

John 10:22-42
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Introduction

Jesus' discourse, during the Feast of Tabernacles, on the "good shepherd" ended with division among the Jews (10: 19-21). After a three-month gap (events recorded in Luke 10-11), Jesus returns to Jerusalem at the Feast of Dedication (Hanukkah or the Feast of Lights, celebrated late Nov/December). Hanukkah celebrates the purification and rededication of the temple after it was defiled by the Syrian king Antiochus Epiphanes in the year 165 B.C. (cf. Daniel 8-11; Rev 13). Hanukkah is a celebration of God's power to keep his promises and preserve his people, Israel. **Resource:** <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Feast-Dedication>

vv. 22-23

The Jews longed for deliverance from Roman control and Hanukkah brought back memories of God's deliverance from Antiochus. It was winter, the rainy season, and Jesus is walking in the temple area called Solomon's Colonnade - a roofed area supported by columns.

vv. 24-26

The Jews encircled Jesus – intense conflict. They wanted a plain answer: would Jesus be a political Messiah. Jesus rebukes the Jews and asserts the true nature of his Messiahship. Jesus claimed divine power to preserve and sustain his people, but not in the manner they had hoped for and expected. Jesus's power to preserve was not a temporal, physical power. It was eternal and spiritual - based on faith in Jesus as the Holy One of God (cf. Jn 5:16-17; 6:32-59; 7:14-30). The salvation Jesus offered was not from Roman oppression but from the oppression of Satan, sin, and even death itself (Jn 10:10). Jesus makes it clear that the issue is not the lack of evidence but faith. The Jews refused to examine the evidence and believe confirming they were not one of the sheep (Jn 1:11-13; 12:40; 20:31; Isaiah 35).

vv. 27-29

The test of being one Jesus' sheep is to "hear" his voice and "follow" (read as obey) the Good Shepherd. The Good Shepherd knows each sheep personally, protects, provides, preserves, and gives them eternal life. The sheep are continually drawn to the Good Shepherd because he gifts to them a quality of life and assurance that they will always flourish and never perish. As the sheep abide in the Good Shepherd, they are safe and eternally secure. (Col 3:3)

- **vv. 4-5** When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.
- **v. 9** I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.
- **v. 10** The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.
- **v. 11** I am the good shepherd. The good shepherd lays down his life for the sheep.

Leon Morris writes, "Since these transformed sinners are so much involved in what God is doing in the world, it is not surprising that Jesus says that 'no one can snatch them out of my Father's hand.' This is similar to the statement about himself in verse 28, but it is not the same. Jesus has said that one 'will' snatch them from his hand. Now he says that no one 'can' snatch them from the Father's hand. Here is a reference to the power of the Almighty Father. He is so strong that the sheep need never fear. Nobody has the power to take them from the hand of the Father. The two thoughts, that nobody will snatch them from the Son's hand and nobody can snatch them from the Father's hand, combine to give us the strongest assurance of our security throughout all time and all eternity".

v. 30

Jesus is one in mind, purpose, action, and essence with the Father (John 1:1-4, 14; 1 John 5:7). The Bible reveals God as Trinitarian. There is one God existing in three Persons: Father, Jesus, and Holy Spirit (Gen 1:1-2; Is 44:6; Mt 28:19; 1 Cor 12:4-6; 2 Cor 13:14; 1 Pet 1:1-2; Rom 14:17). Jesus stresses the relationship he has with the Father, his intimate knowledge of the Father (10:15), and the love of the Father for him (v. 17). Jesus' miracles and works were performed in his Father's name or authority (v. 25) and in complete obedience to the Father's desires (Jn 5:19; 14:31).

vv. 31-33

Jesus said, "I and the Father are one". The Jews connected such a claim with Antiochus, ignored the evidence for Jesus as Messiah, and moved to stone him (cf. Lev 24:16). Yet, Jesus had every right to the claim for he is Immanuel. God's Son came in the flesh to save those who would come to God the Father through him (Isaiah 7:14; 9:6).

vv. 34-36

Jesus said, "The Scripture cannot be broken". He is affirming the Old Testament is the revelation of God; same in NT (Jn 1:45; 2:22; 3:14-15; 5:39; 12:14-16; 13:18; 19:18, 24, 28, 36). Psalm 82 refers to ordinary men (Ps 82:6) who are called "gods" for they represent God in the execution of their duties. The judges are unjust and are condemned to death (86:7). Jesus is representing his Father as "the Son of God" and according to Scripture it is not a blasphemy, nor does it subject him to stoning. In doing so, Jesus does not weaken his claim to deity but exposes the weak legal basis for the Jewish leaders' murderous intentions. FF Bruce states: "The judges are manifestly inferior beings to the supreme God, and yet he calls them 'gods' (verse 6) – *theoi* in Greek. If God himself calls them 'gods' (and 'sons of the most High' at that), why should it be counted a capital offence in the sent one of the Father if he calls himself the Son of God?"

vv. 37-42

The miraculous evidence for Jesus as Messiah is indisputable, and no refutation is offered. The religious leaders could not grasp the truths Jesus expressed nor reconcile his claims with their desire for a political messiah, so they rejected Jesus. There were many that examined the evidence and arrived at the only logical and reasonable conclusion that Jesus was the Messiah. As John the Baptist declared: "Behold the Lamb of God, who takes away the sin of the world!... he looked at Jesus as he walked by and said, 'Behold the lamb of God!'" (John 1:29; 1:36). Note: Jesus departs Jerusalem which he will not visit again until Psalm Sunday, between three and four months later.

So, What? Now, What?

The religious leaders of Jesus day examined the miracles of Jesus and concluded that he was only a man, yet others believed and accepted Jesus as Lord and Savior. How do you respond to Jesus claims and miracles as recorded in the Gospels? Read and Reflect: <https://www.thegospelcoalition.org/blogs/justin-taylor/is-c-s-lewiss-liar-lord-or-lunatic-argument-unsound/https://www.google.com/amp/s/www.thegospelcoalition.org/blogs/justin-taylor/is-c-s-lewiss-liar-lord-or-lunatic-argument-unsound/%3famp>