

**7<sup>th</sup> May 2020**

1. Reflection on our daily lives during this period...
2. Brief recap of John's Gospel 
3. Importance of **context**
4. John 10 

## Circuit Breaker Measures...



1. What is the most valuable lesson you have learnt during this period?
2. What useful spiritual tools have you found to help you deal with despair, discouragement, frustration, a sense of setback, etc.?



## Circuit Breaker Measures...

Keeping Safe and Keeping Sane!



**Confronting!!!**

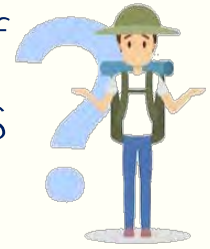
**Restless, Displaced and Disconnected.**

Loss of the Known, Control,  
Validation.

Adjustment to New Routine



Until we make self-evaluation a part of our new routine, we are like travellers without maps.



We may have a spiritual direction and destination, but we may be unsure of how to navigate towards it – what to embrace or avoid, where to stop and explore.

Through daily reviews of our attitudes, responses, reaction and actions, we gain practical awareness; and are better equipped to make progress in the right direction.

Learn to stand apart from ourselves and reflect

...



## Circuit Breaker Measures...

In the midst of a crisis, we may gain an awareness that there is something much bigger inside us than we had realised.



Nothing centres us more quickly than removing ourselves from daily routines and spending time reflecting on **what's** going on before the Lord.



- Rest, reflect and regroup
- Break away from the constant push and pull of daily routine
- Filter out the nonessentials
- Recall the meaning of our unique call
- Be more attentive to God
- Regain perspective
- Hone and clarify what we value

Take this change as an opportunity to bring value to the simple pleasures in life and weigh up what counts:

- What are my godly passions?
- What are my unique talents and abilities?
- What kind of lifestyle do I want?
- Where do I want to go; what do I want to see?
- What do I want to learn/contribute?
- Who do I want to spend time with?
- What kind of physical condition do I want to be in?
- **What's** most important in my career?

## SPIRITUALITY

### Basic Assumption of Spirituality

## GOD is SOVEREIGN!

God is in control of our lives and He limits the extent and duration of whatever crisis we are going through.

**Nothing is beyond the limits of God's sovereign control.**



# RECAP

## John 20:30-31 PURPOSE

THE  
EVIDENCE

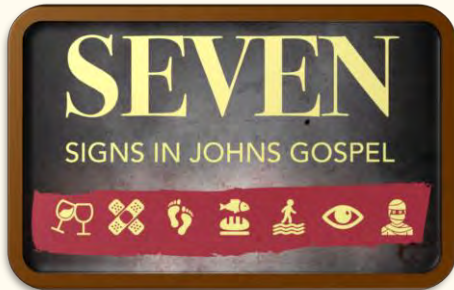
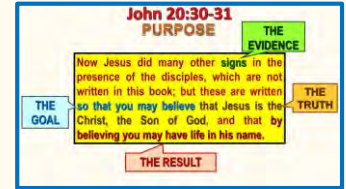
THE  
TRUTH

THE  
GOAL

Now Jesus did many other **signs** in the presence of the disciples, which are not written in this book; 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.**

THE RESULT

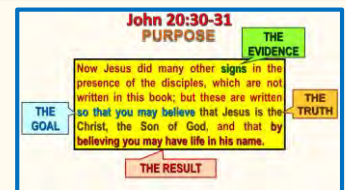
# PURPOSE



A sign is something that points beyond itself to something greater.

It was not enough for the people to just believe in **Jesus'** works, but they had to believe in the Worker Jesus.

# PURPOSE



## 2. The goal: "that you may believe."

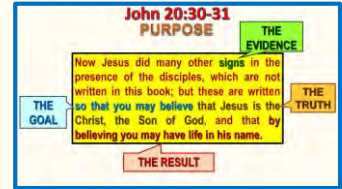
John wrote to persuade, to convince his readers to believe what he had come to believe.

