

John 10:1–18 can be divided into three parts: verses 1–6, 7–10, and 11–18. Verses 1–6 are a "figure of speech," (v.6), that is, a parable, or word picture. Jesus introduces sheep, an enclosure for the sheep, a door, a shepherd, a gatekeeper, and a stranger, though He does not specify who these are. In verses 7–10, Jesus says that He is the door and tells us the significance of this. Then in verses 11–18, He says, "I am the good shepherd" (verses 11 and 14).

10:1 "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

10:2 But he who enters by the door is a shepherd of the sheep."

The opening words "truly, truly" are never used abruptly to begin a new discourse (Morris, 501; Brown, I, 385, n.1) which means that we should read chapter 10 as a continuation of chapter 9: "Those of the Pharisees who were with Him heard these things and said to Him, 'We are not blind too, are we?' Jesus said to them, 'If you were blind, you would have no sin; but since you say, "We see," your sin remains. Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber" (John 9:40 - 10:1).

The religious leaders would have seen themselves as the shepherds of God's flock, yet chapter 9 shows that they were blind; they did not believe Jesus was sent from God, and expelled the man who believed from the synagogue. In this context, it would be difficult to avoid seeing the leaders as the thieves and robbers.

The image that Jesus draws from would be familiar to those who heard it. The sheep are in a pen (the fold of the sheep- NAS), which in those days could be a family courtyard (as this word is commonly used – Morris, 501) or a larger independent enclosure where several families could keep their sheep together and hire an undershepherd to watch the gate for them. Verse 3 suggests that the latter is in view. Those who had the right to the sheep would enter by the gate; anyone else would look for another way in to avoid being detected. The shepherd enters the pen to lead the sheep to pasture. He comes for the sheep's benefit while the thieves and the robbers have only their own interests in mind.

In the OT, a similar illustration is found in Ezekiel 34.

2 "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord God, "Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?"

3 "You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock.

4 "Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them.

5 "And they were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered.

6 "My flock wandered through all the mountains and on every high hill, and My flock was scattered over all the surface of the earth; and there was no one to search or seek for them."

In Ezekiel 34:6 God insists that the sheep are His and later in the passage, He, as their shepherd, will solve the problems incurred by the incompetent undershepherds (Ezek. 34:10-16). As the passage continues, God Himself will seek for His sheep and care for them. In the end, He will place His Servant David (an expression referring to Messiah) over them. His Servant will be a prince among them and God will make a covenant of peace with them and eliminate harmful beasts from the land, so that they may live securely.

10 Thus says the Lord God, "Behold, I am against the shepherds, and I shall demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I shall deliver My flock from their mouth, that they may not be food for them."

11 For thus says the Lord God, "Behold, I Myself will search for My sheep and seek them out.

12 As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day.

13 And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land.

14 I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel.

15 I will feed My flock and I will lead them to rest," declares the Lord God.

16 "I will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment."

23 "Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd.

24 And I, the LORD, will be their God, and My servant David will be prince among them; I, the LORD, have spoken.

25 And I will make a covenant of peace with them and eliminate harmful beasts from the land, so that they may live securely in the wilderness and sleep in the woods"

The same themes occur again in Ezekiel 36:25-27. Other comparable OT passages include Isa. 59:9-12; Jer. 23:1-4; 25:32-38; and Zech. 11. Also, see Psa. 80:1; Isa. 40:11 for God as the good shepherd and Matt. 9:36; 18:12-14; Mk. 6:34; 14:27; and Lk. 15:1-7 in the NT.

10:3 "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out."

The guard at the gate recognizes the shepherd. The fact that the shepherd calls his sheep and they come could imply that different folds were together in the same pen. In the ancient Near East, shepherds had specific calls that the sheep of their flock recognized and responded to. But this shepherd also calls his sheep by name which in the least means that he knows each individually. The shepherd leading the flock

out may allude, typologically, to Numbers 27:15-17 where Moses prays for a successor who will lead the people of God out so that they would not be like sheep without a shepherd (Carson, 383).

