

Gospel John Chapter 10 -- John Karmelich

1. In the Gospel of John, Chapter 10, We have good news and bad news
 - a) The good news is how Jesus tells us we are protected by him and require him for salvation.
 - b) The bad news is how Jesus refers to us as a bunch of sheep.
 - i) Maybe not directly, but that is what is implied.
 - ii) While this sounds insulting at first
 - iii) The main points in this analogy is that
 - a) There is a difference between those who are “his”, (i.e. Christians)
 - (1) And those who are not.
 - iv) And the protection and benefits of being part of God’s sheepfold.
2. To really understand Chapter 10, you have to remember that Jesus was speaking to a Jewish audience living 2,000 years ago
 - a) He used parables, examples and illustrations that people of that time era could understand.
 - b) I am convinced if Jesus waited until today make his appearance on earth
 - i) He would probably use examples like traffic jams, television and computers to help people to understand who Jesus is, and what is his mission.
3. In Chapter 10, Jesus uses illustrations of sheep, sheep’s living habits, and the sheep’s caretakers as an illustration of what we are like and how God protects us.
 - a) If Jesus was speaking to a crowd today, he might use an illustration of how Jesus is “the ultimate insurance policy” that protects us against all disasters.
 - i) Remember the commercial for Allstate Insurance?
 - a) Their slogan was “You’re in good hands with Allstate”
 - b) Their ads wanted you to feel protected against disaster.
 - c) Their ads wanted you to make you feel like you could sleep well at night, because somebody is looking out for your best interest.
 - ii) This is what Jesus is trying to do for you in Chapter 10.
4. Chapter 10 also marks the end of Jesus’ public ministry of the Gospel Message
 - a) From Chapter 11 onward, we get into private ministry to individual members who believe in Jesus.
 - b) And all the events of the last days of Jesus’ time on Earth.
 - c) So this chapter is marking a transition point in the Gospel of John.
5. To really appreciate Chapter 10, it helps to have a background knowledge of sheep.
 - a) As we move along this chapter, I will explain some of cultural aspects of sheep herding in 1st Century Jerusalem.
 - i) Not that it is important as Christians to understand the sheep business,
 - ii) but by understanding the points Jesus was trying to make about sheep,
 - a) we can better understand our relationship to Jesus
 - b) and understand what Jesus expects from our lives.

6. When Jesus compares us to Sheep, one should not take this as a compliment.
 - a) Sheep are actually very dumb animals.
 - b) They are helpless, and easily attacked.
 - i) Their only hope for growth in numbers is through outside protection.
 - c) For us to be called “sheep”, is to acknowledge we need a more powerful force to protect us from the “wolves” of life.
 - i) I have stated many times that all people have a “need” within them for a “god” to protect them.
 - ii) We are like sheep in that we crave an outside force for protection.
 - a) Some people make other objects their “security God”
 - b) People can make their security God:
 - (1) accumulated wealth,
 - (2) or their trust in self-reliance,
 - (3) or some sort of “lucky charm” as their protection
 - (4) or simply look to The God in times of trial, but never acknowledge Him otherwise.
 - d) The other way we are like sheep, is that sheep have a “tendency to wander”.
 - i) Sheep will often wander on their own if they are not lead in the right direction.
 - ii) Think how often we are lead away from our time with God as other things take our interest.
 - iii) With that lets move on to Chapter 10:
7. Chapter 10, Verse 1: "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. ² The man who enters by the gate is the shepherd of his sheep.
 - a) The “sheep pen” is an enclosure used to keep the sheep.
 - i) It usually had walls around the entire enclosure, except for one gate.
 - ii) Sheep of *different* ownership would be combined (for the night) in 1 enclosure.
 - b) First question to ponder... Who is Jesus talking to?
 - i) I would argue here that he is talking to the religious leaders (Pharisee’s)
 - ii) We ended chapter 9 with Jesus in an argument over who he was with the religious leadership. This is a continuation of that dissertation.
