

The Works of the Son of God
John 10:31-42
March 22nd, 2026

1. Why were the Jews trying to _____ Jesus? (10:31-33)

2. How did Jesus _____ Himself? (10:34-38)

a. You're ignoring _____. (10:34-36)

b. You're ignoring My _____. (10:37-38)

3. His _____ hear His _____. (10:39-42)

Questions for Discussion/Reflection on John 10:31-42

1. Can you think of other religious leaders or false Messiahs that used their position for immoral purposes?
2. Review John 5:18 and 8:59 (and the surrounding verses as necessary). Why specifically were the Jews trying to kill Jesus? How is that similar to what we see in John 10 and the culmination in John 19:6-7?
3. Jesus quotes from Psalm 82 in John 10:34. Read all 8 verses of Psalm 82. What seems to be the point of the psalm? What were the people doing wrong in vv. 1-4? What is the warning in v. 7? What is the prayerful request in v. 8?
 - a. Based on that overview, how does Jesus seem to be using the quote from v. 6?
4. What are the "good works from the Father" that Jesus has shown the people? What miracles and actions come to mind?
5. Although it's a challenging concept to wrap our minds around, what does it mean when Jesus says, "the Father is in Me, and I in the Father"? Why is it significant in our understanding of the Triune God? How does Jesus relate that to believing His works in 10:38?
6. How do the final four verses in John 10 provide a fitting conclusion to the chapter? Consider the point that Jesus makes in 10:3, 9, 26-27.

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Big idea: Jesus' beautiful and praiseworthy works are evidence that He is the Son of God.

Intro

In order to better understand the crowds that were grappling with Jesus' claims about Himself, we should consider recent historical examples where someone has claimed to be the Messiah or to be from God.

In the early 90's, Vernon Wayne Howell claimed to be a prophet, and even more, claimed to be the Lamb of God. He changed his name to reflect his self-proclaimed identity by combining two Biblical characters – King David and the Hebrew term for Cyrus the Great, choosing the name David Koresh.

In the 1970's Marshall Applewhite fused Christian end times predictions with science fiction ideas and began describing himself as a prophet from the book of Revelation and developed a following. He was a former music professor and the son of a presbyterian pastor.

In the 1980's Shoko Asahara formed a group in Japan that combined elements of Buddhism, Hinduism, and Christianity. He claimed to be the Christ and the first enlightened one since Buddha. He formed a group that went by a Japanese phrase that means Supreme Truth and gathered as many as 10,000 followers.

How would we assess their claims? If we reject them, are we any different from the Jewish people who rejected Jesus' claims to be the Messiah?

One way we assess is by their works – their actions – their conduct

David Koresh had a series of relationships with underage girls as young as 15 before he led the Branch Davidians and it continued afterwards, forming "spiritual marriages" with married and single women in the group to justify intimate relations with them.

Marshall Applewhite led his 39 followers in a mass suicide in 1997 that was supposed to transport them to a spaceship hiding behind a passing comet.

Shoko Asahara led his followers to unleash a nerve gas attack in the Tokyo subway in 1995 that killed 13 people and injured up to 5,000.

History is littered with religious leaders who have used their positions to commit immoral acts. The NT often links false teachers with 3 things – money, power, and sex.

Their works, their conduct is not consistent with what is good, true, and beautiful. It's not consistent with what we know about God from His word.

When the crowd around Jesus rejects His claim to be the Messiah/the Christ, the Son of God, part of His response is to point to His works.

1. Why were the Jews trying to **stone** Jesus? (10:31-33)

- a. In v. 24 the Jews asked him to tell them plainly if He is the Christ.
 - i. His response was to say that He has told them but they did not believe because they were not of His sheep.
 - ii. He then gave these attributes of His sheep that we saw last week.
 - iii. He ended by saying that He and the Father are one.
- b. So, they picked up stones to stone Him.
 - i. Over and over again in John from chapter 5 on the people have tried to kill him or made plans to kill him.

1. **John 5:18** For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.
 2. **John 7:1** After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.
 3. **John 8:59** Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.
 4. **John 11:53** So from that day on they planned together to kill Him.
- c. Jesus stayed and confronted rather than immediately evading them.
- i. Keep in mind that the rest of this conversation happens with stones in their hands.
- d. His question is insightful and places them on the defensive – for which of my good works that I’ve shown you are you killing me?
- i. It shows the folly of their response, it exposes their motives, it challenges them.
 - ii. They can’t see past His supposed blasphemy – that He, being a mere man, makes Himself out to be God.
 - iii. There was an unbridgeable chasm between the Creator and the creator, between God and man.
 1. God is utterly distinct from His creation.
 2. God is the Creator, holy, distinct, all powerful, outside of time.
 3. Man is created, common, weak, embedded in time.
 4. God is One – the great Shema of Deut. 6 – Hear O Israel, the Lord is our God, the Lord is one.
2. How did Jesus ***defend*** Himself? (10:34-38)
- a. You’re ignoring ***scripture***. (10:34-36)
 - i. He quotes from Psalm 82
 1. “The Law” used loosely of the entire OT, not merely of the Pentateuch.
 2. “Your” law, not because He didn’t affirm the law, but because He is emphasizing their own inconsistent hypocrisy.
 - a. It’s the law supposedly affirmed by the people who are holding rocks in their hands to throw at Him until He is dead.
 - ii. The quote and His meaning is a little tricky
 1. Who is the original passage referring to?
 2. Why does Jesus quote it here? What is His point?
 - iii. Who is the original passage referring to?
 1. **Psalm 82:1-2** God takes His stand in His own congregation; He judges in the midst of the rulers.² How long will you judge unjustly And show partiality to the wicked? Selah.
 - a. Rulers is the same word translated “gods” in v. 6 that Jesus quotes.
 - b. “Elohim” which can be used of human rulers and princes, false “gods,” or the true and living God.

