



JOHN 10:19-21 | THE DIVISION OVER JESUS

- Verse 19 –
 - This is the third of three divisions mentioned in the Gospel. See John 7:43 and John 9:16. This division occurred over Jesus' claim to be the **good shepherd** (v. 14) who would give His life for the sheep but **take it again** (v. 17) under His own power (v. 18).
- Verse 20-21 –
 - Like previous divisions, the issue is whether Jesus is who He says He is. Those against Him said, **He hath a devil** (v. 20). Those for Him (or open to the idea) claimed that a devil cannot **open the eyes of the blind** (v. 21). Recall that opening the blind man's eyes was the sixth of seven signs under which the entire conversation was built (John 9:1-10:21).
 - Linguistic note: Modern translations use the *transliteration* "demon" rather than devil. While in modern usage devil is referred mostly (but not exclusively) to Satan, the English word demon is of later coinage. The Oxford English Dictionary online gives the etymology of demon, stating it as "a source or cause of evil or great harm (1631 or earlier), (especially in Christian theology) one of the fallen angels (1690)." The KJV was translated in 1611.

JOHN 10:22-38 | JESUS AT THE FEAST OF DEDICATION

- Verse 22 –
 - The **feast of the dedication** is Hanukkah, and thus **it was winter** (December). There has been a gap of time between verse 21 and verse 22 (unlike the NASB, which says, "at that time").
 - The commemoration is (as today) the celebration of the restoration of the Temple under the revolt of the Maccabees. For more information, see 1 Maccabees 4:52-59.
- Verse 23 –
 - This section of the Temple, believed to be outside of the main Temple but within the complex is mentioned by Josephus, concerning later years (*Antiquities of the Jews, Book 20, chapter 9, paragraph 7*).
 - It is also the place where the blind beggar was healed by Peter and John (Acts 3:11) and the place where the early believing assembly was together in **one accord** (Acts 5:12).
- Verse 24 –
 - The **Jews round about him** wanted Him to claim Messiahship and remove all suspense about the matter. **If thou be the Christ, tell us plainly**. Christ is *Messiah*.
 - The word **plainly** is *παρρησία* [parrasia], which is literally "free flowing." It is sometimes translated as *boldly* or *confidently*.
- Verses 25-26 –
 - Jesus gave a plain answer: **I told you, and ye believed not**.
 - Based on the context of the sheep reference in verse 26, the **I told you** is likely in reference to Jesus' claim to be the **good shepherd** (v. 14). In fact, it would be difficult to interpret the Good Shepherd conversation in any way other than a claim to be the Messiah, the Son of God.
 - That this was a claim to be Messiah is clear by the response of those who heard (vv. 19-21).

- Jesus had no need to honor their demands.
 - His response was that His works speak for themselves: **they bear witness of me** (v. 25).
 - The fourth Gospel selects seven of these works to prove that **Jesus is the Christ** (Jn. 20:31).
- Those asking for the sign were **not my sheep** (v. 26). One should not build a Calvinistic doctrine on this passage. To do so would be to impose the idea of salvation onto this passage, which is unmerited.
- Verses 27-29 –
 - That **My sheep** are the true Israel is required by two things:
 - Context: The question has to do with the Messiah. The body of Christ does not have a Messiah, but rather a Savior.
 - Comparison: Those saved in the age of grace are not a gift from the Father to the Son (v. 29). They do not **hear my voice**, but rather hear the Gospel, and in responding to it they are saved.
 - But what about the similarities?
 - Eternal life: The Messiah gives eternal life to both the nation of Israel, through the Kingdom, and the believer in the Gospel, through the grace-gift.
 - Eternal security: The true Israel has covenants that are unbreakable. The recipient of individual salvation through grace had been given a complete gift.
 - Things that are similar are not the same.
- Verse 30 –
 - They asked Jesus to **tell us plainly** (v. 24) whether He was the Messiah. This is His ultimate response: **I and my Father are one** (v. 30).
 - This statement is *very plain*, and also displays that the Jewish people did rightly expect the Messiah to be God's Son.
 - Notice an important grammatical characteristic: the word **one** is an adjective of Jesus and the Father. It does *not* say they are a single person, but rather they are "together as one."
- Verses 31-33 –
 - As proof of how clear the statement of verse 30 is, we see their response in verse 31.
 - If the response is not enough to convince the reader, then the words of the Jews in verse 33 are undeniable: **thou, being a man, makest thyself God**.
 - They tempted Jesus to state plainly who He was, and when He did so, they were ready to kill Him.
- Verse 34 –
 - Jesus quoted from Psalm 82:6, **I have said, Ye are gods**.
 - Of interest is that Jesus said that this was **written in your law**. While the law is often seen as just the Torah, this and other verses show that the term is sometimes used in a more comprehensive manner.
 - Could this really say what it sounds like? In the context of verses 34-35, we have no choice but to take it as such.
- Verse 36 –
 - These two verses show that Christ understood the Hebrew Scriptures to be of divine origin.
 - **word of God** - Christ viewed the Old Testament as communication from God.
 - **scripture** - Christ accepted the **word of God** in its written form.