

Reasons To Believe – John 10:30-42

John 10:30-42. We're back to our study of the Gospel of John this week, that we may believe. Believe and live. Believe and keep believing. The very purpose for which it was written. The very purpose the Apostle John recorded all these events and conversations. *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.

And this passage is no different. As Jesus continues his discussion with the Jews, standing in the temple during the Feast of Dedication, he gives us no less than 6 more reasons to put our faith and trust in him. 6 more *reasons to believe*.

And I hope you take them to heart. I hope they add fuel to your fire and wind to your sails. Or start a fire in the first place.

Outline

John 10:30. After Jesus said – [30] *“I and the Father are one.”* [31] *The Jews picked up stones again to stone him.* [32] *Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?”* [33] *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.”* (ESV)

The first reason to believe from this passage, is that . . .

Jesus said it like it was (v30)

He was bold and clear. And not just here, but everywhere. Sure, he sometimes veiled the truth from those who rejected him, like in his parables, but even then, they were bold and clear for those who understood.

Here, it's his statement in v30 – *“I and the Father are one.”* He said it like it was. Simple and straight. A statement of deity. Like we saw a few weeks ago. To say that he and God the Father are unified (10:38; 17:11). And equal. (5:18; 17:22). Of the same essence (14:9). Doing the same things (5:19) A simple, straightforward way to say, “I'm God.”

And the Jews knew it. Saying themselves, in v33c – *“you . . . make yourself God.”* They *knew* what he was saying. Because he said like it was. Only he didn't *make* himself God, he *is* God. “God, who made himself man.” (John, *Christ Centered Exposition*, 225) God in the flesh.

Have you ever run into somebody who denies that? Who says Jesus wasn't really God, because he never actually *said* it? It was just made up afterwards?

Every time I hear that, I think, “Only somebody who doesn't *read* the Bible would say such a thing.” Or more likely, somebody who doesn't like it. Somebody who's trying to avoid the implications of Christ's deity. Because Jesus was clear. So clear that even the *unbelievers* around him knew what he was claiming.

Thank God for that. Who wants to put their faith and trust in somebody who beats around the bush? Who tries to *avoid* saying it like it is? Somebody who uses a lot of words but says very little?

That's a politician. And Jesus was anything but.

Not that he revealed everything about himself. Or did so all at once. But that when he did, he said it like it was. Giving us good reason to believe.

Second . . .

Jesus was strongly opposed (v31)

You might even say violently opposed. V31 – *The Jews picked up stones again to stone him.* To throw at his head and kill him. And it wasn't the first time. It happened back in chapter 8 when he said, *“Before Abraham was, I am.”* (59) Another claim of deity. Same place, same people.

And not just any people, but hard-hearted people. Misguided people. Sinful people. Religious Jews protecting the status quo and their own position in life.

In other words, Jesus was strongly opposed for all the wrong reasons, by all the wrong people. And it's a reason to believe in him. Because the strong opposition not only says a lot about them, but him.

You can tell a lot about a person by his opposition. If somebody lacks substance, or passion, or conviction – if they never rock the boat and always placate – chances are they won't even be *noticed* let alone opposed.

But if they take a stand that threatens all that's wrong, “Katie bar the door.” It's going down. You see it in the realm of conservative politics, you see it in the Charlie Kirk's of the world, and you see it in Jesus. Strongly opposed because he was a threat to all that was wrong.

And it's a reason to believe. Who wants to believe in a go-along-get-along Savior? A weak leader? A namby-pamby Lord? Nobody. And nobody should. Yes, Jesus was meek at times, but he was also firm. Yes, he avoided *unnecessary* trouble, but leaned into others.

Now, that's not to say that *every* strong leader who encounters opposition is worthy of following. Hitler was a strong leader and he's the *last* person people should have followed. Same for Mao in China and Stalin in Russia. And a whole *host* of leaders in *our* day. Local *and* national. Church *and* state. Just because leaders are strong and strongly opposed, doesn't mean they're good.

