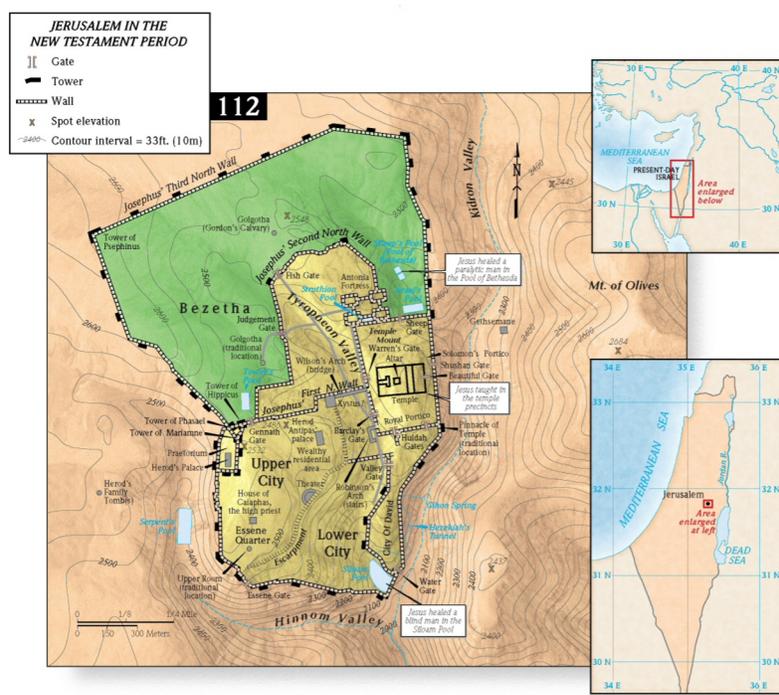
Introduction (vs. 22 – 23)

The context of this Good Shepherd passage is given to us in vs. 22 – 23. We are told:

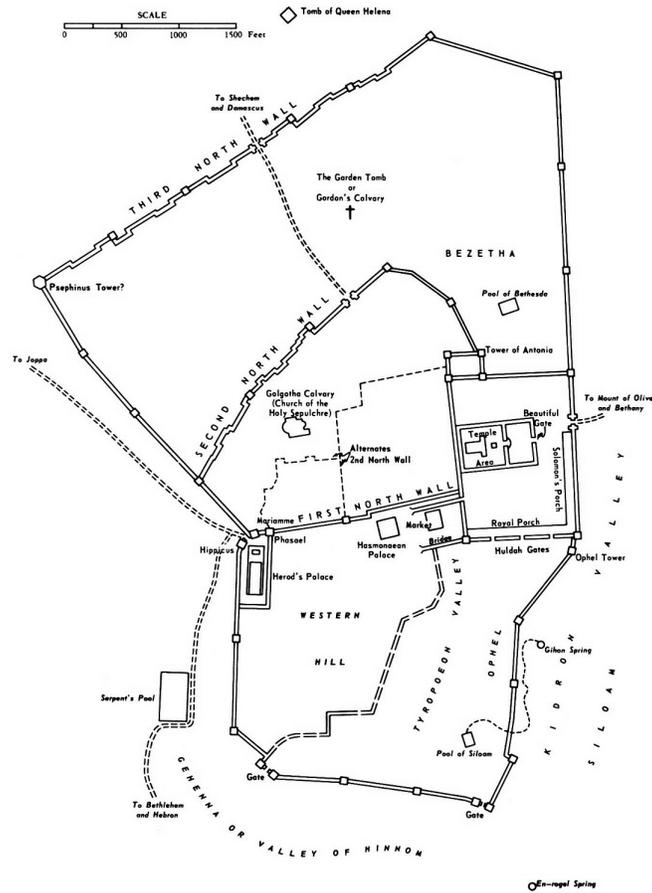
"And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch." (John 10:22-23)

Solomon's porch was just outside of the Temple proper. It became a meeting place for the early New Testament Church (Acts 3:11 – where the lame man was healed by Peter and John; 5:12 – *"and they were all with one accord in Solomon's porch"*).