- c. Here is used either of the judges/leaders of Israel or the people of Israel as a whole.
 - 2. **Psalm 82:6-8** I said, "You are gods, And all of you are sons of the Most High." ⁷ "Nevertheless you will die like men And fall like *any* one of the princes." ⁸ Arise, O God, judge the earth! For it is You who possesses all the nations.
 - a. Although they have this privilege as leaders or as God's chosen people, they will die like men in God's judgment.
 - b. Then the psalm calls on God (the true Elohim) to judge the earth.
- iv. Why does Jesus quote it here?
 - 1. To show that even in the scriptures they affirm, "god" can be used of human judges, so how much more appropriate is it to be used of Jesus who is actually sent from God and is the Son of God.
 - 2. It doesn't "prove" that He is God, and it doesn't claim that the people addressed in Psalm 82 were "Gods," but it should give them pause about why they are seeking to kill Him.
 - 3. Carson - If those who acted unjustly on God's behalf were called sons of God, how is it not appropriate for Jesus who was set apart (sanctified) and sent from God and did beautiful works for God to refer to himself as the Son of God?
 - 4. It's an argument from the lesser to the greater.
- v. The scripture cannot be broken – they are so committed to Scripture that they are picking up rocks to stone Him, and yet they are not consistently committed to Scripture, but are ignoring some parts that seem inconvenient.
 - 1. Not that we ever do that...
- b. You're ignoring My **works**. (10:37-38)
 - i. A few references already
 - 1. V. 32 – I showed you many good works from the Father
 - a. "good works" uses a term that suggests noble or beautiful or praiseworthy
 - b. Not just powerful miracles that are signs, but praiseworthy "good" works – He healed sick people, He gave sight to the blind, He restored crippled limbs, He showed compassion to outcasts.
 - c. Unlike the false Messiah of the introduction, He didn't use His power and position to accumulate wealth or women. His only possession at His death was the clothing on His body that the guards gambled for. He never married. He never mistreated a woman.
 - 2. V. 33 – for a good work we do not stone You
 - ii. If I do not do the works of My Father, do not believe Me
 - 1. Simple test – sort of like when Jesus says you will know people by their fruit (Matt 7)
 - iii. But if I do them...believe the works
 - 1. You might reject my words on face value, if they were only words, but if they are accompanied by works, believe the works...and the words.
 - 2. If He does the things that the Father does, should not that fact give them pause? Carson

3. **John 14:10-11** “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. ¹¹ “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.
 - iv. Both in John 10 and 14, Jesus also describes that “the Father is in Me, and I in the Father.”
 1. We get into the deep waters of the Trinity when we read language like this.
 2. One term we use to describe this is “perichoresis.”
 - a. The Greek term used to describe the eternal mutual indwelling of the Father, Son, and Spirit.
 - b. The word *perichoresis* comes from two Greek words, *peri*, which means “around,” and *chorein*, which means “to give way” or “to make room.”
 - c. Kevin DeYoung - At the risk of putting things in physical terms, *perichoresis* means that “all three persons occupy the same divine ‘space.’”
 - d. Ligonier article, *Perichōrēsis* means that the Father is in the Son is in the Holy Spirit. We can distinguish the divine persons, but we cannot pull Them apart.
 - e. We see it in passages where the members of the Trinity are said to be “in” one another.
 - f. We see it in Jesus’ prayer in John 17:1, “Father, the hour has come. Glorify your Son, that your Son may glorify you.” We compare this with John 16:14, in which Jesus says that the Holy Spirit “will glorify me.” So, the Holy Spirit glorifies the Son, the Son glorifies the Father, and the Father glorifies the Son. The loving relationships within the Trinity result in the Persons of the Godhead giving glory to one another. (adapted from gotquestions.org)
 - c. What did His audience think of this?
 - i. Were they persuaded by His logic, His use of scripture, His compelling works?
 - ii. No, they tried to seize Him, likely so they could put their rocks to use.
3. His **sheep** hear His **voice** (10:39-42)
- a. Jesus eluded their grasp. His hour had not yet come. He would one day be captured, tried (unjustly), and killed – but not this day, and not until He was ready.
 - i. **John 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.
 - ii. Jesus is the sovereign Lord over His own destiny.
 - b. He went away beyond the Jordan river, likely to the north-east.
 - c. The people were familiar with John the Baptist’s message and ministry.
 - i. “behold the lamb of God who takes away the sin of the world” (John 1:29)
 - ii. “He must increase, I must decrease” (3:30)
 - iii. “He comes from above and is above all” (3:31)
 - iv. “I’m not worthy to untie His sandal” (1:27)
 - d. “Everything John said about this man was true”

- i. First, what a statement about John. Wouldn't that be a great statement about us. I would want that on my tombstone, "everything he said about Jesus was true." I can think of no better commendation to make of someone.
- e. Many believed – what a contrast.
 - i. John 7-10 has showed us long, detailed, sometimes theologically and biblically complex arguments that Jesus is having with the religious leaders, but most of them reject Him.
 - ii. It has included miracles, like healing the blind man, but they still didn't believe.
 - iii. But here, out in the sticks (the rural area), they believe.
 - iv. Why include this? Because His sheep hear His voice and follow Him.
 - v. The elites in the city were rejecting him, but the people outside the city were responding to him
- f. These would also have been Jews.
 - i. Jews aren't the bad guys in the gospels. It's a Jewish messiah with Jewish disciples going to Jewish people, some of whom believe and some of whom reject.

THE WORKS OF
THE SON OF GOD

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