The sheep in these verses refer to Israel and it's clear that not all of them belong to Jesus; some do not know His voice. In 10:16 Jesus mentions "other sheep, which are not of this fold." This is no doubt a reference to the Gentiles. So Jesus' flock consists of both Jews and Gentiles.

10:4 "When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice.

10:5 A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

Shepherds today often use sheep dogs to manage the flock, but in the Near East they still use their voice to call them. In essence, they lead the sheep by the call of their voice rather than prodding them from behind. The sheep will not follow a stranger because they do not recognize his voice. This also creates a good picture of a disciple following his master (Carson, 383). A true disciple of Christ does not pay attention to the voice of a stranger.

10:6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

In 9:39 and 40 Jesus spoke of the blindness of the Pharisees; now in 10:6 their blindness is confirmed.

The Greek word for "figure of speech" only occurs two other times in John and nowhere in the other gospels. It translates a word in Hebrew that can mean proverb, parable, maxim, simile, allegory, fable, or riddle (Carson, 383). The commonality in each of these is that there is something cryptic about them all. This, however, does not mean that Jesus was trying to hide the meaning, rather, Jesus' opponents could not understand Him because the meaning was not immediately obvious. But then again, why should they understand Him; they were not His sheep.

The verses that follow (7-18) expand on the first five.

10:7 So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep.

10:8 All who came before Me are thieves and robbers, but the sheep did not hear them."

Verses 7-18 are not a single parable, but introduce different elements of shepherding to make different points. In verses 7 and 8 Jesus is not the shepherd but the gate (v.7; cf. Lk. 13:24; Acts 14:27; I Cor. 16:9).

Jesus doesn't say that the thieves and the robbers "were" before Him, He says they "are" before Him which would strongly suggest that He was referring to religious leaders in His day (Morris, 507).

10:9 "I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

10:10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly."

Jesus is the door. The stress is on His function (Morris, 508). The words "through Me" are in an emphatic position (Morris, 508). Jesus is the sole means by which the sheep can enter into the safety of the pen or go out to enjoy the lush blessings in the pasture. This of course, shows the exclusiveness of His claim; if there is one door, then all men must enter through it or remain outside (Morris, 508). Jesus said in John 14:6, "I am *the way*, and *the truth*, and *the life*; *no one* comes to the Father *but through Me*."

The thief is contrasted to the shepherd in that he brings destruction to the flock to fulfill himself; Jesus came to save and to give life abundantly to the sheep. John doesn't ever define what he means by "save" but he makes it clear that salvation – being delivered from the consequences of sin and brought into the blessing of God- is the purpose of Jesus' coming (Morris, 508). Here the blessing is described in terms of a secure pasture. "Abundant life" means life at its best. It is not just long life (eternal life) that Jesus offers, but life in abundance. The sheep of His flock flourish.

As Carson says, "the world still seeks its humanistic, political saviors – its Hitlers, its Stalins, its Maos, its Pol Pots – and only too late does it learn that they blatantly confiscate personal property (they come 'only to steal'), ruthlessly trample human life under foot (they come 'only . . . to kill'), and contemptuously savage all that is valuable (they come 'only . . . to destroy'). Jesus is right. It is not the Christian doctrine of heaven that is the myth, but the humanist dream of utopia" (Carson, 385).

10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep."

Jesus now switches from portraying Himself as the gate to being the good shepherd.

The shepherd's job was tiring and sometimes dangerous. When Jesus says that He lays down His life for the sheep, He means more than what would be naturally understood by a metaphor (cf. 10:17-18). If He was simply speaking metaphorically, all He would mean is that a shepherd is prepared to die for the sheep. It was never the intention of the shepherd to die. Normally, if the shepherd died, it would mean disaster for the sheep. Furthermore, a shepherd dying defending their sheep was no doubt quite rare. "But for Jesus it is the characteristic thing. It is that for which the metaphor is chosen" (Morris, 509-510).