The Feast of Dedication is also known as the Feast of Lights, or Hanukkah. According to Ryrie: "This was instituted in 165 b.c. by Judas Maccabeus in commemoration of the cleansing and reopening of the Temple after its desecration by the Syrian ruler Antiochus Epiphanes in 168 b.c. (Dan. 11:31). The date falls near the winter solstice, Dec. 22."¹



¹ Charles Caldwell Ryrie, *Ryrie Study Bible: King James Version*, Expanded ed. (Chicago: Moody Press, 1994), 1608.



Keep in mind, the timeline for this event is at the end of the December preceding Jesus crucifixion, which would take place a few months later, around April.

Last week, we examined the Good Shepherd Passage from vs. 1 – 21 where we saw that Jesus stated:

I Am the Door (vs. 1 – 10)

Jesus states in John 14:6

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

I Am the Good Shepherd (vs. 11 – 20)

Jesus is not a hireling.

He knows the sheep

He provides for the sheep

He protects the sheep

Ultimately, He dies for the sheep

Transition

Today, we will look at the rest of the chapter at the fallout that occurs after this Good Shepherd discourse. The religious leadership confront Jesus and demand that He publicly declare who He is. Jesus tells them and us very plainly in this passage that He and the Father are one. This is one of the clearest passages in the Scripture teaching the deity of Christ.

I. Jesus Famous Statement - *I and my Father are One* (vs. 24 – 30)

Here, the religious leadership attempt to pin Jesus down. They ask him plainly if He is the Christ. They did not ask Him this because of their lack of understanding, they asked Him because they wanted a clear statement from Jesus that would justify their putting Him to death. Anyone claiming to be God was worthy of death according to the Law.

A. Jesus is God (v. 30)

[Note – the following is from my Bible Synopsis Paper]

The Bible very plainly teaches the deity of the Lord Jesus Christ in both the Old and the New Testaments. Jesus Christ of Nazareth is eternally the Son of God (John 3:16; Hebrews 13:8). He is the second person of the Triune Godhead (John 17:5; Hebrews 1:8). As God, the Son, He exists eternally (John 1:1; Colossians 1:17; Revelation 1:17), being co-equal (John 10:30; Hebrews 1:3), and co-eternal with His Father. Christ is completely without sin and incapable of sin (impeccable - Hebrews 4:15; 2 Corinthians 5:21; Hebrews 13:8; 1 John 3:5; Hebrews 7:26). Because He was born of a virgin, He was born without a sin nature. He was tempted by Satan to show Himself as a truly sympathetic High Priest and to serve as an example to His followers. He is omniscient (Matt 9:4, Luke 11:17), omnipresent (John 1:48; John 3:13), and omnipotent (John 6:19; Mark 4:39; Matthew 4:24 – power over the winds, sea, and other natural things). He has all the attributes of God (John 8:58, Matthew 18:20; 28:20). He does the works of God (Mark 2:1-12; John 5:21-27; 11:43; Mark 2:7). He was called, “God” (John 1:1; 10:36; 20:28; Matt 26:63-64; Hebrews 1:8, Rev 19:16). He claimed to be God and His Father referred to Him as God: *"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."* (Hebrews 1:8)

All of the referenced verses from the previous paragraph are from the New Testament. However, the deity of Christ is also alluded to in the Old Testament. Isaiah refers to the Lord (Jehovah) as *“thy Saviour”* (Isaiah 43:1 – 3). In Daniel 3, the fourth man in the fire with the three Hebrew children was said to be *“like the Son of God”* (Daniel 3:25). Another curious point about that passage is that the Son of God was in the fire, yet *“received no hurt,”* which is possibly a type or picture of Christ in Hell between His death and resurrection (See also Psalm 16:10). The second Psalm twice refers to the Son of God (Psalm 2:7; 12), where “the psalmist exhorted the pagan nations to abandon their rebellious plans against the Lord and His anointed king and to submit to the authority of the Son whom God has ordained to rule the nations with a rod of iron.”² Isaiah 7:14, when connected with Matthew 1:23, teaches that the virgin would give birth to *“Emmanuel, which being interpreted is, **God with us.**”* The Old Testament is replete with passages that teach the deity of Christ!

