

A summary of John 10:22-42

- 1. The testimony of John the Baptist by preaching the gospel (v.41).** John the Baptist was the first man, as a forerunner and predecessor Jesus, to testify concerning Him. In John 5:31-35, Jesus said that John the Baptist bore witness concerning Him, as “burning and a shining lamp.” Now, in 10:41, we see another detail of John’s testimony, revealed for the first time through those who listened to John, in that he performed no miracle, or sign. His entire ministry was one of preaching the gospel. His preaching of the gospel in chapter 1 paved the way for many to believe in Jesus in chapter 10. His preaching of the gospel was a true and accurate testimony of Jesus Christ, and caused people to believe in Jesus. This, we can say, was the biggest “miracle.” When we preach the gospel, we should not focus on miracles, but on presenting Jesus Christ to people, to meet their human needs and their real need, which is God Himself. God will perform the miracle of salvation. Do we exercise to preach the gospel? Preaching the gospel is a testimony for the Lord..
- 2. The testimony of the works of Jesus (v. 25,37,38. See also 5:36-38).** Jesus, surprisingly, declares to the Jews that even if they do not believe in Him, they should believe His works (v.38). This testimony is His works or deeds or labor (according to the Greek word). These works are the works commissioned by the Father that the Son accomplished in His earthly ministry (healing, raising from the dead, feeding the 5000, casting out demons). These are also the works today that we may experience in our lives as He takes care of us humanly so that we may eventually believe in Him and be saved. Many brothers and sisters can testify that they came to salvation through some event that occurred to cause them to believe. Many offer prayers and thanksgivings during the church gatherings. These can be blessings to us if we are willing to receive them, and can cause our faith to grow in the Lord. We will realize that we are actually surrounded by many witnesses of the “works” of the Lord in the lives of many people. May we pay attention to such “works,” and treasure them.
- 3. Jesus uses the Old Testament to reveal Himself as the Son of God (v.34-36).** Jesus uses Psalm 82:1, and 6-7, to reveal His divinity as the Son of God. The "word" here is *logos*. Therefore, all our direction and prophesying must be based on the "logos," the written word of God. The *rhema*, or the Lord’s speaking to us, must be based on the *logos*. When we testify, or preach the gospel, it is not enough to just have experiences, however real they may be, but to also have a verse, or verses, to back up what we are saying.
- 4. None of Jesus’ listeners seemed to have believed in Him when He was walking in the temple. However, many believed in Him when He relocated by the Jordan, where John the Baptist was baptizing. Why? (v.40-42).** The temple was the place of worship ordained by God in the Old Testament. That was where the proper worship of God took place (the sacrifices, the offerings, and even God’s speaking to the high priest for the sake of the entire congregation). The priests, the Pharisees and the scribes were, in principle, serving ones appointed by God to lead the people in the proper worship of God. Thus, the temple may be taken to be a type of the church life (Paul refers to the church as being a holy temple in the Lord, Ephesians 2:21). Ironically, none of the so-called serving ones “in the temple,” where Jesus was walking, believed in Him. Rather, they took up stones to stone Him (v.31) and eventually arrest Him (v.39). They had religious baggage that hindered them from receiving revelation, even though they had all the right teachings. This may also frustrate us. For example, we may like to talk to people who may seem to us to be “open,” because they may know the Bible. Since they know the Bible, we may spend a lot of time with them, and eventually “waste” our time because their religious concepts may hinder them from really knowing the Lord. On the contrary, to go to the “Jordan,” where John the Baptist operated, is to go into the wilderness, that is to leave the religious

environment, and preach the gospel to people who may not have much religious baggage. When we preach the gospel, we need to “find the Jordan,” that is, cast our net wide and sow the seed to many. We may comfort ourselves, for example, in going to the Sunday morning meeting every week, and testifying or speaking in the gathering to people who may be coming every week, but who may not really “believe” what we are saying! In other words, our words may not have much effect. On the other hand, when we preach the gospel outside of the church gatherings, either in public places, at work or at school, some may be eager to receive our words and believe in Jesus. This is somewhat contrary to our way of thinking. We may rely too much on the gatherings (perhaps representative of the temple), and minimize the going to people where they are at (representative of the Jordan, or wilderness environment).

5. **Are we shepherds? (v.27).** Jesus Christ is the “Great Shepherd,” to shepherd us and cause us to know His voice and follow Him. He lays down His life for the sheep (v.11). What about us? Yes, the Lord shepherds us. Do we shepherd others? The Lord is the good Shepherd. Are we shepherds? Jesus said that His sheep know His voice, and they follow Him (v.27). What does that mean practically? Do the saints know Christ in our voice, and follow Him (Christ) by following us? Do we feed the saints, as parents feed their children? Or do we like to only teach the saints, that is, give them some Bible knowledge, or tell them what to do, without knowing them and their needs? Paul, in 1 Corinthians 4:15, told the Corinthian believers that they had countless guides or teachers in Christ, but not many fathers. Do we want to be fathers or teachers? To be a teacher requires a little knowledge of the Bible and some experience in the church life. To be a father or a mother means that we need to lay down our soul life to know the saints, their needs, to spend time with them, and to feed them.
6. **The Son and the Father work together so nobody can snatch the sheep (believers) out of their hands (v.28-30).** What a marvelous picture we have here of the Son and the Father working together to preserve the ones to whom they have given eternal life. Notice how the Son cedes the place to the Father by acknowledging that everyone who is in His hands has been given Him by the Father, who is greater than all, and that ultimately, no one can snatch them out of the Father’s hands. The Son yields to the Father, and we see a sweet, harmonious accord in which the believers are kept securely. In our shepherding of people, do we feed them eternal life so that the world will not be able to pluck them out of the Father’s and the Son’s hands? Just as the Son and the Father collaborate together, may we also collaborate with Christ, and with one another, to raise up people (pillars) who will grow and feed others. If our shepherding is weak, many people will come and go. Objectively, once a person believes in Jesus, he or she will never lose the eternal life they have gained. That is indisputable. However, for them to grow and become a blessing to others does require our shepherding and cooperation.
7. **Are we one with Christ, even as the Son is one with the Father (v.30)?** This is a challenging question. How can we be one with Christ, and if we are, how often are we? Do we have many prayers (individual, with companions, in small groups, in church gatherings)? Are we pursuing the Bible with brothers and sisters? Are we surrounded by many sheep? Are we close to many brothers and sisters? Do we spend time with them? Do we genuinely care for them? We may declare that we are in Christ, but it is good to ask ourselves how much time in a day we are in Him? How many minutes? Can we increase the number of minutes that we pray or read the Bible? Can we visit or contact one more brother or sister? Can we participate in the church prayer meeting and pray for a few seconds? Never underestimate the seemingly “insignificant” effort to bless the church by “one more prayer,” or “one more visit.”