

BACKGROUND:

Chronology (cf. the messages on John 9 & 10:1–21 for the evidence for the chronology of 8–10:21):

The Feast of Booths: September 10–17, AD 32

1. John 7:10–36 was within the first 6 days of Feast of Booths (Temple)
2. John 7:37–53 was on seventh day of Feast of Booths (Temple)
3. John 8:2–12 was early on the 8th day of the Feast of Booths: Part 1 (Temple)
4. John 8:13–59 was later on the 8th day of the Feast of Booths: Part 2 (Temple)
5. John 9 was even later on the 8th day of the Feast of Booths: Part 3 (Siloam)
6. John 10:1–21 was later on the 8th day of the Feast of Booths: Part 4 (Siloam)

The Feast of Hanukkah December 17, AD 32

7. John 10:22–39 is at the Feast of Hanukkah (Temple)

An Explanation of *The Feast of Hannukah (Dedication)*, also called the *Feast of Lights*

In mid-December (on Hislev 25) in 167 B.C. Antiochus IV sacrificed a sow at the Temple

In mid-December (on Hislev 25) in 164 B.C. the cleansed Temple & altar were dedicated

Jews have celebrated this Dedication of the Temple each year by an eight-day feast.

The feast was instituted after the OT closes, so Jesus was not required by law to attend.

NEW EXPOSITION:

Jesus walked in Solomon's Colonnade during the wintertime Feast of Hannukah (10:22–23)

December tends to be rainy or foggy. Average December rainfall $\approx 6''$. Once in a while it snows.

John mentions that it was winter. The weather *may be* why Jesus was under the roofed colonnade.
Many rabbis found places within the 800' colonnade to hold classes.

Judeans encircle Him & demand that He finally say if He were the Christ, but He said that they disbelieved His prior answer, but His works in His Father's name also testify of Him (10:24–25)

John does not record explicit statements (in Jerusalem) about Jesus being the Christ

Jesus has made equivalent statements and has performed Messianic signs in their presence

John 2

John 5

John 7

John 8

John 9

However, He refers specifically to John 10:1ff.

He said that they did not believe because they were not among His sheep (who learn so they have something to believe) as His sheep learn from Him as they follow Him (10:26–27)

Jesus is saying that those who spent time with Him were more likely to believe in Him
Observe that Judas spent a lot of time with Jesus, but never believed

He is not saying that the only people who believers were those who traveled with Him
Observe that Mary, Martha, & Lazarus did not travel w/ Him, but believed

Jesus (Messianic Good Shepherd who dies for sheep) gives sheep (believers) eternal life, so none can ever lose eternal life, because the mighty Father & the Son (in union) secure them (10:28–30)

The guarantee of everlasting life is central to His message for these unbelievers.

Judeans sought to stone Him, but He told them to tell Him which of His good works was the basis for them seeking to kill Him (10:31–32)

Earlier, they wanted to kill Him (John 5:18) for healing a lame man on the Sabbath (a good work)

They denied that their intent to kill Him was because of any good works, but because He blasphemed by elevating Himself from being a man to being God (10:33)

Observe, instead, that God became man. They wrongly said that a man (tried to) become God.

Jesus observed that Psalm 82:6 refers to (Israel's wicked judges) as gods (10:34)

The reason the psalm calls the evil judges gods is that judgment is a divine prerogative

Righteous judges would make judgments resembling how God would rule

However, they perverted justice and failed to live up to God's standard

A brief consideration of Psalm 82

God even addresses unrighteous human judges (to whom God addressed His word—Psalm 82) and (all) Scripture is always true (10:35)

[God even addresses unrighteous human judges], so these Judeans are wrong in saying that the One sent by the Father blasphemes when He calls Himself the Son of God (10:36)

God can call unrighteous judges (appointed by Him) gods, so it cannot be wrong for Jesus, who was sent by God) to refer to Himself as the Son of God

They must prove that He does not do the Father's works (e.g., that His works are not good)

If He were not doing the Father's works, they would be correct in disbelieving Him, but the Father's works should lead them to believe His words (as a second witness) that the Father and the Son are united (10:37–38)

Judeans sought to kill Him again, but He escaped (10:39)

CONCLUSION

He says He already answered whether He is the Christ (in 10:1ff.), but they do not believe because they are not His sheep (believers who learn from Him) & He secures believers forever; but He asked which of His good works was why they sought to stone Him; they said He blasphemed by making Himself God, but He cited Psalm 82 as proof that God calls those sent by Him gods, so the only legitimate basis for disbelief (and for stoning) would be if Jesus did not do the Father's work.

Yes, the Good Shepherd will give His life to guarantee everlasting life to the sheep (whom the wolves want to devour), but no one will ever snatch the sheep from the Lord's protection. His words and His good works prove that He is the Christ whom the Father sent. The only legitimate basis for disbelief (or putting Him to death) would be, if His works were not good works from the Father.

This review tries to include much detail, but with few words. It is an aid to thinking through John. At points where this text may not bring the passage to mind, reading the passage should help. The idea here is to encourage putting the whole book of John together in our minds.

