



MESSAGE/SERIES:

Series: JESUS IN JOHN

Message: "The Signs of Jesus in a Mother's Life"

DATE: May 9, 2021

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)
John 10:22-40, PSALM 82:6 (ref.v34), John 5:59, John 5:36, John 7:30, Leviticus 24:16 (Law & Blaspheming), John 17:21-23 (prayer of love and unity), John 10:14-15 (the sheep know him and His acts in others), John 6:37-39, 17:11 (eternal security), John 2:23 (signs provoked faith in Jesus), John 1:27 (John's Prophecy), Hebrews 10:19-20

OPENING SCRIPTURE:

[JOHN 10:22-40]

"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."

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 10:22–11:1.

TERMS & BACKGROUND:

[FEAST OF DEDICATION] Gr. *enkainia* = **renewal**, from *kainos*, new, i.e. the cleansing of Ezra's temple after its defilement by Antiochus Epiphanes, 25th Chisleu (= December), 164 b. c. Cp. 1 Macc. 4:52–59.

Ethelbert W. Bullinger, *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*, vol. 1 (Bellingham, WA: Faithlife, 2018), 1544.

"The feast instituted by *Judas Maccabaeus in 165 bc, **to commemorate the purification of the Temple and its altar after their defilement by *Antiochus Epiphanes** (1 Macc. 4:59; 2 Macc. 10:6). It was ordered to be observed on the 25th day of Chislev each year and kept for 8 days. A special feature of the feast, apart from the fact that it could be celebrated outside Jerusalem, was the lighting of lamps; hence it was sometimes called the 'Feast of the Lights'. Modern Jews observe the feast as 'Hanukkah'; it falls in late Nov. or Dec. The only reference to it in the NT is at [Jn. 10:22](#)."

"This was a feast instituted in honor of the restoration of divine worship in the temple, and its formal rededication to sacred uses after it had been defiled by the heathen under Antiochus Epiphanes.

James M. Freeman and Harold J. Chadwick, *Manners & Customs of the Bible* (North Brunswick, NJ: Bridge-Logos Publishers, 1998), 520."

[COLONNADE OF SOLOMON]

"According to Acts 3:11; 5:12, the Jerusalem church met in Solomon's Colonnade (στοὰ Σολομῶντος, *stoa Solomōntos*; nrsv: "Solomon's Portico"). A stoa or portico (Lat. *porticus*) was an open colonnade with a roof over the hall to a rear wall. Some stoas, like Solomon's Portico, had an additional interior row of columns that supported the ridge of the roof. A stoa provided shade from the sun and shelter from the rain; it served as a social meeting point and was used for political, religious, and commercial activities. The outer court (later dubbed "Court of the Gentiles") was surrounded by four stoas. The stoa on the east was called Solomon's

Colonnade. As the stoas on the northern and western side, it measured (1433 × 49 feet (437 × 15 m), with a height of 41 feet (12.5 m). Josephus describes these three stoas as follows:

The porticoes, all in double rows, were supported by columns five and twenty cubits high—each a single block of the purest white marble—and ceiled with panels of cedar. The natural magnificence of these columns, their excellent polish and fine adjustment presented a striking spectacle, without any adventitious embellishment of painting or sculpture. (*J.W.* 5.190–192 [LCL])

The “all” in Acts 5:12 (“Many signs and wonders among the people happened at the hands of the apostles. They were all meeting with one mind in Solomon’s Portico;” [author’s translation]) is related by some commentators to the apostles mentioned in the first part of the statement. In view of Acts 2:44–46; 5:11, a reference to all believers is more plausible. Since the apostles taught believers both on the Temple Mount and “from house to house” (Acts 5:42), it is possible that the assemblies of the Jerusalem believers mentioned in 4:23, 31, 32–37; 5:2, 21, 42; 11:1–18, 22; 15:4–29; 21:17–25 took place in Solomon’s Colonnade.