It depends on *why* they're opposed. And by whom. If they're opposed for saying and doing what's clearly wrong, they're bad. If they're opposed by sensible, godly, biblically-minded people, they're bad.

But if a leader is opposed by people full of hate, like the Jews in Jesus' day, he's good. If, like Jesus, a leader is opposed by people who are self-serving, he's good. If he's opposed by people who resort to anarchy and lawlessness, he's good. If he's opposed by people who reject the truth, he's good. Good and worth believing.

Third, a third reason to believe from this passage, is that . . .

Jesus stood his ground (v32-33)

He was not only strongly opposed, but stood his ground. V32. After they picked up stones – [32] *Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?”*

Instead of cowering in fear or recanting, he stood his ground. He *answered* their threat of violence. Not with more violence, but words. Not with riots, but truth. Not with demonstrations, but dialogue. Sound familiar? He's the example.

And at first, his statement seems out of place. Saying, "*I have shown you many good works.*" When it wasn't a good *work* he just did, but a statement of truth. "*I and the Father are one.*"

But a statement of truth *is* a good work. Just like sharing the Gospel is a good work. Or encouraging somebody. Or speaking the truth in love. We do good works by the things we *say*, just like we do good works by the things we *do*.

So when Jesus said, "*I have shown you many good works.*" he was spot on. His statement of truth *was* a good work. Because it edified them.

But that was lost on them. Because – *The Jews answered him* [v33], "*It is not for a good work that we are going to stone you but for blasphemy* [a bad work; in this case, violating the holiness and otherness of God by claiming it for yourself], *because you, being a man, make yourself God.*"

It was disrespectful and irreverent for someone to claim deity. A *criminal* offense under the Old Testament Law. So Jesus *deserved* to be stoned, they thought. (Lev 24:16) And he knew it. He knew their heart and he knew the Bible.

But instead of ignoring them, he answered them. Instead of cowering, he confronted them. Instead of *giving* ground, he stood his ground. An example that has led to the martyrdom of countless people through the ages.

Like Stephen, two years later. Acts 7. And Polycarp of Smyrna a *hundred* years later. And centuries after that, people like Jan Hus (1415), William Tyndale (1536), and the famous **Martin Luther**.

Having been excommunicated by the Catholic Church for his 95 Theses, criticizing the church and the Pope's authority on *Scriptural* grounds, he was summoned to the Diet of Worms ("Dee-it of Vorns"). A big trial of sorts, in 1521, to recant. To take it all back or face punishment. To which he uttered those famous words, "Here I stand. I can do no other." (Philip Melancthon)

Why? Why do people do that? Why do people stand their ground and go to the grave?

Because the truth matters, and we have a great example. An example to believe, and believe *in*. Trusting him with *our* life, just like Jesus trusted the Father with his.

We don't serve a weak Savior, but a strong one. Someone who stood his ground, even in the face of death.

Fourth . . .

Jesus appealed to the Scriptures (v34-36)

He cites a particular verse, in the Old Testament, to prove that his claims were legit. They weren't empty or baseless.

[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* [it can't be undone; it's completely true and reliable]—[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'?*

There's a lot to unpack here, and I'll start with his last statement. "*I am the Son of God.*" Probably referring to his statement in John 5:17 when he said, "*My Father is working until now, and I am working.*" My *Father*. Implying that he's God's Son. God in the flesh.

But the point, in all three of these verses, is that he appealed to the Scriptures to support his claim of deity. He appealed to a source of truth *outside* himself. Other than himself. A source revealed by God hundreds of years earlier, as he moved men by his Spirit to write his very thoughts.

In this case, **Psalm 82:6**. Referring to it as part of their *Law*. Their standard and guideline for how to live and think.

And *in* that particular Psalm, God spoke to the leaders of Israel at the time and said, "*You are gods* [small g], *sons of the Most High* [sons of God themselves, small s], *all of you*. "You are gods." Speaking to the leaders of Israel. That's what Jesus quotes.

