



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds. As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. ***Let's embark on an inspiring journey with John as we walk alongside Jesus.***

Background Matters

THE FINAL PUBLIC TEACHING (10:22–42)

John then recorded a final confrontation of Jesus with the hostile Jerusalem crowd (vv. 22–39), followed by His withdrawal beyond Jordan (vv. 40–42) because of attempts to kill Him.

10:22–23. **The Feast of Dedication** is nowadays called Hanukkah or the Feast of Lights. It commemorates the reconsecration of the temple by Judas Maccabeus in 165 B.C. after its desecration in 168 B.C. by Antiochus IV (Epiphanes). The time for the eight-day feast was in December. **It was winter.** The feast reminded the Jewish people of their last great deliverance from their enemies. **Solomon's Colonnade** was a long covered walkway on the east side of **the temple**. Two months had elapsed since Jesus' last confrontation with the Jews (7:1–10:21) at the Feast of Tabernacles (7:2), which was in October. Jesus again returned to the temple **area**.



10:24. **The Jews gathered around Him.** Actually they “closed in (*ekyklōsan*) on Him.” The hostile Jerusalem leaders were determined to pin Him down so they surrounded Him. His enigmatic sayings plagued them, and they wanted Him to declare Himself on their terms. **How long will You keep us in suspense?** they asked. “Keep us in suspense” is literally “hold up our soul.” They insisted, **If You are the Christ, tell us plainly.**

10:25–26. **Jesus** responded that **the miracles** (lit., “works”; cf. vv. 32, 38) He had done are clear evidence that He is from the Father (cf. Isa. 35:3–6; John 3:2; 9:32–33). He is the One the Father sent, but He did not match their expectations. He was no Judas Maccabeus nor would His ministry be like Moses’. Their problem was a lack of spiritual perception and faith. **But you do not believe because you are not My sheep** is a simple statement of fact about their conduct. It also reminds one of the ultimate mystery of God’s election (cf. 6:37).

10:27. Jesus’ flock is responsive to His teaching. They **listen to His voice** (vv. 3–5, 16). They have an intimacy with Jesus (**I know them**; cf. vv. 3, 14), they understand His message of salvation, **and they follow Him** (vv. 4–5). To follow Him means to obey the Father’s will as Jesus did.

10:28. This is one of the clearest statements in the Bible that one who believes in Jesus for salvation will never be lost. Believers sin and stumble, but Jesus as the perfect Shepherd loses none of His flock (cf. Luke 22:31–32). **Eternal life** is a gift (John 3:16, 36; 5:24; 10:10; Rom. 6:23). If one has it, he has it eternally. **They shall never perish** is a strong affirmation in the Greek: *ou mē apolōntai eis ton aiōna* (“they will indeed not ever perish”; cf. John 3:16, *mē apolētai*, “never perish”). The security of the sheep is found in the ability of the Shepherd to defend and preserve His flock. Such security does not depend on the ability of the frail sheep. **No one can even snatch His sheep out of His hand.** “Snatch” is *harpasei*, related to *harpax* (“ravenous wolves, robbers”). This is a fitting word here for the same verb (*harpazei*) is used in 10:12, “the wolf attacks” (lit., “snatches away”).

10:29. **My Father, who has given them to Me, is greater than all.** That is, **no one** is strong enough to **snatch** any of Jesus’ flock from the **Father’s hand** (or from Jesus’ hand, v. 28). As the NIV margin states, verse 29a in many early Greek manuscripts reads, “What My Father has given Me is greater than all.” The thought of the verse in either case is that the Father who is omnipotent secures the flock by His power and protection. God’s plan of salvation for Jesus’ flock cannot be aborted.

10:30. When Jesus said, **I and the Father are One**, He was not affirming that He and the Father are the same Person. The Son and the Father are two Persons in the Trinity. This is confirmed here by the fact that the word “One” is neuter. Instead, He was saying They have the closest possible unity of purpose. Jesus’ will is identical to the Father’s regarding the salvation of His sheep. And yet absolute identity of wills involves identity of nature. Jesus and the Father are One in will (and also in nature for both are God; cf. 20:28; Phil. 2:6; Col. 2:9).

10:31–32. The hostile crowd reacted and attempted **to stone** Jesus (cf. 8:59) because they understood the implications of His claim. Jesus’ courage was displayed in His calm question: **Which of His many great miracles** (lit., “works”; cf. 10:25, 38) **from the Father** was their reason for wanting to **stone** Him?

10:33. They claimed that they found no objection in His works. (Yet His healings on the Sabbath had angered them [5:18; 9:16].) They said they objected **because** He, **a mere man**, claimed **to be God**. This, they said, was **blasphemy**. And yet, ironically, Jesus, who *is* God, did become Man (1:1, 14, 18).



Jesus did not walk around Palestine saying “I am God,” but His interpretation of the Sabbath and His words about His union with the Father revealed His claim of oneness in nature with God.