 - c) Which leads to the next logical question...”What does the “sheepfold” represent?
 - i) Most commentators argue that it is “Judaism” in the sense it is the belief in the one “True God”. And the God of Abraham, Issac and Jacob, as taught in the Old Testament, is the SAME God as the Father of our Lord Jesus Christ.
 - a) Phillip Yancy says in the book “The Jesus I Never Knew”
 - (1) Most Jews make a mistake that they do not acknowledge Jesus as the “Son of David” (a title of the Messiah).
 - (2) Most Christians tend to forget that Jesus is the “Son of Abraham” in that he is part of a Jewish religion.
 - (3) These two facts “Jesus, the Son of David, the Son of Abraham” make up the opening sentence of the New Testament!
 - ii) Jesus will argue in Verse 16 that he has other sheep that are not of this “sheep pen” (or “sheepfold”, depending upon your translation).
 - a) I would argue that *those* people (Verse 16) are Gentiles (i.e., anyone who is not Jewish) who believe there is one true God, and come to acknowledge Jesus as our Lord and Savior without a background knowledge in Judaism.

- d) Back to Verse 1, who are the “thieves and robbers?”
 - i) For all you precision-oriented people reading this, the 1st word refers to stealing and the 2nd refers to a violent type interested in hurting and murdering.
 - ii) The answer is simply those who are trying to “harm the sheep”.
 - iii) One of the emphases of this chapter is on Jesus as our “Protector”.
 - iv) Remember the “Allstate” motto, You’re in good hands with Allstate?
 - a) Jesus is going to take a lot of trouble focusing on False Teachers (or False Shepherds) who lead the “flock” away from the one true God
 - b) In Paul’s letters in the New Testament, a LOT of space is devoted to dealing with “false teachers”, who lead away the flock.
 - c) In a few verses, we will talk about how we as believers *know* when we are being lead by false shepherds (Verse 5)
8. Verse 2 The man who enters by the gate is the shepherd of his sheep. ³ The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.
- a) Couple of interesting notes here... Jesus would obviously be the Shepherd of His sheep as described in Verse 2.
 - b) Verse 3 says that the “watchman” opens the gate for him. Who is the “watchman”?
 - i) In the direct sense it is John the Baptist, as his mission was to prepare the way for the coming Messiah.
 - ii) As it applies to us, it could also refer to the Holy Spirit, whose function is to draw people to Jesus.
 - c) Now re-read verse 3, it has an interesting ending.
 - i) He calls his own sheep by name and leads them out.
 - ii) Out of where?
 - a) It can’t be the “church”, as why would Jesus want to lead us out of the church.
 - b) It can’t be the “earth”. If the sheepfold were the whole earth, how are the sheep in the sheepfold different from those outside of the sheepfold. This does not work either.
 - c) This is why I believe the “sheepfold” Jesus uses in Verse 1 is a reference to Judaism. There are sheep in this same sheepfold (or sheep pen) that are not part of Jesus flock.
 - (1) Just as there are people today who “think” they belong to Jesus flock but don’t. (I’m referring to cult members.)
 - (2) Therefore, the “thieves and robbers” is probably a reference to the Pharisee’s, who Jesus is calling here false teachers, as a continuation of their arguments from Chapter 9.
9. Verse 4: When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.
- a) Not only does Jesus call us out of the world, and our belief in God, but also He leads us out. It is not only a reference to eternal salvation, but also to a more abundant life here on earth, as we will learn later in the chapter.
 - b) To those who are familiar with Psalm 23, there are some great parallels here.
 - c) To quote Psalm 23:
 - i) Psalm 23:1 The LORD is my shepherd; I shall not want.
 - ii) Psalm 23:2 He makes me to lie down in green pastures; He leads me beside the still waters.
 - iii) John 10:4 : When he has brought out all his own, he goes on ahead of them

10. Verse 4b: "His sheep follow him because they know his voice." ⁵ But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."