**Believe** (pisteuo) means to consider something to be true and therefore worthy of **one's** trust:

- To accept as true, genuine, or real.
- To have a firm conviction as to the goodness, efficacy, or ability of something or someone.

*Believe*

# PURPOSE



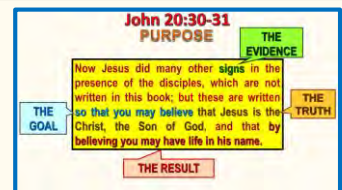
3. **The truth: "that Jesus is the Christ, the Son of God."** John longed for his readers to see who Christ was, and he wanted them to trust in Him.



**Christ**

(Anointed One) = to consecrate to an office.

# PURPOSE



4. **The result: "that by believing you may have life."** When his readers trusted in Christ, they were given new life from God -- a life that included a new purpose, new values, new relationships, new loves, and a new sense of destiny.

The good news of the Bible is that the seemingly hopeless becomes models of the grace of God!!!





# KEY WORD



**Believe**  
**(ΠΙΣΤΕΥΟ)**

**98**  
**times**

- Believing involves *relationship*  
= **“clinging to”, “entrusting oneself to”, “relying on”**
- Synonyms for **“believing”** include **“knowing**, seeing, receiving, coming to, accepting, remaining, etc.”



**There are Serious Implications and  
Consequences for Not Believing  
in Him!**

**John’s intent: keep trusting continually**

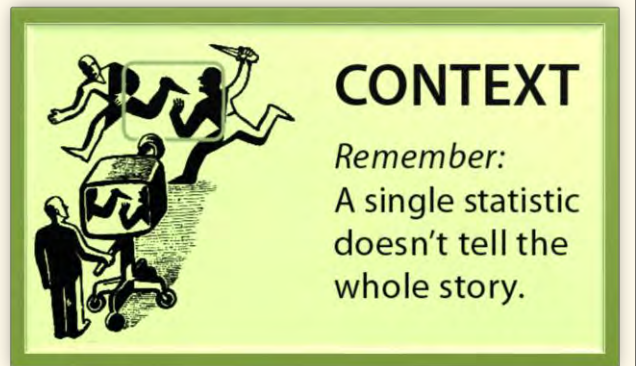
**How do you keep increasing your level of  
trust?**

General Revelation of Christ John Chapters 1-12 (3½ Years)	Specific Revelation of Christ John Chapters 13-21 (1 Week)
Seven Signs (Miracles) To the Public	Intimate Sharing To His disciples
<ol style="list-style-type: none"> <li>1. Changing water into wine (2:1-11)</li> <li>2. <b>Healing an official's son (4:46-54)</b></li> <li>3. Healing a lame man (5:1-9)</li> <li>4. <b>Multiplying fish and bread (6:1-14)</b></li> <li>5. Walking on water (6:15-21)</li> <li>6. <b>Healing a blind man (9:1-17)</b></li> <li>7. Raising Lazarus (11:38-44)</li> </ol>	<ol style="list-style-type: none"> <li>1. <b>The Washing of the disciples' feet</b></li> <li>2. The Passover</li> <li>3. The Farewell Discourse</li> <li>4. <b>Christ's Prayer in Gethsemane</b></li> <li>5. Jesus' Suffering in trial &amp; on cross</li> <li>6. <b>Christ's Resurrection</b></li> <li>7. Christ's Appearing to Disciples</li> </ol>

# cqntext

## Definition:

The circumstances in which an event occurs; a setting.



Knowing more about the context of something helps us understand how it came about and what it is referring, or alluding to, e.g. Matthew 18:20; Philippians 4:13.

cQntext

## Why is it important to pay attention to context?

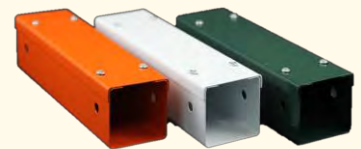
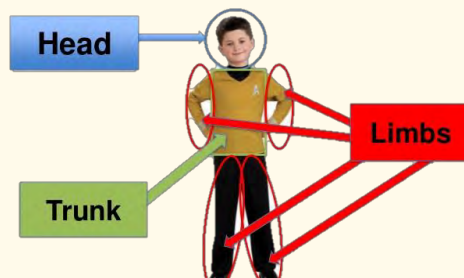


We must allow Scripture to have its own voice!