REVIEW:

<p>J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1–18</p> <p>1ST DISCIPLES 1:19–51: John the Baptist pointed all to Christ, so some of John's disciples followed & believed.</p> <p>1ST SIGN APOSTLE JOHN WITNESSED 2:1–11: JC turned H₂O to wine (first Galilean sign), disciples believed.</p> <p>JUDEAN PASSOVER 2:13–3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ</p> <p>SAMARITNESS 4:1–26: He offered Samaritess living H₂O, who asked if He were the Christ when He told her about herself.</p> <p>MINISTRY IN SYCHAR 4:27–42: She drew men to see JC & food-distracted 12 join in reaping harvest; many believed</p> <p>IN GALILEE 4:43–45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs</p> <p>HEAL OFFICIAL'S SON 4:46–54: Official urged JC to heal son; He (& servants) said, "Son lives;" He & house believed</p>
<p>HEAL LAME MAN 5:1–15: On Sabbath JC told lame man to walk. Officials scolded & sought to confront healer</p> <p>HEAL LAME MAN 5:16–23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works.</p> <p>HONOR FATHER BY HONORING SON 5:24–30: Wants foes to live (if believing); will be condemned (if disbelieve)</p> <p>2, 3+ WITNESSES 5:31–47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible & Moses accuse</p> <p>BREAD OF LIFE JC asked where to buy food for crowd; prayed & broke bread; they were satisfied & called Him <i>Prophet</i></p> <p>WALKING ON H₂O 6:15–21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea & entered boat</p> <p>JC = BREAD OF LIFE 6:22–40: He told men (who found Him) to labor for food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bels forever (because He obeys the Father)</p> <p>GRUMBLING OVER BREAD OF LIFE 6:41–59: JC said to stop grumbling, because, He the Living Bread gives His life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell them, so lifegiving Bread differs from lifeless manna</p> <p>GRUMBLING OVER BREAD OF LIFE 6:60–71: JC asked offended disciples how His ascension would affect them & warned of lifeless leaders' words, but HS gives life thru His word; & said some hadn't believed, which is why (apart from being granted thru the Father teaching) people cannot (& will not) believe Christ, but when many left, He asked 12 if they wanted to go, but Peter said JC has words of EL (which they believe) & JC said He chose them, even Judas</p> <p>SURPRISE SHOWING AT FEAST OF BOOTHS 7:1–36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath—some said no arrest because they knew He is Christ), & leaders tried an arrest</p> <p>THE ONE WHO TABERNACLED W/ US IS AT FEAST OF BOOTHS 7:37–8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H₂O abundantly (fulfilling Booths): The teaching divided bels from unbels & led to arrest attempt; Nicodemus scolds other rulers for trying to lynch JC w/o legal inquiry</p> <p>LIGHT OF THE WORLD RENDERS JUSTICE FOR ADULTERESS 8:2–13: Pharisees ask JC if adulteress they brought should be stoned (per Law), to accuse Him; JC wrote on floor, He said sinless one "Cast 1st stone;" accusers left; He taught crowd [& woman] that He is Light of world (unlike Pharisees), so His followers walk in Light of life</p>
<p>TRUTH WILL FREE YOU 8:14–32: JC said His self-testimony is valid, because Father & He = 2 witnesses; but Pharisees don't know the Father, so they try to arrest Him; He will go where they can't come, but they will die (w/o EL); JC reiterates that they will die unless they believe in Him; so they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show that Father sent Him & abides w/ Him; & many Judeans believed in Him, so He said to abide in His word to be disciples--freed from [legalistic] bondage</p>
<p>ABRAHAM'S SEED & SATAN'S SEED 8:33–59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love & believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bels won't see death & Abe rejoiced to see His day</p>
<p>HEALING MAN BORN BLIND 9:1–41: JC saw one born-blind & said sin didn't blind him, but blindness let God heal him (Light of world must do Sender's work now), He made clay & said to wash in Siloam & he then saw; some said he was blind, some dubious, but said, yes & how he sees, but didn't know where JC was; went to synagogue on Sabbath & told Pharisees how he sees; some said Sabbath breaker not of God, & others deny sinner could do this, man said He = Prophet; when parents testify that he, their son, was born blind, Phars knew he was blind; parents (fearing banning) said ask of-age son; they oathed him & he didn't counter as they call JC <i>sinner</i>; but said he now sees; they repeated query, he said they ignored him & didn't want to be His disciples; they claimed to be Moses' disciples; he said they don't know origin of JC, the only healer of born-blind, but God doesn't use sinners, so He is from God; they called him born in sin & banned him; JC heard this & asked if he believes in God's Son; after saying He = God's Son, he believed & worshipped; He said He came so blind may see, sighted may be blind; Pharisees scoff at being blind; he called them culpable because they call selves sighted.</p>
<p>GOOD SHEPHERD 10:1–21: Leaders misunderstand Good Shepherd, whom gateman lets enter pen (vs. sneaky rustlers); sheep follow Him, not strangers (who coerce); so He retold it: He is the entryway; earlier shepherds bully, steal, & kill sheep, but He gives life, even dying for sheep (vs. hirelings who let wolves steal/scatter); He knows sheep & they know Him, as He knows God who knows Him—He will die for sheep & has other (non-Judean) sheep that hear Him who makes 1-flock/1-shepherd; God loves Him, because (for sheep) He dies to be raised (no one takes life from Him), but He lays it down to take it up—as God commands; some Judeans called Him crazy demoniac; others said His speech was not demoniac & demon can't make blind see.</p>