- a) Going back our lesson about the "sheep business". When all the sheep were gathered for the night in one enclosure, each shepherd had their own "yell" which only their sheep would recognize. Only the sheep that belong to that particular shepherd reacted to that particular "call". The local people of that time knew this first-hand.
 - i) I take the view that those who are truly followers of Jesus can not permanently be lead astray. I use verse 5 as my support. Re-read Verse 5. Notice that Jesus says they "will never follow a stranger". How often is "never?"
 - ii) We may be lead astray for a time, but Jesus is our protector, and will always lead us back down the right path if we are focusing on following Him.
11. Verse 6: Jesus used this figure of speech, but they did not understand what he was telling them.
- a) Some people think Jesus uses illustrations to help people understand him better.
 - b) This is not what Jesus said. Listen to what Jesus says in Matthew 13:13:
 - i) "That is why I use these illustrations, so people **will** hear and see but **not** understand. This fulfills the prophecy of Isaiah: 'They hear, but don't understand; they look, but don't see! For their hearts are fat and heavy, and their ears are dull, and they have closed their eyes in sleep, so they won't see and hear and understand and turn to God again, and let me heal them.' But blessed are your eyes, for they see; and your ears, for they hear." (Matthew 13:13-16, The Living Bible)
 - ii) What Jesus is saying in John 10:6, as well as Matthew 13:13-16 is that Jesus uses illustrations to *separate* those who are "His", from those who are not "His". Those who are his, "get it", and those who don't, well, don't!
12. Verse 7: Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep. ⁸ All who ever came before me were thieves and robbers, but the sheep did not listen to them. ⁹ I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.
- a) First Question, How can Jesus be both the "Good Shepherd" and the "Door of the Sheep" at the same time?
 - i) Again, we have to go back to the "sheep business"
 - ii) To protect the sheep at night, the Shepherd would sleep in front of the entrance, to protect the sheep. He would *literally* become the door of the sheepfold.
 - b) Again, we have references in this passage to entering and leaving the sheepfold through Jesus.
 - i) Notice the exclusivity of the sheepfold.
 - ii) Jesus is saying that He, and He alone is the way to salvation.
 - iii) Jesus says "All who came before him are thieves and robbers"
 - a) This is a reference to those who came before Jesus claiming that they are "The Messiah"
 - iv) Jesus also says in Matthew 24:5 that there will come false Messiah's after him
 - v) For many will come in my name, claiming, 'I am the Christ,' and will deceive many. (Mat 24:5 NIV)
 - c) Jesus being our "door" is our protector
 - i) Notice in the 2nd Part of Verse 8: "but the sheep did not listen to them"
 - a) I underline the word "the". True believers are the "the" of "the sheep"
 - b) This ties back with Verse 4, which said "and his sheep follow him because they know his voice.

- d) Verse 10 contains one of the great promises to Christian believers:
 - i) I have come that they may have life, and have it to the full.
 - a) The King James says “and that they may have it more abundantly.”
 - (1) Does this mean we are never going to have hard times and troubles in our lives? Of course not!
 - (2) God promises us joy and peace through our trials *if* we keep our focus on Him, and not on the problems at hand!
 - (3) “For he satisfies the thirsty soul and fills the hungry soul with good.” (Psa 107:9 TLB)
 - b) Verse 10 is the result of the Gospel, not the essence.
 - c) The essence of the Gospel is found in the next verse.
13. Verse 11: "I am the good shepherd. The good shepherd lays down his life for the sheep.
- a) The essence of the Gospel is what Jesus *already* did for you when he died for your sins!
 - b) Notice also that Jesus *lays down* his life for the sheep.
 - i) It is not taken from Him by force.
 - ii) It was an act of willful obedience to the Father.
14. Verse 12: The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep.
- a) The key to understanding Verse 12 & 13 is one of attitude.
 - b) The *attitude* of a good shepherd is that he cares for his flock.