It's very hard to see the meaning of a text if we **don't** understand what the author says **before and after** that given piece of text.

Many meanings are possible when we **don't** read something in context.

### Trunk



## Types of Context



1. Literary
2. Historical
3. Cultural
4. Geographical
5. Political
6. Sociological
7. Philosophical/Religious

### Literary Context

Making use of the literary context means that we interpret words and verses according to what we find in the immediate, surrounding passages and also the rest of the Bible.



**John's stories do not just hang in space as separate entities; they are embedded in a context.**

The context clarifies his intentions and the purpose of the story.



### Context of John 10

In John 9, Jesus, opened the eyes of a blind man.

This miracle changed the **man's** life.

But it led to a variety of responses:

The neighbours were curious and interested in the drama, but after a while, they lost interest and went back to their lives, unchanged.

**The Pharisees and religious leaders argued and denied that a miracle had taken place!!!**

## Context of John 10

Jesus had been involved in an ongoing debate or conflict with them about who He was.



His miracles should have convinced them that His claims were true.

But He had repeatedly stated that they were blind to the truth, because they did not really want to follow God (9:40:41). **They pursued other motives.**

## FOLLOWING THE TRUE SHEPHERD (10:1-21)

1. Jesus Gathers His Sheep (The True Shepherd - 10:1-6)
2. Jesus Guards the Sheep (The Gate - 10:7-10)
3. Jesus Gives His Life for the Sheep (10:11-21)

**If you believe in Jesus, you are His sheep and will never be forgotten!**

Others may cast you aside, but Jesus will come and gather you to Himself.



## Jesus' Attitude Towards the Sheep (Matthew 9:35-36)

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.



Please Read John 10:1-10

**“Truly,** truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.

But he who enters by the door is the shepherd of the sheep.

To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

This figure of speech Jesus used with them, but they did not understand what he was saying to them.

So Jesus again said to them, “**Truly**, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them.

I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.





## The True Shepherd Who Guards the Sheep - 10:1-6

1 **“I** tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.”

**“thief”** (kleptes) implies deceit and trickery

**“robber”** (lestes) connotes violence and plundering (e.g. bandits)

Both aim to exploit.

Neither was concerned for the welfare of the sheep.

### Jesus’ Point:



The **True Shepherd** did not need to use deceit, trickery, or any illegitimate means to get the sheep to follow him.

He has a legitimate right to lead the sheep, so he could come in directly through the gate, using honest, upright means to call the sheep to follow him.



In the context of **Jesus'** ministry the thieves and robbers are the religious leaders who are more interested in fleecing the sheep than in guiding, nurturing and guarding them.



Shepherd was a common OT picture of a leader of **God's people, whether good or bad**



Ezekiel 34

Prophecy Against the Shepherds of Israel

**Ezekiel** Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?

**34:2-4**

You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep.

The weak you have not strengthened,  
the sick you have not healed,  
the injured you have not bound up,  
the strayed you have not brought back,  
the lost you have not sought,  
and with force and harshness you have ruled them.



10 Israel's watchmen are blind,  
they all lack knowledge;  
they are all mute dogs,  
they cannot bark;  
they lie around and dream,  
they love to sleep.

11 They are dogs with mighty appetites;  
they never have enough.

They are shepherds who lack understanding;  
they all turn to their own way,  
each seeks his own gain.

**Isaiah**  
**56:10-11**

2 The man who enters by the gate is the shepherd of his sheep.

Not everyone is a true shepherd; some are like thieves and robbers.

### **Test – their method of entry**

Matthew 7:15-16a Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits.



