

# DOUBLY SAFE

John 10:22-42  
Yeshua §112



Antiochus IV Epiphanes was king of Syria from 175 to 164 B.C. His name means “God manifest”. He is one of the most hated figures in Jewish history.

Returning from a military campaign

against Egypt in 169B.C., Antiochus IV stormed Jerusalem, killing thousands of Jews and selling thousands more into slavery. Moreover, he entered the holy of holies and carried off a huge quantity of gold and silver vessels from the temple.<sup>1</sup>

In 167B.C., returning from another military campaign against Egypt, Antiochus IV attacked Jerusalem on the Sabbath. Most of the male population was killed and the women and children enslaved; those few who could, left the city. The city walls were demolished. The Jews were forbidden to follow the Mosaic Law. An altar to Zeus was erected over the altar of burnt offerings and in December 167 B.C. (on 25<sup>th</sup> Chislev) the first pagan sacrifice was performed. This was the “*abomination that makes desolate*” spoken of in Daniel 11:31. In fact, Antiochus IV’s actions were predicted in Daniel 11:21-35.

These atrocities led the priestly family of the Maccabees to lead a revolt. By 164 B.C. Jerusalem was liberated. In December 164 B.C., on the 25th of Chislev, three years to the day of its defilement, the altar of burnt offerings was rededicated.

The Feast of Dedication, also known as Hanukkah, was established to commemorate the rededication of the altar. It is celebrated for eight days beginning on the 25th of Chislev in early December.

As we turn in our Bibles to John 10:22, we find Jesus in Jerusalem celebrating the Feast of Dedication. He was in Jerusalem about two months prior celebrating the Feast of Tabernacles (John 7:1-10:21). He will again be in Jerusalem in about four

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- Part 9. The Trial of the King:
- Part 10. The Death of the King
- Part 11. The Resurrection and the Ascension of the King
- Part 12. The Sequels

<sup>1</sup> B. K. Waltke, “Antiochus IV Epiphanes,” ed. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1979–1988), 145.

months to celebrate Passover, Unleavened Bread and Firstfruits (John 12:1ff). At that time, He will be arrested, crucified, buried and resurrected.

On this occasion, Jesus is accused of being obscure, of being unclear about His claim that He is the Messiah.

### **JESUS AT THE FEAST OF DEDICATION (JOHN 10:22-42)**

22 At that time the Feast of Dedication took place at Jerusalem. It was winter, 23 and Jesus was walking in the temple, in the colonnade of Solomon. 24 So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me, 26 but you do not believe because you are not among my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 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. 30 I and the Father are one.”

31 The Jews picked up stones again to stone him. 32 Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” 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.” 34 Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? 35 If he called them gods to whom the word of God came—and Scripture cannot be broken— 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’? 37 If I am not doing the works of my Father, then do not believe me; 38 but 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.” 39 Again they sought to arrest him, but he escaped from their hands.

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

In verses 22 through 30, Jesus answers that the problem is not with Him, but them.

## **THE WORDS AND WORKS OF JESUS PROVE HE IS MESSIAH (10:22-30)**

How did Jesus answer their accusation? Look at verse 25 again:

**25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me**

What works?

The things about Jesus that fulfilled prophecy: born of a virgin, in Bethlehem of Judea, of the house of David, His birth signaled by a miraculous star. At twelve years of age Jesus confounded the most brilliant Jewish scholars with His knowledge of God and the Scriptures. He healed the sick, raised the dead, cast out demons, calmed the wind and waves, fed thousands with but a few loaves, walked on water, taught with authority and lived a perfect, righteous life without sin full of compassion and mercy for sinners.

The problem is not lack of clarity on Jesus’ part, but a stubborn refusal to believe on their part 10 26-30. Because of their unbelief, they forfeit the blessings of being among His sheep.