Eckhard J. Schnabel, “The Topography of Jerusalem in the Book of Acts (Acts 1:6–13; 2:1–12, 38–46; 3:11; 4:3–22; 5:12–18, 21–41; 6:9–7:60; 9:1–12; 12:1–11; 21:26–37; 22:24–23:31),” in *Lexham Geographic Commentary on Acts through Revelation*, ed. Barry J. Beitzel, Jessica Parks, and Doug Mangum, Lexham Geographic Commentary (Bellingham, WA: Lexham Press, 2019), 24–26.



IDEA OF COLONNADE OF SOLOMON

[BLASPHEMY] “The term *blasphemy* normally refers to verbal slander against God. However, acts of slander can also count as blasphemy.”

D. L. Bock, “Blasphemy,” ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, *Dictionary of Jesus and the Gospels, Second Edition* (Downers Grove, IL; Nottingham, England: IVP Academic; IVP, 2013), 84.

“When applied to God as an object, blasphemy represents an offense against God and a violation of a fundamental principle of the faith that gives glory to him. Sometimes God alone punishes the blasphemer (e.g., Pharaoh, Korah, Titus), while at other times the community executes judgment (the Israelite woman’s son). Attacking God’s people verbally is a second class of blasphemy (Goliath, Sennacherib). Those who challenge the leadership that God has put in place for his people are seen as attacking God himself. So blasphemy refers to a wide range of insulting speech or activity. All of this serves as crucial background to how blasphemy relates to Jesus.”

D. L. Bock, “Blasphemy,” ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, *Dictionary of Jesus and the Gospels, Second Edition* (Downers Grove, IL; Nottingham, England: IVP Academic; IVP, 2013), 85.

OUTLINE:

In John 10:1-21 Jesus was portrayed as being in the form of a Servant... in John 10:22-42, Jesus is portrayed as the sovereign God with the right to give eternal life. Who Jesus is in your life is important. The Christological titles of this chapter are put forward as markers or signs in John.

I. (v1-30) JESUS MESSIAH

- A. (v22-23) The background of this account of Jesus in the Colonnade of Solomon in the Temple makes a time celebrating a cleansing of the temple
 - 1. *Antiochus Epiphanes the Syrian (a form of the Antichrist) desecrated the temple in 167 BC settling up a pagan altar in the temple in place of Israel's God*
 - 2. *Judas Maccabaeus (the hammer) the Jews recapture the temple and reconsecrated it to God 164 BC and the feast of the dedication was instituted (now Hanukkah)*
 - a) So the celebration of the cleansing and rededication of the Temple of the living God is the background
 - 3. *Jesus is in Solomon's Colonnade therefore He was not in the sacred enclosure of the Jews*
 - a) Jesus is the new temple and He did not need to go in but rather God had come out of the sacred place to meet man

4. *Winter is significant here as Jesus was transitioning from a public ministry to a private ministry leading to the cross (Public ministry had ended=Winter)*
 - a) *Jesus came to present God as the Son of God to the Jews*
 - b) *Now everything will point towards the cross in a private ministry that will benefit all mankind (all people groups)*
- B. (v24) "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."
1. *The religious leaders were obviously asking to get Jesus to make His first public proclamation in order to gain evidence they needed to convict him*
 - a) *Little did they know it was God's timing to do so as it was time to transition towards the cross*
 2. *The people are looking for a clear sign that Jesus is the Messiah (soon coming King Promised in the Old Testament)*
 3. *Jesus had been showing them He was the Messiah by Signs and Miracles to this point, but they want Him to tell them plainly in the Temple*
 - a) *They want to place Him on the throne in the temple (Ironically in the place where once a false altar was erected)*
- C. (v25-26) '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.*"
1. *Jesus was explaining to them why answering their request was useless*
 - a) *Those who do not have a regenerate heart cannot see Jesus as Messiah*
 - b) *Only those whom God has given faith can recognize and respond to the voice of Jesus (very clear that regeneration precedes the call)*
 2. *The Lord was preparing some hearts to see the Messiah through His works (signs) (the elect of God/those whom God has given to Jesus and who Jesus prayed for in the Garden before the cross)*
 - a) *For many, the signs would not bear fruit until Jesus had risen*
 - b) *Jesus always knew His sheep but sometimes His sheep were learning His voice*
- D. (v27) The Eternal Security of His Sheep
1. (v27) "*My sheep **hear my voice**, and I know them, and they follow me*"
 - a) *Those whose hearts are regenerated and have been given faith know the voice of Jesus and they follow*

