

Date: January 20th, 2026

John Section: John 10:22-42

Key Text: John 10:27-30

Main Idea: Jesus is the Good Shepherd

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "It is not our grip on Christ, but His grip on us, that saves us." - (Possibly) Martin Luther

3:30

John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "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).
- **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
- **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved

Recap:

John 10:22-30

- So let us dive into where we left off in December, starting with a loaded and really the main section of our text tonight, being verses 22-30.
 - In John 10:1-21, Jesus revealed Himself as the Door and the Good Shepherd. Speaking to a crowd that had just seen the healing of a blind man, He exposed a deeper blindness in the Pharisees, who rejected Him as false shepherds. In contrast, we saw the faithfulness of our Good Shepherd, who lovingly protects His flock and gives rich promises to His people. Now, as we come to verse 22, that same tension remains, and the question of who Jesus truly is comes into even sharper focus.
 - The setting has changed; we are not a few months later in the Biblical text, and we see Jesus in the temple during the Feast of Dedication (Hanukkah). That's when the battle begins in verse 24 and following.
 - The angry ones who have rejected him now press in on Jesus and demand that He plainly tell them if He is the Messiah...
 - **Why is this question ironic in light of everything Jesus has already said and done in John 10, and what does it reveal about the condition of their hearts? What do you think their real motive was in asking Him to speak so plainly?**
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- Jesus' response in verse 25-26 is quite telling of what he thinks of these men and their manipulative questioning, and it is rather funny because Jesus actually gives them more ammo against Him than they even asked for...
 - "25 I told you, and you do not believe. The works that I do in my Father's name bear witness about me, 26 but you do not believe because you are not among my sheep."
 - Jesus exposes their condition. They are spiritually deaf, blind, and are hostile to God, even though He has given them sign after sign and made clear "I am" claims. He has done works only the Messiah could do and has said plainly that these works come from the Father.
 - Then Jesus presses even further, returning to the shepherd imagery and telling them they do not believe because they are not His sheep.
 - Jesus is bashing the Pharisees with their antics, and in doing so, he delivers some of the more reassuring verses recorded for believers in all of scripture.
 - "27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, 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."

- In verses 27-29, what does Jesus say is true about His sheep, and what does He say about those who are not His?

His Sheep	Not His Sheep

- I want us to see something that is present throughout scripture: God's work and relationship with His people come first, and our response flows from that. Salvation is no different.
 - Jesus makes this clear because the Father and Son are perfectly united in salvation. As He says in verse 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."
 - The Father gives, the Son saves, and all whom the Father has given will be kept. We may not know who or how many, but all who believe, past, present, or future, are His. That's why we continue to proclaim Christ to everyone, trusting His power and love.
- What does this then mean for us:
 - We do not control salvation, and that's good. If it depended on us, we could never have assurance. But salvation is entirely God's work. Once we are in Christ by faith, we are sealed by the Holy Spirit and kept secure until the day of redemption (Eph. 1:4).
- Jesus' call is powerful and life-giving. He calls the spiritually dead to life. His sheep know His voice and follow because He has made them His own and promised eternal life.
 - The threats of thieves and robbers cannot overcome the Good Shepherd. The one who holds the universe in His hands will surely hold us, protecting and keeping His flock forever. (Romans 8:31-39)
- This isn't just Jesus saying something to provoke the Pharisees; He's stating a truth and backing it up with what was probably the most shocking claim they could hear in verse 30:
 - "I and the Father are one."
- To the Pharisees, this was blasphemy. To us, it's pure treasure. The very God who created and sustains all things holds us in His hand and will never let us go.

John 10:31-42

- **What does the Pharisees' immediate reaction in verse 31 reveal, and how might Jesus' words in verses 26-30 sometimes provoke anger in Christians today?**

- Back to verse 32, though, Jesus' response to the threat is brilliant. He engages the Pharisees in a sharp dialogue about the law: "I have shown you many good works from the Father; for which of them are you going to stone me?"
 - Standing with His back against the wall, He subtly turns the accusation on them.
 - Which work is the basis for why they are going to try to kill Him?
- **The Pharisees claim the Law justifies stoning Jesus for blasphemy. Were they truly justified in their actions, or were they misapplying the Law? Why or why not?**

- Jesus then moves on to a very interesting dialogue with the Pharisees in verses 34-39:
 - **34** Jesus answered them, "Is it not written in your Law, 'I said, you are gods'? **35** If he called them gods to whom the word of God came—and Scripture cannot be broken— **36** do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? **37** If I am not doing the works of my Father, then do not believe me; **38** but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father. **39** Again they sought to arrest him, but he escaped from their hands.
- At first, Jesus' words may seem puzzling, but they become clear in verse 34, where He quotes Psalm 82. In Psalm 82:6, God tells Israel's judges, "I said, 'You are gods, sons of the Most High, all of you.'" These human judges were called "gods" because they were entrusted with God's authority to administer justice. Yet they failed, and God declares, "Nevertheless, like men you shall die" (Psalm 82:7).

- Jesus uses a lesser-to-greater argument: if Scripture calls flawed human judges “gods,” how much more fitting is it for Him, whom the Father sent, to be called the Son of God? He is not claiming to be one among many gods but exposing the Pharisees’ inconsistency. If they accept divine language for humans, why reject it for the true Son of God?
 - In verse 37, Jesus adds that if He were not doing the works of God, their condemnation would be justified. Yet, despite the clear evidence of His miracles, they refuse to see that His works reveal the Father’s authority.
- **Why do people, like the Pharisees, sometimes reject clear evidence even when it points directly to God? Do we struggle in similar ways?**

- With Jesus’ masterful escape, John 10 shifts tone. The tension eases as He leaves the temple in Jerusalem and crosses back over the Jordan to the place we last saw in John 3, where John the Baptist first ministered.
 - “**40** He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. **41** And many came to him. And they said, ‘John did no sign, but everything that John said about this man was true.’ **42** And many believed in him there.”
- The setting matters because Jesus returns to where His ministry first gained momentum. In John 3, His presence stirred controversy among John’s disciples, who wondered why people followed Jesus instead of John. John clarified that his role was to prepare the way, pointing to Christ and stepping aside. Many struggled to grasp this at the time.
 - Now in John 10, we return to that same place. John has died, but his ministry’s impact remains. Though he performed no miracles, everything he proclaimed about Jesus proved true. Those who heard him now see Christ for themselves, rejoicing in His presence and confirming John’s faithful, effective testimony.

Other Helpful Resources:

- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 10 Sermons - Preached by Connor (Find on YouTube)

Other Reminders:

- Get involved with a church - **Specifically WBC!**
 - Adam is teaching: 9 AM Class on the Book of Romans at WBC prior to service.
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
- Also check us out on Instagram: @three.thirty.ministries and @three.thirty.mens.ministry

The Gospel: *We Can't, God Can, Jesus Did!*

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
(Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
(Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)