Jesus' comment means more than He would put His life at risk if needed; His death for the sheep was intentional for it had a purpose. It was the event which qualifies Him to be the good shepherd. (cf. Heb. 13:20).

The word "for" the sheep suggests sacrifice (Carson, 386). Although the preposition itself is ambiguous, it always occurs in a sacrificial context in John whether referring to Jesus (6:51; 10:11, 15; 11:50ff. 17:19;

18:14), of Peter (13:37-38), or a man prepared to die for a friend (15:13). In no case does it simply merely suggest an exemplary death; rather, it signifies a death for someone else (Carson, 386). The implication here is that the sheep are in mortal danger, and through the death of the shepherd the sheep are saved.

10:12 "He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.

10:13 He flees because he is a hired hand and is not concerned about the sheep."

The thieves and robbers have malicious intent. The hired hand doesn't have any evil in mind, but is more concerned about his wellbeing than that of the sheep. To him, sheep-tending is just a job. He is doing this to earn a living, not because he loves the sheep. When the care of the flock is not too dangerous, he is willing to work and be paid, but when he sees the wolves coming, he quickly abandons his job and leaves the sheep to fend for themselves.

The Mishnah was a document that contained a digest of all the oral laws supposedly communicated by Moses, as well as traditions and explanations of scripture. In the Mishnah the legal responsibilities of a hired shepherd are laid out. There it says if one wolf attacks the flock the shepherd is responsible to defend it, but if there are two or more he has no legal responsibility. Jesus, however, gives His life for the sheep without conditions (Morris, 511).

**10:14 "I am the good shepherd, and I know My own and My own know Me,
10:15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep."**

The reason Jesus mentioned hired hands in verse 12 is to show that He's not like them; He's the good shepherd and the owner of the sheep.

Verse 14 emphasizes the relational aspect between the good shepherd and the sheep. The sheep are called His "own" (Nu. 16:5; II Tim. 2:19). The shepherd and the sheep also know each other well. This mutual knowledge is experiential and is even analogous to the knowledge that the Father and Son have of one another. It is this intimacy that assures us that the sheep know their shepherd's voice and that they follow him.

The repetition that the shepherd (unlike the hireling) willingly lays down His life for the sheep demonstrates His love for them.

10:16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd."

Verse 16 relates back to the first five verses. The sheep in verses 1-5 ("this fold") represent Judaism. But there are also sheep in the open that know Jesus' voice; these must refer to Gentiles that believe in Him. When He calls them, they will follow (cf. Eph. 1:4-6). The end result is that both groups of sheep will be joined to one shepherd (cf. Jn. 11:51-52; Ro. 11; Eph. 2:11-18; 4:3-6). The unity between the two flocks is not a natural one, but is one that is brought about by the activity of the good shepherd.

The distinction between those who are His sheep and those who are not is more than a distinction between believers and non-believers. A person does not become one of His sheep by believing in Jesus. Quite the opposite is true. One believes in Jesus because they are already His sheep. The fact that He says "I have" (present tense) other sheep shows that they already belong to Christ prior to hearing His call. "Clearly, Jesus considers many who have not yet come to faith as His sheep, for hearing Jesus' voice is yet future. Their identity as sheep is not dependent on their faith. Rather, their faith is the result of having been made Christ's sheep by divine election" (Sam Storms).

The word "must" in the phrase "I *must* bring them also" is also crucial. This is the "must" of divine necessity. Those whom the Father gives to Jesus must be brought into the fold. There is no possibility of any being left behind. It is inconceivable that the Father would choose a flock for the Son, and give it to the Son, but the Son fails to bring it into the fold. The sheep will become one flock with the shepherd. There is no room for any other possibility.

The way in which He brings them is by calling them. In John 10:3 Jesus said of the shepherd, "the sheep hear his voice, and he calls his own sheep by name and leads them out."

10:17 "For this reason the Father loves Me, because I lay down My life so that I may take it again."

