# *Beyond the Pulpit*

RESOURCES FOR CONTINUED STUDY

LOOKOUT MOUNTAIN *Presbyterian Church*

## *The Good Shepherd, Part 2* — *November 1, 2026*

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SERMON SERIES
***The Gospel of John***
PASSAGE
***John 10:22-42***

NOTES

Set against the backdrop of winter and the Feast of Dedication (Hanukkah), John 10:22–42 continues the commentary of Christ as **The Good Shepherd,** marking the final scene of his public ministry. When the religious leaders challenge Jesus in the temple to state plainly whether he is the Christ, the setting itself carries profound weight. Commentator A.W. Pink observes: *"Here, as always in Scripture, there is a deeper meaning than the mere historical. The mention of 'winter' at this point is most significant and solemn. From this point onwards the Lord Jesus discourses no more before the religious leaders."*[1] Pink further highlights the tragic irony of their confrontation, writing that *"the Jews were celebrating 'the feast of the dedication,' which commemorated the purification of the temple. But for the true Temple, the One to whom the temple had pointed–God tabernacling in their midst–they had no heart."*[2] While the religious leaders surround Jesus with hostility and unbelief, the Good Shepherd turns to give ultimate comfort to his true flock by defining his identity with the Father and by declaring the sheep's eternal security.

**1. The Good Shepherd defines his identity. (vv. 22-42)**

**His works (vv. 22–26, 32–42):** Confronted by the Jews who ask, *"If you are the Christ, tell us plainly,"* Jesus reiterates *"I told you and you do not believe."* He then points to his miracles as objective, visible proof of his divine mission. The works he performs in the Father's name bear *"conclusive witness to His Messianic office"* according to Pink. *"His 'works' were an essential part of His credentials."*[3] We've learned in our study of the Gospel of John that the miracles serve as *"signs"* designed to point beyond themselves to the deity and messiahship of Christ. But despite these miraculous signs, the religious leaders remain blind due to spiritual inability: *"You do not believe because you are not among my sheep."*

***READ*** Luke 7:18-23; John 20:30-31

***DISCUSS*** Jesus offers objective, visible proof of his messianic identity through his works, yet the religious leaders still demand, *"tell us plainly"* (v. 24). Why do miracles alone fail to convince those who are not his sheep?

***READ*** Psalm 19:1; Romans 1:18-20

***DISCUSS*** How does the religious leaders' refusal to recognize Christ in his works mirror the way fallen humanity suppresses the truth revealed in creation? What does this reveal about why evidence alone cannot overcome spiritual blindness, and why humanity is nevertheless completely without excuse?

**His words (v. 27):** Jesus emphasizes that true recognition of his identity depends on God's effectual calling. John Calvin states: *"For God effectually calls all who he has elected, so that the sheep of Christ are proved by their faith. And, indeed, the reason why the name of sheep is applied to believers is, that they surrender themselves to God, to be governed by the hand of the Chief Shepherd, and, laying aside the fierceness of their nature, become mild and teachable."*[4] Because of this spiritual transformation, Christ's sheep possess spiritual ears tuned to truth. It is the Good Shepherd who calls his elect by name, giving them the spiritual life required to hear and follow him.

***READ*** John 6:37, 44–45, 65; John 8:43, 47; 1 Corinthians 2:14

***DISCUSS*** In John 10:27, Jesus says, *"My sheep hear my voice, and I know them, and they follow me."* Why is natural human ability insufficient to recognize or obey Christ's voice on its own? How do these passages illuminate what happens when God effectually calls a person to himself?

**His oneness with the Father (vv. 30, 36–38):** Jesus culminates his self-revelation with a bold christological declaration, *"I and the Father are one"* (v. 30). When accused of blasphemy, Jesus anchors his defense in his identity as the One whom the Father consecrated and sent into the world (v. 36). He challenges his hearers to judge him by his works—for if his miracles reflect the Father's own hand, they provide undeniable proof of their mutual indwelling: *"that you may know and understand that the Father is in me and I am in the Father"* (v. 38).

[1-3] A.W. Pink. *Exposition of the Gospel of John*. 2011, Memphis, TN. Bottom of the Hill Publishing. 296-99
[4] John Calvin. *Commentary on the Gospel According to John*. Translated by William Pringle. 1847, Edinburgh. Calvin Translation Society.
[5] John Piper. *I and the Father Are One*. August 20, 2011. DesringGod.Org. https://www.desiringgod.org/messages/i-and-the-father-are-one

NOTES

***READ*** Hebrews 1:1-4; Colossians 1:15-16; John 14:8-11

***DISCUSS*** How do these passages affirm that Jesus' works are the very works of God? Why is the truth of Christ's oneness with the Father essential to the Gospel?

**2. The Good Shepherd declares our security. (vv. 27-29)**

Interwoven with the revelation of his identity is one of the most comforting doctrines in Scripture: the eternal security of the believer. Jesus promises his sheep three monumental realities: *"I give them eternal life, and they will never perish, and no one will snatch them out of my hand"* (v. 28). As highlighted by John Piper, this passage forms a bedrock defense for the perseverance of the saints: *"No one can take you from me because I am stronger than all. And no one can take you from my Father, because my Father is stronger than all. When you are in my hand, you are in his hand, and when you are in his hand, you are in my hand. Our omnipotence and our unity are your safety, your salvation."*[5] Believers are double-held in the omnipotent grip of both the Father and the Son. While the religious authorities in Jerusalem respond with hostility, many beyond the Jordan hear his voice and believe (vv. 40–42). For every true sheep, Jesus is both the full revelation of God and the secure protector of their soul.

***READ*** John 6:37–40; John 17:11–12; Romans 8:31, 38–39

***DISCUSS*** Jesus reveals that believers are held in both his and the Father's hands. How does knowing that your salvation rests on God's omnipotent grip—rather than your own strength—provide comfort during times of doubt or trial?

## CONTINUING THE CONVERSATION

### The Feast of Dedication

"The Feast of Dedication was an eight-day winter festival celebrating the rededication of the second temple during the Maccabean Revolution in 165 BC. Today, we know this celebration as Hannukah, or the Festival of Lights.

In the time between the Old and New Testaments, God's people were attacked and subjugated to the Seleucid Empire. The Seleucid leader, Antiochus Epiphanes, desecrated the temple in Jerusalem, sacrificing a pig on the altar and dedicating the temple to the Greek god Zeus. He went on to require all Jews to cease worshipping God and make pagan sacrifices to show allegiance to the Seleucid Empire.

The Jews, led by four brothers called the Maccabees, started a revolution and pushed the Seleucids out of Jerusalem, cleansed the temple, and returned to worshipping the Lord. Ancient historian Josephus wrote, *'And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it'* (Ant. 12.7.6 [12.325]).

However, their freedom was short-lived, and the Jews soon found themselves under Roman rule. Even though the Romans allowed Jews to worship in their own way, the Jews still felt subjugated, oppressed, and unable to fully follow God's law under their rule. They were looking for a new Maccabee, a savior, someone to rescue them from oppression. And here, during the Festival commemorating their emancipation from the Seleucids, [they were blind to the fact that he stood before them]."[6]

***DISCUSS*** What is the historical and spiritual importance of the feast? How did Jesus become the embodiment of what this feast stood for?

[6]Right Now Media. https://app.rightnowmedia.org/en/study-guide/1098/296635

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