There is also the witness of David (Psalm 45:6, 7; 110:1); the prophecy of Isaiah: *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace.**”* (Isaiah 9:6); and the visions of Daniel (Daniel 7:13, 14).

The deity of Christ has been attacked by various “Christian” groups since Christ was on the earth. Groups, such as the Ebionites, who rejected the virgin birth; and the Arians, who viewed Jesus as the highest of all creatures, yet still a created being and not sharing the essence of God. However, orthodox Christianity has always placed a vital importance upon the fact that Jesus is God.³ According to Millard Erickson, because Jesus is God, redemption is available to men, and men can actually have knowledge of God. Worship of Christ is therefore appropriate. “He is not merely the highest of the creatures, but he is God in the same sense and to the same degree as the Father. He is as deserving of our praise, adoration, and obedience as is the Father.”⁴

² Allen P. Ross, *“Psalms,”* in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 791.

³ Erickson, p. 719.

⁴ Ibid, p. 720.

Within this discussion of Christ's deity is the clear revelation of Christ's pre-existence. Christ was not created, and He did not come into being at Bethlehem (John 1:1 – 3; Colossians 1:15 – 18). Not only did He pre-exist creation, but He was also actively involved in Creation (John 1:2; Hebrews 1:1 – 3). Christ's pre-incarnation is manifested in the Old Testament in various Theophanies / Christophanies, such as Daniel's fourth Man in the fire (Daniel 3:25); the Captain of the host of the Lord (Joshua 5:14), and possibly also as the Angel of the Lord. The Angel appears many times in the Old Testament and speaks and acts like God. He appeared to Hagar (Genesis 16:7-14); Abraham (Genesis 18:1; 22:11-13); Moses (Exodus 3:2-6; 23:20; 33:18-23); Gideon (Judges 6:11-24); Manoah (Judges 13:2-23); David (I Chronicles 21:15-18); and others. One problem with the theory of the Angel of the Lord being the pre-incarnate Christ is the fact that he also appears in the New Testament (Matthew 1:20 – 24; 2:13 – 19; 28:2; Luke 1:11; 2:9; Acts 5:19; 7:30; 8:26; 12:7; 12:23).

Pre-existence also implies eternal Sonship. Christ has always been the Son of God. Many passages speak of the Father sending the Son, implying that Christ existed as the Son prior to His earthly mission (1 John 4:10, 14; John 20:21; Galatians 4:4; Mark 12:1-12). The Old Testament refers to the pre-incarnate Christ as the Son (Proverbs 30:4; Psalm 2:7-12 cf. Acts 13:33; Daniel 3:25).

Before we move past this section, let us discuss two other important teachings:

B. Jesus' Followers Know Him, Hear Him, and Follow Him (v. 27; see also vs. 3 – 5; 14)

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

"If ye love me, keep my commandments. ... Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:15, 23)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

If you are not following the Shepherd, you may not be one of His sheep.

C. Jesus Sheep Are Eternally Secure in Him (vs. 28 – 29)

[Note - The following statements are from my Doctrinal Synopsis Paper.]

Salvation would not be very beneficial if it was not eternal and only included redemption from sins that were past. Much confusion and dispute has occurred over the doctrine of eternal security, but much has been unnecessary, and all have been the result of a misunderstanding of the doctrine of salvation, and a misinterpretation of various, albeit somewhat obscure, passages of Scripture.

There are many wonderful and reassuring verses in the Bible, which clearly delineate the fact that a person is "once saved, always saved." Jesus said: *"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one"* (John 10:27-30). Paul emphatically declared that believers are *"sealed unto the day of redemption"* (Ephesians 4:30a). He also told the believers at Philippi that they could be confident because *"... he which hath begun a good work in you will perform it until the day of Jesus Christ"* (Philippians 1:6).