2 Peter 2:1 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master...



Shepherds are to provide watchful oversight over the flock and be concerned with its **nourishment**, protection, spiritual well-being and **growth**.

Some will always climb over the barriers, but God has the barriers and the gate there for a reason.



## CONTRAST

### RELIGIOUS LEADERS

Self-centred (thieves and/or  
Hired hands)

Strangers

Lead sheep away from God

Flee when danger threatens

Have no heart of compassion for  
the sheep

Will abandon the sheep in time  
of trouble

### JESUS

From God, true Shepherd

Knows His sheep and they recognise  
Him

Leads sheep to God

Provides real safety & assurance

Lays down His life for the sheep

Will return for His sheep

The best way to expose the false lies of the wolves is to know the Truth of the Good Shepherd.

Know the real and you'll know what is false.



3-4 The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

The shepherd has a personal **connection** with the sheep.

The shepherd leads and protects them, providing security, direction and leadership.



Note that the shepherd does not need to drive the sheep, but leads them.

Nor does he need to compel each one to follow; he simply calls.



A watchman (gatekeeper) guards the gate of the pen.

When the true shepherd comes, the gatekeeper recognizes him and opens the door for him.

## Identity of the Watchman?

Possibilities:

- John the Baptist
- Old Testament Prophets
- The Holy Spirit



who prepared the way for Jesus, getting the sheep ready to accept Him.

Or, the Congregation!

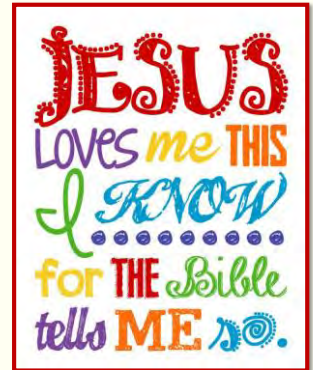
Jesus knows us in the most profound ways.

- He knows our past with its failures and hurts.
- He knows our present and our unrealized longings.
- He knows us in the most intimate ways.

It is encouraging to think that not only does He know us, but we know Him!

We know His voice. We know what it sounds like.

How do we know?



What did Jesus do?

- He became sin – so we now have complete forgiveness
- He disarmed the devil and all his works – so we now have deliverance and victory over the enemy
- He gave us His Word – so we can discover who we are and what we have already inherited
- He gave us His Spirit – so we now have His very life, power, nature, character and ability in us.



5-6 **“But** they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice.” Jesus used this figure of speech (or illustration), but they did not understand what he was telling them.

True believers would never follow pretenders because their voices are unfamiliar.

If a stranger should imitate his tone, the flock would instantly detect the difference and scatter.



### How Did They Recognise Him?

By His miracles, fulfilled prophecy, His veracity and character.



They listened to His teaching and observed His works.

They did not follow false teachers, because others did not have the proof or evidence that they were from God.

(Fake disciples would be easily deceived).

The **“voice”** of Jesus today is not a sound, but a message.

So, we hear the **Lord’s** voice by studying and responding to the gospel (2 Tim. 3:16,17; 2 Peter 1:3; Psalm 119:105).



True believers, as sheep belonging to the True Shepherd, would never follow pretenders.

John 5:43

I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.



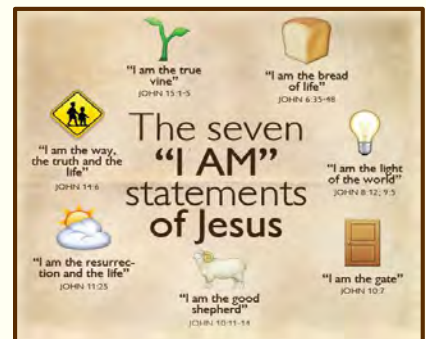
How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?

Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope.

For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?

John 5:44-47

7-8 Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep did not listen to them.



All who ever came before me = religious leaders who cared nothing about the spiritual welfare of the people, but only about their petty rules and reputation:

**Thieves** imply deception and deceit; **robbers** imply brutality and cruelty.

9 I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

The door is the means of entrance.