10:34. Jesus’ response to their objection requires a bit of insight into the methods of argument common in Rabbinic discussions. He first directed them to the Old Testament: **in your Law**. Normally “the Law” refers to the first five books. But here it means all the Old Testament, for Jesus quoted from the Psalms. It was “your” Law in the sense that they gloried in their possession of it, and also in the sense that they should submit to its authority over them. Psalm 82 speaks of God as the true Judge (Ps. 82:1, 8) and of men, appointed as judges, who were failing to provide true judgment for God (Ps. 82:2–7). “Gods” in Psalm 82:1, 6 refers to these human judges. In this sense, God **said** to the Jews, **You are gods**. In no way does this speak of a divine nature in man.

10:35. As seen in verse 34, Jesus argued that in certain situations (as in Ps. 82:1, 6) men were called ... “gods.” The Hebrew word for **God** or gods is *’ēlōhîm*. This word is used elsewhere (e.g., Ex. 21:6; 22:8) to mean human judges. Jesus added to His argument the words, **and the Scripture cannot be broken**, so that no one could evade its force by saying an error was in the Scriptures. This important text clearly points up the inerrancy of the Bible.

10:36. Jesus now completed His argument. Since the inerrant Bible called their judges “gods,” the Jews could not logically **accuse Him of blasphemy** for calling Himself **God’s Son** since He was under divine orders (**set apart**) and on God’s mission (**sent into the world**).

10:37–38. Though the Jews were reluctant to **believe** Jesus’ words, God was giving them **miracles** (lit., “works”; cf. vv. 25, 32), which he was doing through Jesus. These signs were given for their learning so that by pondering their significance they might recognize Jesus’ oneness with the **Father (the Father is in Me, and I in the Father)**. Nicodemus had recognized this for he said, “No one could perform [those] miraculous signs ... if God were not with Him” (3:2).

10:39. **Again** an attempt was made **to seize** (from *piazō*) **Him** (cf. 7:30, 32, 44; 8:20), perhaps to bring Him to trial. Once again, since it was not God’s time, **He escaped** (cf. 5:13; 8:59; 12:36). No explanation is given as to how He escaped.¹

This week in "Walking With the Savior,"

John recounts Jesus’ final confrontation with the hostile crowd in Jerusalem and His retreat beyond the Jordan after attempts were made on His life.

As hostility toward Jesus intensifies, some Jewish leaders find it increasingly difficult to believe in Him. With the cross drawing nearer, Jesus reveals profound truths about His calling and ministry that many struggle to accept. He declares that He and

¹ Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 311–312.



the Father are one and inseparable, assuring those who believe in Him that they will never perish because they are held securely in both His hand and the Father's.

For Christians today, this passage affirms that every believer's eternal security rests in the triune nature of God.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.¹

Study Guide 33

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

TOO DIFFICULT TO BELIEVE

The Unbelief of the Jews

John 10:22–42

Topics:

Assurance, Believe, Blasphemy, Doubt, Eternal Life, God, Hardheartedness, Jesus Christ, Messiah, Miracles, Rejection, Relationships, Sin, Unbelievers

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. *How did your family typically handle conflict when you were growing up?

Explore It, Tuesdays, keep the rhythm of personal study moving.

¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), 2 Co 13:14.



2. *What question did the Jews ask Jesus? (10:22–24)

3. How did Jesus answer the Jews' question? (10:25–26)

4. What did Jesus say His sheep did? (10:27)

5. What did Jesus say He gave to His sheep? (10:28)

6. What did Jesus say that no one could do to His sheep? (10:28–29)

7. With whom did Jesus claim to be one? (10:30)

8. *How did the Jews respond to Jesus' claim? (10:31)

Push on Wednesdays; keep the rhythm of personal study moving.

9. Why did the Jews want to kill Jesus? (10:33) How?

10. How did Jesus respond to the Jews' accusation of blasphemy? (10:34–36)



11. Under what circumstance did Jesus say that the Jews should believe in Him? (10:37)

12. *Why did Jesus say that the Jews should believe in His miracles? (10:38)

13. What did the Jews try to do to Jesus? (10:39)

14. Where did Jesus go after He escaped from the Jews? (10:40)

15. Why did the people across the Jordan believe in Jesus? (10:41–42)

Get It Thursdays, keep the rhythm of personal study moving.

16. Why do people today fail to realize that Jesus is God?

17. In what way are you Jesus' sheep?

18. What makes you feel secure in your relationship with your friends?

19. *What makes you feel secure in your relationship with God?



20. How secure is your relationship with God?

21. *Why does Jesus' claim to be God cause people to oppose Him?

Drive it Home, Fridays, keep the rhythm of personal study moving.

22. Who today would find Jesus' claim to be God offensive?

23. Why should people believe in Jesus?

24. How will you demonstrate your thankfulness to God today for your secure relationship with Him?

25. *What steps will you take to follow your Shepherd closely this week?

A Journey Through The Gospel of John **2026**

Download your study guide at:

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