Eternal security is based partly upon God's omniscience. If God foreknows those who will be saved, it makes absolutely no sense that the saved person could somehow be lost again, or lose his salvation, later. Romans 8:29 – 30 teaches that God foreknew who would be saved, and predestinated that they would be conformed to the image of Christ. It also states that those who he foreknew, he called, justified, and glorified. Ephesians 1:4 & 5 teach basically the same truth, except here the focus is on the fact that believers were chosen (according to foreknowledge) before the foundations of the world to be holy and without blame, and to be adopted as children of God. The Bible does teach predestination, but God does not predestine people to Hell. The word "election," in the Bible has to do with Israel corporately, and with individual believers in Christ. The elect in Christ are simply those who have responded in faith to the gospel. Considering now the original argument regarding omniscience, how can someone who is predestined and elect lose his salvation.

Security is also based upon God's omnipotent power. 1 Timothy 1:12, 1 Peter 1:5, and Jude 24 all speak of God's ability to "keep" believers. The verse in 1 Peter specifically states that Christians are *"are kept by the power of God through faith unto salvation."* Hebrews 7:25 teaches that Christ *"is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."*

Security is also based upon God's love for us. He is *"not willing that any should perish"* (2 Peter 3:9). Those that have repented and placed their faith in Him, *"He will in no wise cast out"* (John 6:37). Jesus goes on to say in John 6:39, *"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."*

Salvation is eternally secure. It came about as a gift (Ephesians 2:8 & 9; Romans 6:23; 1 John 5:12), and God does not take back His gifts. It was also the result of a new birth (John 3:3 - 7; 1 Peter 1:23). Can a person be unborn? He cannot. Salvation is both eternal, referring to the believer's status of being in Christ, and it is everlasting (John 3:16), meaning never-ending, referring to the fact that Christ is in the believer. Everlasting means lasts forever. There was no conditional clause after *"believeth"* given in John 3:16, or in any of the other verses that invite people to receive Christ.

A believer can have assurance of salvation simply by trusting the clear teaching of the Word of God. *"Faith cometh by hearing"* (Romans 10:17). The Bible was written *"... that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"* (1 John 5:13). The Bible plainly teaches eternal security, and God does not lie about anything, but He specifically states that He cannot lie regarding salvation (Titus 1:2). But, there are also inward evidences of salvation. If a person has a love for the brethren, it is good evidence of salvation (1 John 2:9; 3:14). If a person has a difficult time sinning against God and receives strong conviction of sin as well as guidance from the indwelling Holy Spirit, it is also a good sign (Romans 8:16; 1 John 1:6; 2:3). Finally, the ability to understand the Bible better is good evidence to the fact that the Author of the Bible indwells the spirit of the believer. The natural man cannot understand the spiritual truths within the Scripture (1 Corinthians 2:14), but through the indwelling Holy Spirit of God, believers can learn the Scripture as the Spirit teaches them.

II. The Jews Fateful Decision (vs. 31 – 42)

A. The Leadership in Jerusalem (vs. 31 – 39)

Notice that the Jewish leaders reject the fact that Jesus is God, and they try to kill Him. This is the third time that they attempt to kill Him (see John 5:18; 8:59).

Jesus pleads with them to at least consider the works that He has done as proof that He was *"in the Father and the Father in Him"* (v. 38).

B. The Laymen Beyond Jordan (vs. 40 – 42)

Notice also that although the leadership of Israel in Jerusalem rejected Jesus, there were people – common people for the most part who followed Him and put their faith in Him.

"And the common people heard him gladly." (Mark 12:37b)

They were His sheep. They heard Him; they Knew Him; and they followed Him

Conclusion

What is your decision?

1. Are you hearing the voice of the Shepherd?

As a lost person in need of salvation.

As a saved person you need to keep listening to His voice – don't ignore Him, don't tune Him out, don't let all of the other competing voices out in the world today drown Him out.

2. Do you know Him?

As Your Saviour.

As a believer, are you getting to know Him better?

Paul said:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" (Philippians 3:10)

3. Are you following Him?

Is your life in submission to His Word (His voice) and His will?

If you are truly one of God's sheep you will hear Him, know Him, and follow Him.