 - i) The *attitude* of a hired person is “Hey, its just a job, I could take it or leave it”
 - ii) The application is our *attitude* toward Christian ministry
 - a) (We are *all* in the Christian ministry, by the way!)
 - b) Are you serving God out of the Love of your heart?
 - (1) Or do feel it is an obligation?
 - c) Throughout the church history, there has been many a minister more interested in the money than in caring for the flock.
 - d) A lot of scam-artists today hide under the banner of Christianity.
 - (1) Ask your average non-church going American what he thinks of Christian ministers, and they will state they are overly obsessed with money.
 - (2) Unfortunately, part of that reputation is earned!
 - (3) When a public scandal breaks over a TV-evangelist who gets caught (and they always will, see Galatians 6:7!)
 - (a) It is the reputation of the Church that gets hurt
 - c) The good news of-course is that God protects his sheep. Those who belong to Jesus can not be fooled over the long run.
15. Verse 14: "I am the good shepherd; I know my sheep and my sheep know me-- ¹⁵ just as the Father knows me and I know the Father--and I lay down my life for the sheep.
- a) Here is a repeat of the statement in Verse 11 of “I am the Good Shepherd”
 - b) The emphasis in these two verses is on relationship.
 - i) Jesus knows his sheep (us) (Vs. 14)
 - ii) The sheep (us) know Jesus (Vs. 14)
 - iii) The father knows me (Vs. 15)
 - iv) I know the father. (Vs. 15)
 - c) The last part of Verse 15: “I lay down my life for the sheep” is about love & obedience
 - i) “Greater love has no one than this, that he lay down his life for his friends.”
 - a) (John 15:13 NIV)

16. Verse 16: I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.
- a) The “other sheep” is a reference to the Gentiles (again, this is anyone who is not Jewish) as discussed earlier.
 - b) The 2nd part of Verse 16 is about unity: “there shall be one flock and one shepherd”.
 - i) This is about all the Christians (referred to collectively as “The Body of Christ”) being unified as one group.
 - ii) “Unity in the Body of Christ is not our responsibility, It is reality.” (Jon Curson)
 - a) Some people think it is necessary to have big rallies to “unify” all Christians. While there is some merit to this, theologically-speaking, we are already unified.
 - (1) It’s like family squabbles.
 - (2) Siblings argue, but are still part of the same family.
17. Verse 17: The reason my Father loves me is that I lay down my life--only to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”
- a) I am fascinated by the fact that Jesus says He has the authority to take up his life again.
 - b) You can find the “trinity” in the Bible in reference to raising Jesus from the dead:
 - i) Jesus: “Destroy this temple, and I will raise it again in three days.” (John 2:19 NIV)
 - ii) Father: “that, just as Christ was raised from the dead through the glory of the Father, (Romans 6:4b, NIV)
 - iii) Holy Spirit: “And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.” (Romans 8:11, NIV)
18. Verse 19: At these words the Jews were again divided. ²⁰ Many of them said, “He is demon-possessed and raving mad. Why listen to him?” ²¹ But others said, “These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?”
- a) As stated, Jesus causes division.
 - i) Jesus claims that He is God, and the only way to heaven is through Him.
 - ii) Either you believe he is a madman, as the Jewish religious leaders do in these verses, or you believe he is who he claimed to be.
 - a) There is no in-between! Based on what Jesus said about himself, you can’t just claim Jesus “was a good man and taught good things”.
19. Then came the Feast of Dedication at Jerusalem. It was winter, ²³ and Jesus was in the temple area walking in Solomon's Colonnade.
- a) The Feast of Dedication is what modern Jews refer to as “Hanukkah”
 - i) Hanukkah commemorates an anniversary of Jewish revolt over a wicked ruler.
 - ii) In December of 163 BC, Israel was a conquered territory
 - a) It was part of the empire left over by Alexander the Great
 - b) The appointed governor of the area was Antiochus Ephiphanes
 - c) In his contempt for the Jewish religion he desecrated the Temple
 - d) There was a revolt lead by a Judas Maccabee.
