

#76

John 10:22-42

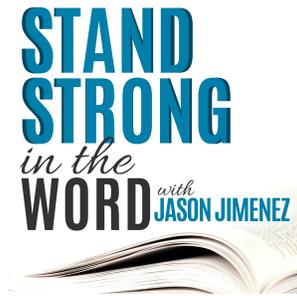
After speaking to the crowd about repentance (Lk. 13:1-5) and the parable of the fruitless fig tree (Lk. 13:6-9)—Jesus went and taught at a synagogue; and, there, He healed a woman on the Sabbath (Lk. 13:10-21). As He moved towards Jerusalem, He remained dedicated to teaching the people about the Kingdom to come (Lk. 13:22-30).

THE FEAST OF DEDICATION

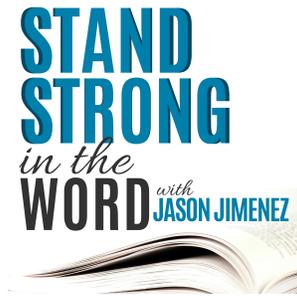
10:22-39

1. ²² **At that time the Feast of Dedication took place at Jerusalem. It was winter** (stormy) (December—AD 32), ²³ **and Jesus was walking** (walked around) **in the temple, in the colonnade of Solomon.** The Feast of Dedication (Hanukkah/Lights) was celebrated almost two months after the Feast of Tabernacles. It was a commemoration of the cleansing of the temple from Antiochus Epiphanes (164 B.C.) by Judas Maccabeus—and lasted for eight days (based on the candles miraculously burning for that long). A great time for the Jews to remember the deliverance from their enemies. **Colonnade of Solomon**—On the east side of the outer court of the Gentiles. Jesus was walking around this area because this section had a covering (portico) and protected people from the winter elements.
 - A. “This historical fact may bear a relationship to the words of Jesus in John 10:36, for He had been set apart (dedicated) by the Father and sent into the world. The Jewish leaders were celebrating a great event in history yet passing by a great opportunity right in their own temple!”¹
2. ²⁴ **So the Jews gathered around** (encircled; surrounded; closed in) **him and said to him, “How long will you keep us in suspense** (keep us in doubt)? **If you are the Christ, tell us plainly.”** It had been a few months since Jesus rebuked the religious leaders (see Jn. 10:1-21). They were disturbed by His words and wanted to entrap Him.
 - A. ²⁵ **Jesus answered them, “I told you, and you do not believe. The works** (works of God) **that I do in my Father’s name bear witness** (provide info; direct knowledge) **about me,** ²⁶ **but you do not believe because you are not among** (one of) **my sheep.** Many times Jesus told the Jews who He was:

¹ Warren W. Wiersbe, [The Bible Exposition Commentary](#), vol. 1 (Wheaton, IL: Victor Books, 1996), 332.



- 1) John 5:20-21, “For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.”
 - 2) John 5:36, “But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.”
 - 3) John 7:37-38, On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”
 - 4) The Jews believed the Messiah to be a Deliverer. A person like Moses or Judas Maccabeus. As long as they were still enslaved to the Romans; they wouldn’t believe in Jesus. The Jews were looking for physical deliverance; not a spiritual one.
- B. ²⁷ **My sheep hear** (to believe; to respond) **my voice, and I know them, and they follow me.** ²⁸ **I give them eternal life, and they will never** (will indeed not ever) **perish, and no one will snatch** (gain control over; to capture; to steal like ravenous wolves; robbers) **them out of my hand.** Those who trust in Christ are in His flock. They are under His care because they obey/trust Him. Those who reject His works are not a part of His flock.
- C. ²⁹ **My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.** There is no greater power than the Father’s hand. Jesus points to YHWH as the Protector and Preserver of their salvation. Peter would later write, “to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time (1 Pet. 1:4-5).”
3. ³⁰ **I and the Father are one** (one in essence).” The Father and the Son are perfectly one (not personally, but essentially) in divine nature and in actions. The Jews knew Jesus was speaking of Deut. 6:4, “The Lord God is one.”
- A. ³¹ **The Jews picked up** (went in search of) **stones again to stone him.** Stoning was the method of punishment for blasphemy (see Lev. 24:16). This reaction proves the Jews understood Jesus’ claims of divinity (see 10:33).
 - B. ³² **Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?”** In ancient times, to shame an



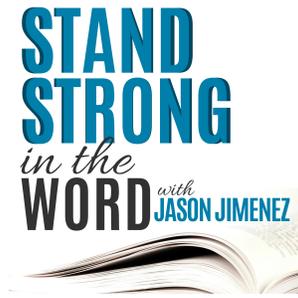
opponent, the speaker would remind them of the kindness they had shown them. Likewise, Jesus is pointing out that He has been nothing but kind; and yet, the Jews want to murder Him.

- C. 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.”*** The Jews cornered Jesus to explain Himself, and He did. But, as usual—they rejected His works and divine claims and attempted to murder Him at the temple!
- D. ³⁴ ***Jesus answered them, “Is it not written in your Law (Scriptures), ‘I said, you are gods?’ ³⁵If he called them gods to whom the word of God came—and Scripture cannot be broken (emptied of its force; made void)—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’?*** Jesus quotes from Psalm 82:6 to clarify the difference of how “god” is used. He is not referring Himself as a “god” who is a representative/councilman or judge (see also Ex. 21:6; 22:8-9). He is declaring Himself as the Son of God (see Jn. 5:25). Just as judges fulfill their earthly office—so too is Jesus fulfilling His office as Judge (sent by His Father).
- 1) Tasker, “The judges as well as the lawgivers and prophets of the old dispensation, as it is pointed out in verse 35, were those unto whom the word of God came, while Jesus is Himself sent by God, the very Word of God made flesh.”
- E. ³⁷ ***If I am not doing the works of my Father, then do not believe me; ³⁸but 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.*** The Jews couldn’t dispute Jesus’ claims. Even Nicodemus (see Jn. 3:2) believed the works/signs Jesus did came from God.
- F. ³⁹ ***Again they sought to arrest (lay hands on) him, but he escaped (to leave from within) from their hands.*** As the Jews pressed against Jesus—He miraculously “came out of” their presence.

JESUS GOES INTO THE WILDERNESS

10:40-42

1. ⁴⁰ ***He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. ⁴¹And many came to him. And they said, “John did no sign, but everything that John said about this man was true.” ⁴²And many believed in***



him there. Avoiding death or arrest, Jesus leaves Jerusalem and goes to Perea where John the Baptist conducted his ministry. This was an area that was receptive to the gospel. In Greek, it implies the people in this region were waiting for Jesus to show up.