Verse 17 tells us why the Father loves Jesus; it is because He lays down His life for the sheep. "It is not that the Father withholds His love until Jesus agrees to give up His life on the cross and rise again. Rather, the love of the Father for the Son is eternally linked with the unqualified obedience of the Son to the Father, His utter dependence upon Him, culminating in this greatest act of obedience now just before Him. . . ." (Carson, 388). The death of Jesus is the will of God for Him (Zech. 13:7; Isa. 53:10; Acts 2:23), and Jesus' response of perfect obedience was a display of His love for the Father (Phil. 2:8-11). As Morris says, "because He is in perfect harmony with the will of God, He goes forward to that death. Thus, the Father's love is the recognition from the Father's side of perfect community between them in this matter" (Morris, 512-513). This is the glory of the cross: not only are our sins taken away, but there the love of the Father for the Son and the love of the Son for the Father find their fullest expression.

10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

Part of the Son's obedience to the plan of God includes His death for the sheep. If Jesus died helplessly at the hands of sinful man, it would be hard to imagine how this could be anything more than the death of a martyr. But the Bible makes it clear that this is not what had taken place (Acts 2:23; 4:27-28). No man takes Jesus' life from Him. Jesus died as part of the purpose and plan of God, and He did so of His own volition. We are loved more when people do things for us willingly and eagerly than begrudgingly or under compulsion. The more costly and willing love is, the deeper it is. The fact that Jesus chose to lay down His own life tells us of the depth of His love for us. The cost was extremely high. He did not just inconvenience Himself; He gave us His life, and He did so freely as an act of His will.

Jesus also has authority to take His life back at the resurrection. His will and that of the Father are one; nevertheless, Jesus' authority comes through submission to the Father in all things.

These two statements of Jesus – "I have authority to lay down My life" and "I have authority to take it up again" – demonstrate His authority in the extremes of the spectrum. To say that He lays down His life of His own initiative means that He had complete control of His destiny (cf. Lk. 4:29-30; 22:53; Matt. 26:35), something that no mere man can claim. But even more difficult is to give yourself life once you have died. If Jesus could take back His life from the grave as a dead man, then He was truly free.

10:19 A division occurred again among the Jews because of these words.

10:20 Many of them were saying, "He has a demon and is insane. Why do you listen to Him?"

10:21 Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

A division had occurred in 9:16, now it happens again. Claiming to have the ability to lay down one's life and raise it up again from the mouth of anyone but Christ would be delusional, and insanity was often connected with demon possession (Kostenberger, 308). But Psalm 146:8 says, "the LORD opens the eyes of the blind," so naturally the crowd is confused. Jesus can't be both insane and do such marvelous works. John leaves His readers with these two thoughts. Who is Jesus: Is He insane, or is He the One who does the works of God?

10:22 At that time the Feast of the Dedication took place at Jerusalem;

10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon.

10:24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

The Feast of Dedication did not require a pilgrimage to Jerusalem but could be celebrated in Jewish homes as well as in the Temple. If the healing of the blind man took place in October/November, then verse 22 dates the events that follow as occurring about one month later (December 18-25). Both the Feast of Tabernacles and the Feast of Dedication celebrated God's protection during the wilderness wanderings of Israel when they were released from Egyptian slavery. But the Feast of Dedication also commemorated God's intervention in restoring the temple and the Jews regaining their religious and

national freedom (Kostenberger, 309). There are about three months left from this point on until Jesus lays down His life for the sheep at Passover.

Since it was winter, Jesus was teaching at Solomon's portico, which being 200 yards long, offered some protection from the wind and elements. If the Jew's question, "How long will You keep us in suspense? If You are the Christ, tell us plainly" is not antagonistic. It is the only place in the gospel where they are not presented in a harsh light.

10:25 Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me.

10:26 But you do not believe because you are not of My sheep."