 - e) This revolt lead to restoration of Temple Worship.
 - f) The revolt was temporary, and eventually Israel lost, they did get their right to Temple Worship as ordained in the Old Testament.
 - iii) The Jews particularly celebrated this event, as they were under Roman rule, and it reminded them how they want their independence.

- iv) It is also a reminder of what Jews thought “The Messiah” referred to.
 - a) They were mainly interested in the Messiah to overthrow the Roman Government.
 - b) This is why Jesus never directly stated he was the Messiah.
 - c) Not because he wanted to deny this role.
 - d) But because of the people’s misconception of the role of the Messiah.
 - b) Back to Verse 22, some commentators make a big deal about the fact that John said “it was winter”.
 - i) Winter represents the darkest time of the year.
 - ii) This is the end of Jesus’ public ministry proclaiming himself as the Messiah
 - iii) Because it was “now or never” for the local population to make a judgement on who Jesus was, a lot of commentators see the “winter” reference as a pun.
 - a) Jesus as winter represents the darkest days of the year
 - b) So the end of Jesus’ ministry represents the darkest days of his life.
 - c) Another tid-bit. “Solomon's Colonnade” was a covered, front porch to the Temple
 - i) This was an area where only Jewish people were allowed.
 - ii) So here is Jesus, at the “winter-time” for a Jewish commitment to Christ speaking in a location for Jewish people only.
20. Verse 24: The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."
- a) To paraphrase what the Jews were saying... “Cut the speeches, are you the Messiah or not? Yes or No!
 - b) As mentioned, Jesus knew he could not answer the question directly, as their expectations of the Messiah were different than his role.
 - c) In the next set of verses, Notice how Jesus takes control of the situation, and puts *them* on trial (as opposed to the Pharisee’s putting Jesus on trial)
21. Verse 25: Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, ²⁶ but you do not believe because you are not my sheep. ²⁷ My sheep listen to my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they shall never perish; no one can snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰ I and the Father are one."
- a) Jesus did answer their direct question (Verse 30), but not until he puts them on the spot by saying they are not “his sheep”.
 - b) Remember the analogy of “You’re in good hands with Allstate?”
 - i) Notice the “two-handed” reference:
 - ii) Verse 28: no one can snatch them out of my hand.
 - iii) Verse 29: no one can snatch them out of my Father's hand
 - iv) You and I indeed, are in good hands!
 - v) Next time you are in trouble, feeling down, depressed, or think God is not there watching out for us, think about the “hands” we are in.
 - a) God is making us a promise here.
 - b) Is there any way we could be snatched out of the “good hands” of God?
 - c) If I had to pick one verse to memorize in this chapter, verse 28 is a good candidate.

- d) Verse 28 again: "I give them eternal life, and they shall never perish; no one can snatch them out of my hand."
- i) Notice Jesus says a "I" give them eternal life.
 - a) Making himself equal with God,
 - b) Giving authority for eternal salvation exclusively in Jesus' hands.
 - ii) Notice Jesus says "give", in I *give* them eternal life.
 - a) It is not earned by our good behavior.
 - iii) Notice Jesus says "never" as in they shall *never* perish.
 - a) How much do we have to sin to lose our salvation?
 - b) The answer is "How long is *never*?"
 - c) As a mentor once taught me,
 - (1) If you are born-again, how do you become "un-born"?
 - iv) Notice Jesus says "no one" can snatch them (us!) out of my hand
 - a) So, can anyone take our salvation out of Jesus hands?
22. Verse 30: I and the Father are one." ³¹ Again the Jews picked up stones to stone him, ³² but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" ³³ "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."
- a) If you are ever not sure whether not Jesus is claiming to be God, a good clue is to watch the Pharisee's. Whenever you see them try to stone Jesus, you know Jesus must have said something that they consider blasphemous, and Jesus statement of "I and the Father are one" is a claim of being equal with God, and therefore, being God himself.
