

What to Do With Jesus

There is a little saying that Dr. Crichton used to quote:

What have you done with Jesus?

Neutral you cannot be.

For, some day He'll be asking,
"What have you done with me?"

In this section of John's gospel Jesus has been showing clearly that human beings must make a decision for either the good shepherd or the thief, either the narrow way or the broad way, either Him or the world. As He said in Matthew 12:30, "Whoever is not with me is against me, and whoever does not gather with me scatters."

In this section of John 10, Jesus, once again, presents a stark contrast between believers and unbelievers, between the consequences of unbelief and the consequences of belief.

John 10:31-42

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." **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—**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'? **37** 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, believe the works, that you may know and understand that the Father is in me and I am in the Father." **39** Again they sought to arrest him, but he escaped from their hands. **40** He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. **41** And many came to him. And they said, "John did no sign, but everything that John said about this man was true." **42** And many believed in him there.

I. Notice the violence of unbelief (vv. 31-38)

a. They commit violence against humanity (vv. 31-33)

JC Ryle says this in his commentary: "Our Lord had done [them] no injury. He was no robber, murderer, or rebel against the law of the land. He was one whose whole life was love and who 'went about doing good.' There was no fault or inconsistency in His character. There was no crime that could be laid to His charge. So perfect and spotless a man had never walked on the face of the earth. But yet [they] hated Him and thirsted for His blood. How true are the words of Scripture, 'they hated him without a cause' (John 15:25)." JC Ryle reminds us here that when folks turn their backs upon the deity of Jesus Christ, they turn their backs on peace and love itself.

b. They committed violence against the Scriptures (vv. 34-36)

There is a very interesting argument here. Jesus is not saying that He is not uniquely the Son of God, He is merely challenging the Jewish scholars for their lack of research into one peculiar verse of the Bible and its implications for their taking up stones against Him. We note here that Jesus 1) knew the Bible 2) believed the Bible 3) obeyed the Bible 4) taught the Bible.

c. They committed violence against reason (vv. 37-38)

Jesus says that His works demonstrate His oneness with the Father, yet the Jewish clergy cannot seem to understand it. No one in history ever performed the magnitude and frequency of miracles that Jesus performed and no one who performed those miracles as a man of God ever claimed equality with God — except Jesus.

Going Deeper

1. How do you at times inwardly resist certain elements of the Gospel?

2. How can you more readily receive the Word of God with faith and obedience?