Jesus not only provides care and protection for His sheep, He is also the means by which they can enter the place of safety (c/f John 14:6).



The gate provides access to other blessings too.

The door allows the sheep to go in and out and find pasture – spiritual nourishment.

Sheep need to be guided. They are defenceless creatures. They cannot find pasture and water for themselves. The shepherd must lead them to it.

10 **“The** thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”

In contrast to the thief who takes life, Jesus gives life. He comes to give, not to grab.

What is this abundant life?

Perissos = surplus, exceedingly, beyond measure, more than we can ever imagine or anticipate.

**Abundant  
Life**



Abundant life is eternal life, a life that begins the moment we come to Christ and receive Him as Saviour, and goes on throughout all eternity.

If your life is about anything other than Jesus Christ, that thing will steal your joy.

It will rob you of the delight God wants you to have in Jesus.

If you pursue anything as ultimate in your life other than Jesus, it will fail.

We get the most out of life when we live for Christ!

To renew your love for Christ, review His love for you.

Practise the Art of Seeing.

ARTISTS train themselves to really look at the world around them.

They **don't** see through everybody **else's** frame of reference.



Practise seeing and experiencing your life through the lens of gratitude.



Practicing the art of abundance means looking at the world as it is, right in front of you, not as you think it should be.

It is a way of letting go of expectations and letting what is, what already exists, speak to you in a new way.



Please Read John 10:11-21

I am the good shepherd. The good shepherd lays down his life for the sheep.

He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them.

He flees because he is a hired hand and cares nothing for the sheep.

I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep.

And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

For this reason the Father loves me, because I lay down my life that I may take it up again.

No one takes it from me, but I lay it down of my own accord.

I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

There was again a division among the Jews because of these words. Many of them said, “**He** has a demon, and is insane; why listen to **him?**”

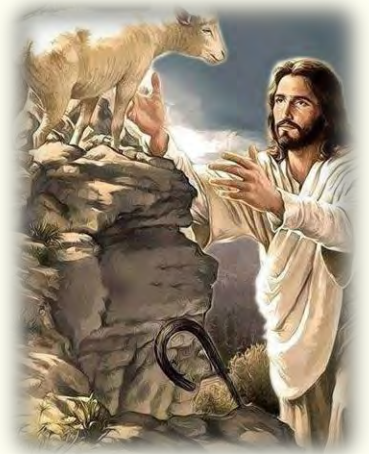
Others said, “**These** are not the words of one who is oppressed by a demon. Can a demon open the eyes of the **blind?**”





## Christ as the Good Shepherd (10:11-16)

- The good shepherd dies for the sheep (10:11-13)
- The good shepherd knows the sheep (10:14-16)
- The good shepherd is raised for the sheep (10:17-21)



11 “I am the good shepherd. The good shepherd lays down his life for the sheep.”

The bad shepherd thinks the flock exists for his benefit, but the good shepherd lives (and dies) for the good of the sheep.

Christ is able to shepherd the sheep in a way others are unable to.



Because He is God and has an intrinsic love and goodness that is not shared by any other shepherd.

**“Only goodness and love will pursue me”** (Psalm 23:6)

Do you believe that **God’s** goodness and love are pursuing you?

They are!

**Pursue** means to run after,



to chase,

to hunt down,

even to hound.

**God’s goodness and love are running after you!**

They are chasing you, hunting you down!

12-13 **“The** hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.”

- The thief steals, kill and destroys
- The hired hand does the job only for money, but readily flees when danger comes
- The Good shepherd is committed to the sheep.

How would you characterize your ministry?

## MINISTRY ESSENTIALS – *The Bride*, pg 37

- The foundation of ministry is character.
- The nature of ministry is service.
- The motive for ministry is love.
- The measure of ministry is sacrifice.
- The authority of ministry is submission.
- The purpose of ministry is the glory of God.
- The tools of ministry are the Word of God and prayer.
- The privilege of ministry is growth.
- The power of ministry is the Holy Spirit.
- The model of ministry is Jesus Christ.