Although Jesus had not explicitly said to the Jews, "I am the Christ", the general thrust of His entire ministry (His works), and the claims He had made were clear enough to testify of who He was. He had called Himself "I am" and "the good shepherd" which were titles that should only really be attributed to God. The problem was not that there was insufficient information to conclude who He was; it was the unbelief of those who saw and heard Him that was the obstacle. They did not believe because they were not His sheep.

Note the order in verses 26-28. Jesus' sheep believe because they are His sheep, they do not become His sheep by believing. If belief made people Jesus' sheep, Jesus should have said the opposite in verse 27: "You are not of My sheep *because* you do not believe." Being one of Christ's sheep (chosen by God before the foundation of the world – Eph. 1:4) is what enables people to respond to His call. This is the doctrine of election.

10:27 "My sheep hear My voice, and I know them, and they follow Me;

10:28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

10:29 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."

How are Jesus' sheep identifiable? They hear His voice. He knows them. They follow Him.

The emphasis of verses 28 and 29 is the security of the believer. It is amazing that some insist that believers can lose their salvation and can even twist these verses to fit their theology. A number of elements argue strongly against the notion that one can lose his salvation:

1) Jesus said, "I give eternal life to them, and they will never perish." Eternal life means that the life Jesus gives will not end. To possess eternal life means that they shall never perish (an emphatic negative). Literally, it says they shall not, by no means ever, perish. If the possibility exists that believers might perish, then Jesus' comments are deceptive.

2) Secondly He says, "no one shall snatch them out of my hand." It is impossible for someone to pull us from Christ. There is no temptation, or logic, or allurements that someone can offer that would pull a believer from his faith.

3) Thirdly, "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 omnipotence of God is undisputed. If the Father Himself stands behind God the Son in keeping the sheep in the fold, then believers are safe, for who can steal from God? Who has the strength or the cunning or the power to outwit and outmuscle Almighty God?

Some insist that this logic falls apart and say, "Though no one else can snatch me from God's hand, I can wriggle free and jump out of my own accord." But if that is the case, then Jesus' comments are almost meaningless. If He is saying, "No one can snatch them out of my Father's hand, but every one of the sheep can leave," then He is saying nothing. How could He say, "they will never perish," if some will? Why doesn't He mention that He really cannot keep the sheep that God gives to Him, but that He will try His hardest to keep them? Why doesn't He say that some of His sheep will not follow Him, instead of saying, "My sheep hear My voice and follow Me?"

10:30 "I and the Father are one."

10:31 The Jews picked up stones again to stone Him.

This forms the climax of the chapter just as Jesus' profession to be "I am" does in chapter 9. Although Jesus was one in purpose with the Father (as the Jehovah's Witnesses claim), if that was what Jesus was stating here, there would be no reason to stone Him, for every faithful believer tries to align himself with purposes of God. Rather, the Jews understood that Jesus was claiming equality or oneness with God (which of course was correct), and in their assessment of things this meant that He should be executed for blasphemy (Lev. 24:16; cf. I Ki. 21:10, 13).

In theory, stoning was to come after a judicial sentence; however, because Romans sometimes decided to execute people based on their own discretion (cf. 18:31), the mob felt more at liberty to bypass any legal procedure and act as judges themselves (Morris, 524). This wasn't the first time they wanted to stone Him; "again" refers back to the previous attempt at stoning in 8:39 (Morris, 524).

10:32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

In the face of stoning He does not fear the crowd and flee, but asks which of the great miracles that attested to the work of the Father (cf. 5:19-23) and demonstrated that He and the Father are one (10:30) had incurred their wrath.

He calls His works “good” works, that is, they were noble or beautiful works (Bernard II, 366). What religion would object to healing long-term paralytics, or giving sight to someone born blind? (Carson, 396).

10:33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

The Jews give Him the answer that He anticipated (Bernard II, 367). Their accusation is that Jesus, a mere mortal, has made Himself God (cf. 5:18; 8:58-59). The fact that they recognized that Jesus was claiming to be more than a man was accurate enough, but they didn't stop to consider if it was true (Morris, 525). They could not see the nature of the signs He was performing, but always managed to explain them away, or cast a shadow of doubt upon them.