23. Verse 34: Jesus answered them, "Is it not written in your Law, 'I have said you are gods'? ³⁵ If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken-- ³⁶ what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?"
- a) This is a reference to Psalm 82:1 assembly;
 - i) God stands in the congregation of the mighty; He judges among the gods.
 - a) (Psalms 82:1 NKJV)
 - b) In Hebrew one of the words for "god" is also used to describe judges.
 - c) This is because judges have the right to pronounce a death sentence
 - d) They have a small-god-like authority over people's lives.
 - ii) The accusation of the Jews was that Jesus made himself to be God
 - iii) The key to understanding this verse is the focus is on the word "blasphemy"
 - iv) Jesus is *not* saying he is equal in authority to judges as they are "little gods"
 - v) Jesus is saying he is *not* committing blasphemy,
 - a) Because if the scriptures can use the word "God" to describe Judges
 - b) Why can't I (Jesus) use the word "God" to describe myself?
 - c) Especially when this is true!
 - b) The Mormon's very much mis-interpret this verse.
 - i) Their religion believes that we can become "like God" and eventually "get our own planet like Jesus".
 - ii) They will point to this verse that says, "You are Gods", and therefore say, we will become God's ourselves.
 - iii) There is a great rule in Bible Interpretation that says
 - a) A text taken out of context becomes a pretext.
 - b) That is what the Mormon's are doing with this verse.

- c) Also notice in Verse 35, Jesus validates the entire Old Testament as the Word of God
 - i) Quoting Verse 35: “and the Scripture cannot be broken—“
 - ii) Remember that Jesus was quoting from the Book of Psalms.
 - a) All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (1) (2 Tim 3:16 NKJV)
24. Back to putting the Pharisee’s on trial, Verse 37: Do not believe me unless I do what my Father does. ³⁸ But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father.” ³⁹ Again they tried to seize him, but he escaped their grasp.
- a) Jesus is near the end of Jesus’ public ministry to the Jews in Jerusalem. (See John 11:54)
 - i) At this point, Jesus is about 3-4 months away from his crucifixion.
 - ii) He is making one last plea for the Jews to believe the truth.
 - iii) Despite all the insults, accusations and attempts to kill him
 - a) Jesus is pleading with them to believe the truth before it is too late.
 - iv) Again, notice how Jesus is in control of the situation in Verse 39
 - a) “Again they tried to seize him, but he escaped their grasp.”
 - b) Jesus *voluntarily* gave up his life for our sins at the time appointed by God, not a second before or after.
25. Verse 40: Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed ⁴¹ and many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true." ⁴² And in that place many believed in Jesus.
- a) Some commentators make a big point that the place where John was baptizing was controlled by a different ruler (Herod Antipas), and therefore Jesus was safe from the Pharisee’s authority in this location.
 - b) This is the location where Jesus began his ministry
 - c) John also validates that many believed Jesus was the Messiah back when John first baptized him there.
 - d) It is interesting to see the power of the Holy Spirit work through John the Baptist
 - i) Verse 41: "Though John never performed a miraculous sign, all that John said about this man was true
 - ii) Although John never performed any special signs, people were drawn to him and God used John the Baptist’s preaching to bring people to Jesus
 - a) God is always looking today to use people to bring people to Jesus
 - b) God is not looking for ability as much as availability!
26. Let’s Pray: Father, we are compared to Sheep in this passage, and rightfully so. We like sheep need someone to guide us, protect us and keep us from wandering. We claim the promise you made to us that we belong to the Good Shepherd. We are in your hands, and in Jesus hands, and together, no one can snatch us out of these two hands. We also thank you father, the *abundant* life you have given us through your son Jesus Christ. Help us to live our lives with these promises, focusing on you and not on our situation. For we ask these things in Jesus name, amen.