## LIVING TO DIE

Romans 5:8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.



Ephesians 5:1-2 Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

## LIVING TO DIE

1 Pet 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; **by his wounds you have been healed.**



1 Pet 3:18 For Christ died for sins once for all, the righteous for the unrighteous, **to bring you to God.** He was put to death in the body but made alive by the Spirit

## LIVING TO DIE

If Christ did not abandon us when He went to His cross and suffered all the things that He suffered,

then certainly He is not going to abandon us now as He is seated at the right hand of the throne of God!



14a **“I am the good shepherd”**;

Good (kalos) = that which is noble, wholesome, and beautiful, in contrast to that which is wicked, mean, foul, and unlovely.



Describes the inward character as well as the outward behaviour of Jesus.

As shepherd of the sheep, He is the one who protects, guides, and nurtures His flock.

14b-15 I know my sheep and my sheep know me — just as the Father knows me and I know the Father — and I lay down my life for the sheep.”

The word "know" in biblical times was not simply used to communicate awareness, but it could also be used to communicate a special loving intimacy.

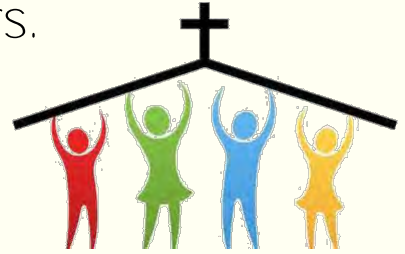
He willingly lays down His life for us because He feels the same loving intimacy with us as He feels toward His Father.

Are we willing to live for Him?

16 I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

These other sheep are Gentile believers.

one flock and one shepherd =  
God views the unity and oneness  
among Christians seriously.



Jesus states that sanctity (the Christlikeness of the believer) is largely measurable by the oneness (unity) that exists among believers (John 17:17-21).

Unity among people is a reflection of the unity of God.

There are many little things in the ministry of the church that can easily cause disunity and disharmony.

Rise above them and unite on what matters in life:

- on our love for Jesus and for each other,
- on living and working for the good of the whole,
- on giving glory to God,
- and on setting aside all our petty grievances.

It is when one feels strongly that his way is right and flatly refuses to give way, that sooner or later something has to give.

When you stretch a piece of rubber band until it can stretch no more, it will either break or, if released suddenly, snap back and hurt you.



But if you can release it gently...

Why **don't** people open their hearts and ease that strain and tension gently?

Most of the churches split because people lack spiritual discipline.

Out of 4,000 local churches, 2,000 do not have pastors.

The reason is not because of active evangelistic outreach, but because of church splits.

Thai Church Leader

**Jerome mistakenly translated “one fold” instead of “one flock.”**

It became the foundation for the doctrine of Roman Catholic exclusiveness: that there is only one organization.

In other words, there could be no salvation outside the formal organization of the Roman Church.





When we direct our inner attention not first of all to each other, but to God to whom we belong, then we will discover that in God we also belong to each other.

The deepest friendship is a friendship mediated by God; the strongest marriage bonds are bonds mediated by God.

- *The Road to Daybreak* - 180-181

The Christian church has divided itself into denominations.

Do they divide the **“flock”**? Can they unify the flock?

17-18 **“The** reason my Father loves me is that I lay down my life — only to take it up again. No one takes it from me, but I lay it down of my own accord.

**“I** have authority to lay it down and authority to take it up again. This command I received from my Father.”

Jesus gave up His life; it was not taken from Him. His death was entirely voluntary.





Matthew 26:53-54 **“Do** you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?

But how then should the Scriptures be fulfilled, that it must be **so?”**



So Pilate said to him, **“You** will not speak to me? Do you not know that I have authority to release you and authority to crucify **you?”**

Jesus answered him, **“You** would have no authority over me at all unless it had been given you from above...” (John 19:10-11a)

He was not the victim of circumstance or forced to die. He laid down His life because He chose to do so.