And his point, *appealing* to the Scripture, is this: If God called far lesser men "sons" and "gods," men to whom he sent his *written* word, why wouldn't *Jesus* be God, as one whom the Father set apart and sent as the *living* Word? His *divine* Son.

Do you see it? It's a point based on five propositions right here in v35-36. Five propositions, and one conclusion.

1. If God called *lesser* men gods, small g, v35; and
2. If God sent his *written* word to them, small w; and
3. If Scripture is true and reliable, because it can't be broken; and
4. If God set Jesus *apart* for all this, consecrated him; and
5. If God *sent* him to us . . .

Then Jesus must be God's Son. God in the flesh. The furthest *thing* from a blasphemer.

He appealed to the Scriptures and connected them to himself. Citing a source *outside* himself, to prove himself. To prove that his claims were anything *but* empty or baseless. Another reason to believe.

Then, in v37-39 he *extends* his very ordered thinking with yet another approach. Pure logic. Giving us a 5th reason to believe.

Jesus reasoned from logic (v37-39)

He not only said it like it was, but it was airtight.

V37 – *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* [you don't believe what I say], *believe the works, that you may know and understand that the Father is in me and I am in the Father.*" [Another way to say we're one.] [39] *Again they sought to arrest him, but he escaped from their hands.*

It's an argument from logic. If, then. "If you don't believe what I *say*, then believe what I *do*. Trust my miracles. Trust the things you see. Works that speak for themselves."

Instead of a bunch of incoherent ramblings, like so many other religious figures, the words of Jesus are clear and compelling. Instead of being so nebulous you don't know *what* he's saying, his thoughts follow one from another in a flawless and logical fashion. Not only demonstrating a sound mind, but a clear purpose. Giving us yet another reason to believe in him.

What's more, he backed it up with good works. He reasoned from logic . . .

- **And backed it up with good works**

Lots of good works. Like he said in v32 – "*I have shown you many good works from the Father.*" Many miracles on demand.

Like turning water into wine. Demonstrating his knowledge of a woman's past. Healing a son's sickness from afar. Healing a paralytic up close. Feeding 5000 in the middle of nowhere. Walking on water. Healing a man born blind. Not to mention all the good works of declaring the truth. And the biggest one of all yet to come.

Jesus reasoned from logic and backed it up with good works. Another reason to believe.

And you'd think people would get it. But the response of the Jews in v39 indicates they didn't. And that a soft heart is *also* necessary.

And last, the last reason to believe, is that . . .

Many people who were there, believed (v40-42)

People who saw for themselves. Heard for themselves.

In other words, believing in Jesus isn't just a modern phenomenon. It's not just a spiritual thing that people invented. It's not just a religion that over-zealous fanatics made up *after* the fact.

People who were *there*, believed. At the time. And not just a few, but many.

[40] *He went away again across the Jordan* [the Jordan River] *to the place where John had been baptizing at first* [probably *Bethany across the Jordan*; like it says in John 1:28], *and there he remained*. At least for a time. Most likely because it was out of reach of the authorities in Jerusalem, and his time had not yet come.

[41] *And* [here's the point; v41] *many came to him. And they said, "John did no sign* [John the Baptist; he didn't do any miracles], *but everything that John said about this man was true."* [42] *And many believed in him there*. Many.

Many, no doubt, who were there in Jerusalem for the celebrations. Many, no doubt, who heard his words and saw his works for themselves. Many, who heard what John the Baptist had to say, and connected the dots. Many, who were so drawn to Jesus, they followed him to another region of the country and believed right then and there.

It's another reason to believe. Because many of the people who were *there*, believed. People with *firsthand* knowledge.

Summary

6 reasons, in a long list of others, to put your faith and trust in Jesus. 6 reasons to believe and keep believing. To add fuel to your fire and wind to your sails.

Prayer – God, thank you for the encouragement this is. To believe in your Son, live his way, and stand strong. Thank you for the encouragement of those who've gone before us. To believe, and even give their life for it. Impress these reasons on our heart and mind, and find us faithful.

You Are Loved