The irony is obvious. Jesus has not “made Himself God;” He Himself is God. He is the unique Son, utterly obedient to the Father, doing everything that the Father does (5:19 ff.). As the Son, there had indeed been a change in His status, but one that is almost reverse of what the Jew thinks: He had obediently and humbly accepted the incarnation. The Word became flesh, the Son became man (Phil 2:5-8; Carson, 396).

***10:34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS' ?
10:35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),
10:36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God' " ?***

Unlike the synoptic gospels that focus on the formal trial of Jesus at the end of His ministry, John shows how His entire ministry was a trial of sorts; He was constantly questioned and cross-examined. The Jews had asked if Jesus was the Christ (v. 24) to which Jesus replied in verses 25 and 26, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. But you do not believe because you are not of My sheep." He then points out His unity with the Father and the verdict is in; He is guilty of making Himself equal to God. In verses 34-36 Jesus offers a counter argument.

He refers to the law as “your law” (the entire OT), pointing out that the claims that Jesus makes are substantiated in the law that the Jews themselves used (Carson). If the Scripture calls people gods, then what is the blasphemy? (Bernard II, 367).

Jesus is quoting from Psalm 82:3 where God is addressing Israel's judges who are corrupting justice in the courts of the land. They are called gods because God has put them in a high position and they are exercising justice as a divine prerogative given to certain individuals in their particular office (cf. Ex. 22:28; Deut. 1:17; 16:18; II Chron. 19:6; Carson, 397; Morris, 525).

The general line of argumentation is clear. Jesus is arguing from lesser to greater; if sinful men can be called “gods” in Scripture, then He who is greater than they should surely have the right to bear the title. “Jesus’ Jewish opponents, though willing to admit that corrupt human judges may be called “gods”, were unwilling to accept, and in fact could not endure, that Jesus, sanctified and sent into the world by the Father, called Himself ‘Son of God’” (Johnson quoted by Kostenberger, Commentary on the NT Use of the OT, 466).

Jesus’ argument may seem peculiar to us, but His point is not to prove that He is God or the Son of God in the full sense in which these terms are used; He is trying to show that the arguments of His opponents are not well thought through. As Carson says, in the midst of potential mob violence, He is not interested in developing theology; He gives them a quick scriptural shock as to why they need not take offense just because He calls Himself the Son of God (Carson, 399).

“The Scripture cannot be broken” means that it cannot be emptied of its force and be shown to be erroneous (Morris, 527). In other words, the scripture whose authority you yourselves accept cannot be pushed aside simply because the verse I quote at the moment seems inconvenient to you (Carson, 399).

Blasphemy in the Bible takes two general forms. (1) Attributing some evil to God or denying some good which we should attribute to Him (Lev. 24:11; Ro. 2:24), or (2) giving the attributes of God to a creature – which was the form of blasphemy the Jews charged upon Jesus (Lk. 5:21; Matt. 26:65; Jn. 10:36; Unger’s Bible Dictionary, 148).

10:37 "If I do not do the works of My Father, do not believe Me;

10:38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father."

Jesus’ point is that the Jew’s unbelief and claims against Him would be valid if He did not back up what He said with action. If they can’t believe His words, then at least they need to consider His works. “If He does what the Father does should not that fact give them pause? Or by implication, are they so ignorant of God that they do not really know what He does?” (Carson, 400). Movement in faith, even if it starts from inferior means, is better than no faith at all.

Understanding who Jesus is is presented as the *result* of belief, not the *condition* for belief. If they can believe His works, they will understand that the Father is in Him and He is in the Father; they will see that He and the Father are One (Jn. 10:30. Cf. 14:10-11; 17:21).

10:39 Therefore they were seeking again to seize Him, and He eluded their grasp.

10:40 And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.

10:41 Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true."

10:42 Many believed in Him there.