**26 but you do not believe because you are not among my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 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. 30 I and the Father are one.”**

We who believe become part of Jesus’ flock. Jesus here emphasizes the safety and security of the believer. Actual sheep are vulnerable to being snatched out of the flock by mountain lions and bears. But like all good shepherds, Jesus protects His sheep so that spiritual predators like the pharisees and even Satan himself cannot snatch you away from Jesus. We are doubly safe because we are in the loving, powerful hands of both Jesus and our Heavenly Father. Our security depends not on us, but on Jesus and the Father.

If they were unclear about Jesus’ Messianic claims, they were very clear about His claim in verse 30.

## THE WORDS AND WORKS OF JESUS PROVE HE IS DEITY (10:31-39)

31 The Jews picked up stones again to stone him. 32 Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” 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.”

They clearly understood Jesus was claiming to be deity. Jesus was now surrounded by an angry mob, stones in hand ready to bash in His head. Jesus answered them from their Scriptures in a very Jewish way.

34 Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? 35 If he called them gods to whom the word of God came—and Scripture cannot be broken— 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’? 37 If I am not doing the works of my Father, then do not believe me; 38 but if I do them, even though you do not believe me, believe the works,

Jesus quotes Psalm 82:

A PSALM OF ASAPH.

- <sup>1</sup> God has taken his place in the divine council;  
in the midst of the gods he holds judgment:
- <sup>2</sup> “How long will you judge unjustly  
and show partiality to the wicked? *Selah*
- <sup>3</sup> Give justice to the weak and the fatherless;  
maintain the right of the afflicted and the destitute.
- <sup>4</sup> Rescue the weak and the needy;  
deliver them from the hand of the wicked.”
- <sup>5</sup> They have neither knowledge nor understanding,  
they walk about in darkness;  
all the foundations of the earth are shaken.
- <sup>6</sup> I said, “You are gods,  
sons of the Most High, all of you;

<sup>7</sup> nevertheless, like men you shall die,  
and fall like any prince.”

<sup>8</sup> Arise, O God, judge the earth;  
for you shall inherit all the nations!

The “gods” in this Psalm are the judges of Israel like the judges in our county and federal courts. They are “gods” because they are authorized by God to judge the legal affairs of Israel. In this case, they are being rebuked for judging unjustly and showing partiality to the wicked (bribes).

Jesus’ point is that God calls these judges “gods” and it is not blasphemous. If that is the case, how can it be blasphemous for Jesus to call Himself the Son of God when clearly His works are done by the authority of God. Calming the wind and the waves can be done only by divine authority. Casting out demons can only be done by divine authority. Bringing the dead back to life can only be done by divine authority. The difference, however, is Jesus’ authority is not delegated like the judges, it is inherent in Who He is.

***JOHN 10:38-39 (ESV)***

**38** but 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.” **39** Again they sought to arrest him, but he escaped from their hands.

The words and particularly the works of Jesus – authority over nature, authority to forgive sin, authority to be obeyed by demons, authority to restore life to the dead – all prove Jesus is the promised Messiah and that He is deity sharing the same divine essence as God the Father.

If you are trusting that Jesus of Nazareth is the Messiah and Savior, you are one of His sheep. You are eternally safe. Nothing in this life is able to snatch you from the hands of your Heavenly Father nor the hands of Jesus your Shepherd. Even times of back sliding will not cause you to lose your salvation. You may experience divine discipline for back sliding and you will potentially suffer loss at the Judgment Seat of Christ. But you can never lose your salvation because your salvation depends on Jesus, not you.

Jesus makes clear in this passage that He is God. In this passage He speaks about God the Father. We are dealing with the Trinity. Let me offer a definition that I hope is helpful:

***There is one divine nature fully possessed by three distinct persons: the Father, the Son and the Spirit.***

Just as there is one human nature fully possessed by seven billion persons.

But whether or not that definition helps, the point is, a member of the Trinity, a divine being we call the Son, stepped out of eternity into our reality and became one of us to save us.

That's how much the Father, Son and Holy Spirit love you.

Let this be our communion meditation:

***PHILIPPIANS 2:5-11***

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.