(1) True followers will indeed do the word (James 2:14-26)

E. (v28-30) This is the most bold statement of Jesus and the tipping point that lead to the cross

1. (v28) "I give them eternal life, and they will never perish, and no one will snatch them out of my hand."

a) **Jesus deals with three enemies of security of Salvation:**

(1) *It is a free gift from Jesus (not of works)*

(2) *His sheep can never do anything to lose their salvation (Self)*

(3) *Satan cannot cause them to lose their salvation (Satanic)*

(a) We can see that Jesus' hand is secure as no one is more powerful than God the Son and God the Father

2. (v29) "**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.**"

a) We get the picture of the sheep in Jesus able hand and the Father also holding on to us as well (total security)

b) No one is able in power to take us out of His hand (God Omnipotent)

c) Foreknowledge and election both take out any doubt of sin provoking God to let go (God Omniscient)

3. (v30) "**I and the Father are one.**"

a) Jesus gave them the statement they were looking for on purpose
(1) Jesus claimed to be God

(a) Equal to God in power and essence, nature, perfection, and glory

(b) "**One**"= a reference to a single indefinite person, **one**, whole, that which is a unit

II. (v31-39) JESUS SON OF GOD

A. (v31) The Jews desire to Stone Jesus because He proclaims to be Deity

B. (v32) Jesus' response addresses them in what they have seen

1. *Jesus questions them... Could they discount the acts that Jesus had performed (Signs that He is God/Messiah)*

2. *The works Jesus did could not have been done by any other means as they were supernatural*

- C. (v33) “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.**”
1. (v33) *They did not understand the hypostatic union (the God man)*
 - a) The Gospel of John’s main focus is on Jesus as Deity
 - b) Isn’t it ironic that the people who had protected the temple and governed its teaching are now being taught truth and they reject it because their hearts are hardened
- D. (v34) “Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’?”
1. *The Jewish magistrates were called gods (little g) as they were appointed God’s administrators of His law (Psalm 82:6)*
- E. (v35) “If he called them gods to whom the word of God came—and **Scripture cannot be broken**—”
1. *They could not break the proclamation of the word as magistrates other than God was called gods*
- F. (v36) “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**’?”
1. *Jesus was making no scriptural fault as calling Himself Son of God*
 - a) **Psalm 82:7-8** “nevertheless, like men you shall die, and fall like any prince.” Arise, **O God, judge the earth; for you shall inherit all the nations!**”
 - (1) Jesus was the one to judge in the end where the Jewish magistrates had failed
- G. (v37-38) “**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.”
1. *The Signs in the Gospel of John were there to prove that Jesus was and is the Son of God even though they may not believe His words they could see the Fathers miracles and signs through Jesus*
- H. (v39) In another display of His deity they could not catch Jesus to arrest Him, but He got away (as it was not His time yet)

III. (v40-42) JESUS LORD OF ALL

- A. (v40) “He went away again across the Jordan **to the place where John had been baptizing at first**, and there he remained.”
1. *Jesus was (sanctified/set apart) for the task of being the mediator between God and men here where He had been baptized by John the Baptizer*

2. *This marks the phase of public ministry to be over and now He will focus on the disciples and preparing for the Cross where He would mediate our redemption*

B. (v41-42) “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.”

1. *Jesus had come full circle from where His ministry began and some of the people saw that John had pointed to Jesus*
2. *Jesus performed Miracles and Signs but John was only a voice to point others to Jesus Christ*
3. *Many believed in Jesus because of the signs confirming His Lordship of their lives*

Application:

- If we trust the words of Jesus about our eternal security... **How should this truth change the way we live?**
- How do the leaders of today whom God has appointed reject His power and lordship over His church?
- Jesus entered the scene where the Temple had been cleansed of false gods, but yet the religion of Judaism was currently rejecting the Messiah sent from God... **Do we in ways reject Jesus even though we have claimed to turn everything over to God?**

The purpose of the second half of John 10 is to display Jesus' essential glories to the readers...

- Arthur Pink