19-21 At these words the Jews were again divided. Many of them said, "He is demon-possessed and raving mad. Why listen to him?"

But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"



a choice has to be made: is Jesus demon-possessed, mad or divine?

**DILEMMA**

## RELIGIOUS LEADERS SURROUND JESUS AT THE TEMPLE (10:22-42)



The Identity of Christ (10:22-42)

1. Jesus is the Christ (10:22-30)

2. Jesus is the Son of God (10:31-42)

## John 10:22-42 THE IDENTITY OF CHRIST

At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon.

So the Jews gathered around him and said to him, “**How** long will you keep us in suspense? If you are the Christ, tell us plainly.”

Jesus answered them, “**I** told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep.

“**My** sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

“**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. I and the Father are one.”

The Jews picked up stones again to stone him.

Jesus answered them, “**I** have shown you many good works from the Father; for which of them are you going to stone **me?**”

The Jews answered him, “**It** is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.”

Jesus answered them, “**Is** it not written in your Law, ‘**I** said, you are **gods?**’

If he called them gods to whom the word of God came — and Scripture cannot be broken — 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?**’

If I am not doing the works of my Father, then do not believe me; 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.”

Again they sought to arrest him, but he escaped from their hands.

He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.

And many came to him. And they said, “**John** did no sign, but everything that John said about this man was true.”

And many believed in him there.



22-24 Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon's Colonnade.



Feast of Dedication = Hanukkah, Festival of Lights

חנוכה

Celebrated the cleansing and re-dedication of the temple after three years of desecration by Antiochus Epiphanes, king of Syria (in 164 BC)




The seven arms refer to the seven days of creation.

**Shamash**  
 (“helper” or  
 “servant”)

The candles are placed on the menorah from right to left.

However, when lighting the menorah you move from left to right, using the shamash to light the candles.



**Menorah**                      **Hanukkah**

Antiochus Epiphanes decreed that

- possessing a copy of the law was punishable by death
- circumcising a child was punishable by death
- mothers who did circumcise their children were to be crucified with their children hanging around their necks

He killed 80,000 Jews and sold an equal number as slaves.

- stole 1,800 talents of gold from the temple treasury.
- turned the temple into a house of prostitution
- turned the altar of the burnt offering into an altar for Zeus
- sacrificed a sow in the Holy of Holies

23 The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

**"gathered around"** means **"encircled"** and implies that the Jews wanted to compel Jesus to make a definitive statement of his identity.

The phrase **"how long will you keep us in suspense"** could also be translated **"how long will you annoy us."**

The reason that the Jews loved this feast is that it reminded them that one day, (like Maccabeus) the Messiah will come, free them from all their oppressors.

The Jewish leaders were so uptight when Jesus showed up at the Temple at the beginning of this feast because they were wondering, **"Would He declare Himself Messiah and lead a revolt???"**

Probably two attitudes of mind:

- those who genuinely wished to know and
- those eager to trap Him.



Actually Jesus revealed Himself as a Messiah to the Samaritan woman (John 4:26),



and claimed to be the Son of God to the man born blind (John 9:37).



They were done in private. Why?

25 Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me,

It is NOT for lack of information. His WORDS & WORKS point to His identity - - *but they chose to ignore them.*

- He had indicated His unity with God the Father e.g. John 5:17 "My Father is always at his work to this very day, and I, too, am working."
- His works should have convinced them He was the Messiah.

Bottom line:

26 but you do not believe because you are not my sheep.

John 5:43

I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

Jesus previously told them they were **not true shepherds** (John 10:5, 10:8, 10:10, 10:12-13). Here Jesus told them they were **not even true sheep**, because the **Messiah's** sheep believe and hear His voice.

27-28 My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand.



Jesus answers 2 important questions:

1. How can you tell a **'true'** Christian from one who just claims to be a Christian?

**"My** sheep listen to my **voice"** – they are **"attracted"** to what Jesus has to say, they **"believe"** what He says is the truth, and they **"long"** to hear more from Him.