

# The Talmid



Talmid תלמיד a Hebrew word that means "a true disciple who desires to be what the Rabbi Jesus is."

*Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)*

VOLUME 2, ISSUE 8

AUGUST 1, 2007

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDED NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15

## THE REVELATION OF JESUS, THE SHEPHERD OF LIFE

John 10:1-42  
Pastor Eddie Idefonso

Continued from last edition...

### 3. (John 10:30-33) Jesus Christ, Deity: the second claim of Jesus was that He is One with God, that is, He is God Himself.

**But note:** Jesus was not claiming to be the same person as God. He was claiming to have the same *nature* of God, to be **One with God**.....

- |                 |             |
|-----------------|-------------|
| 1. in nature    | 4. in being |
| 2. in substance | 5. in power |
| 3. in essence   | 6. in glory |

This is seen in the word "**one**." It is neuter, not masculine. It means *thing*, not *person*. Jesus is of the very same thing, of the very same substance as God.

There is no question that this is exactly what Jesus was claiming. His claim was perfectly understood by those standing around Him. The Scripture and outline clearly show this. Note the clear accusation: "**For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God**" (John 10:33).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2).

"And he that seeth me seeth him that sent me" (John 12:45).

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father" (John 14:7-9).

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:15).

"Concerning the flesh Christ came, who is over all, God blessed for ever" (Romans 9:5).

"For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

"In his [Jesus Christ] times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Tim. 6:15-16).

#### 4. (John 10:34-36) Jesus Christ, Deity: the third claim of Jesus was that He is the Son of God.

Those who rejected Jesus had stones in their hands, and they were ready to get rid of Him. **Note two things.**

1. Jesus showed man's inconsistency. He referred them to their history when they called their rulers or judges "gods." Their ancestors had used the word "gods" to mean that their judges were rulers of men—rulers who had been appointed by God to represent God among men (Exodus 22:28; Psalm 82:6). Jesus simply asked, if some rulers of Israel were called "gods," why was He being accused of blasphemy for claiming to be the Son of God?
2. Jesus made a threefold claim; however, note a critical point. Jesus was not saying, "Rulers were called gods, so I am to be called a 'god' as they were." He was claiming to be distinct from all other men.

He claimed that He was.....

- the One "whom the Father hath sanctified." (1 Peter 1:15-16)
- the One whom the Father sent into the world. (John 3:34)
- the Son of God. (John 1:34.)

How could they reject Him?

Their rulers were mere men, yet they were called "gods." He was much, much more—the very One sanctified and sent by God, the very Son of God Himself. How could they accuse Him of blasphemy when they so readily received rulers of the past as "gods," and the rulers were mere men?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16; cp. John 3:17-18).

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee" (John 9:35-37).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:25-27).

#### 5. (John 10:37-39) Jesus Christ, Deity: the fourth claim of Jesus was that God is in Him and He is in God.

This is the indwelling presence of each in the other. Jesus is One with the Father and the Father is One with Him. They are of one Mind and Spirit, one being and nature, one purpose and work.

"In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

**Note a critical point:** it is absolutely essential for a person to know and believe this truth. Jesus was pleading with the unbeliever:

"Though you believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in Him" (John 10:38).

**Note** that Jesus' works prove the indwelling presence of God in Him and He in God. But they rejected His claim.

"I and my Father are one" (John 10:30).

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that

dwelleth in me, he doeth the works" ([John 14:10](#)).

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" ([John 17:11](#)).

"And the glory which thou gavest me I have given them; that they may be one, even as we are one" ([John 17:22](#)).

## 6. ([John 10:40-42](#)) Conclusion:

Jesus retired to the area where John had first baptized, and many of John's followers began to follow Jesus. Note that many believed on Jesus. John's faithfulness in the ministry throughout this area reaped great fruit.

"That whosoever believeth in him should not perish, but have eternal life" ([John 3:15](#)).



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