

# Daily Bible Study Commentary by Pastor Steve

We're excited to have you digging deeper into the Word. The best way to use this study guide is to read the Bible verse(s) first, then Pastor Steve's commentary. God bless you.

## John 10:23-24

**v23:** John says, "It was winter (or "there was a winter storm"), and Jesus walked in the temple in the [covered] porch of Solomon." The word translated as "winter" also can mean "winter storm" (Mt 16:3; Ac 27:20), and since the Feast of Dedication always occurs in winter, John probably uses the word to tell us it was raining or possibly snowing. If so, that may be why Jesus was ministering under the shelter of the large covered porch located on the south side of the Court of the Gentiles. **v24:** At some point during the eight-day festival the religious leaders again confronted Jesus. This time they stood in a circle around Him and repeatedly pressed Him to declare that He was the Messiah. In effect they were saying to Him, "How soon until You lift up our soul [in worship] by announcing the wonderful news that You are the Messiah who has come to save us. If You are the Messiah, say it boldly!" (paraphrase).

## John 10:24-25

**v24** (continued): Of course their request was insincere. They were either mocking Him or trying to cause Him to claim a title which the Romans would consider to be a political threat, prompting them to arrest Him. Jesus generally avoided using the title "Messiah" in public, preferring to use the term "Son of Man" when referring to Himself. The title "Messiah" raised false expectations of national liberation among the Jews and alarmed the Romans that a civil uprising was being planned against them. **v25:** Jesus replied that the works He had been doing revealed His true identity. Any honest person would have to acknowledge that only God could be the source of power for the amazing miracles He had been doing. Miracles, such as feeding ten to fifteen thousand people with five loaves and two fish (Jn 6:1-13) or giving sight to a man born blind (Jn 9:1-7), spoke for themselves. Who but the Messiah could do such things? But in spite of all these works many of the religious leaders still refused to believe.

## John 10:25

**v25** (continued): Jesus referred to the miracles He did as "the works I do in the name of My Father" (literal). To do something in someone else's name was to function as their representative. Someone else sent you on this mission; you operate within their authority, not your own; you speak words they instructed you to speak, and you only do the deeds they commanded you to perform. So by using the phrase "in the name of the Father" Jesus was saying that every miracle, every symbolic act, such as clearing the sellers and money changers out of the temple (Jn 2:13-17), and every statement He made about Himself (Jn 6:35, 7:37-38, 8:12, 58; 10:7, 9, 11, 14; 14:6; 15:1, 5) was initiated by God the Father. His words and deeds were powerful, prophetic signs which clearly identified Him as the Messiah to anyone willing to believe the truth.

## John 10:26

**v26:** Jesus then told these religious leaders that the problem wasn't that there was not enough evidence to determine who He was; the problem was they didn't really love God. He said, "You don't believe because you are not from among My sheep" (literal), but the reason they were not His sheep was because they were not the Father's sheep. On several occasions Jesus explained that the Father was the One who gave Him the people who believed in Him. He called them, "all that the Father gives Me" (Jn 6:37, 39) and "all whom You [Father] have given [Your Son]" (Jn 17:2, 24). Those who truly believed in the Father, the Father gladly gave as a gift to His Son. Why didn't these religious leaders see who Jesus was? The terrible truth was they did see; they knew exactly who He was, but they didn't want to give up their control over the people.

## John 10:26

**v26** (continued): In a parable (Mt 21:33-41) Jesus exposed the true motive behind their hostility. He spoke of a landowner (God) who planted a vineyard (Israel) and rented it out to vine-growers (religious leaders), but when the landowner sent servants to receive His produce (faith and devotion from the people of Israel), the vine-growers killed them. Finally, He sent His Son to the vineyard, and when they saw Him they said, "This is the heir; come let us kill him and seize his inheritance" (Mt 21:38). Later on John will report what these same leaders said among themselves, during a private conversation after Jesus raised Lazarus from the dead (Jn 11:38-44). They said, "What are we doing? For this man (Jesus) is performing many signs. If we let Him go on like this, all men will believe in Him, and the Romans will come and take away our place and our nation" (Jn 11:47-48). In other words these leaders were not the Father's sheep because they had decided to kill the Messiah, rather than allow Him to take His rightful place of authority over the people they had been leading.

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## John 10:27-29

**vs27-28:** Then Jesus began to talk to these religious leaders about those who believed in Him. He said, "My sheep hear My voice and I know them and they follow Me, and I give them eternal life, and they will not perish into the age [to come] and no one will seize them out of My hand" (literal). By talking about His followers not perishing or being seized out of His hand Jesus seems to be telling these leaders, "You and I both know you are going to kill Me, but nothing you can do to Me will stop My followers from believing in Me. And if you kill them they will not perish (Lk 21:18 "Not a hair of [their] head will perish"), but I will protect their spirits and raise them from the dead on that day when the new age arrives (God's kingdom comes to earth)" (paraphrase). **v29:** Jesus wanted these leaders to realize that they were ultimately fighting against God the Father Himself. He said, "The Father who has given [His sheep] to Me is greater than all [who would try to stop His saving work], and no one is able to seize [God's people] out of His hand" (paraphrase). I believe Jesus was telling them this: "By killing Me you will not prevent the Father from giving Me His sheep. And you will not be able to take people away from Me. This saving work will go forward into the future and after My death [and resurrection]" (paraphrase).

## John 10:30

**v30:** Whether these leaders realized it or not, by attacking Jesus they were attacking the Father. Jesus did not initiate anything that He said or did, and the power they saw at work through Him was not His own. He spoke words the Father gave Him to speak; He did what the Father told Him to do; and it was the Father's power which performed miracles through Him. In every way Jesus perfectly represented the Father. He completely submitted to Him and depended upon Him, and in so doing perfectly represented His heart and will. Jesus will soon describe His complete cooperation with the Father as being "in the Father" (Jn 10:38), and He will also say, "the Father is in Me" (Jn 10:38) which means the Father was guiding Him, empowering Him and revealing Himself through Jesus. But in that moment of confrontation He described His relationship to the Father this way: "I and the Father are One [thing]." To see one, was to see the other; to love one, was to love the other; to hate one, was to hate the other. And that statement quickly brought a reaction.

## John 10:34-36

**vs34-36:** With this background in mind let's listen to a literal translation of Psalm 82 from the Hebrew: "God (Elohim) stands in the midst of a gathering [of selected people] of God (El); He judges in the midst of gods (elohim). How long will you ("gods": men selected to represent God) judge unjustly, and lift up the wicked? Selah. Vindicate the poor and the orphan, do justice to the afflicted and needy. Save the poor and the needy from the wicked's hand. They do not know and do not understand, they walk in darkness; all the foundations of the earth are shaken. I have said, "You are gods (elohim) and sons of the Most High, all of you, but as man you shall die, and like one of the princes you shall fall. Rise, O God (Elohim) (says Asaph), judge the earth; for You shall inherit all the nations" (Ps 82:1-8) (literal).

## John 10:34-36

**vs34-36** (continued): Jesus' defense at that moment was actually quite simple. They said He blasphemed by calling Himself "God" (or God's Son); He reminded them that God had called them the same thing. There must have been an awkward silence as they processed what He had said. But then Jesus again called Himself "Son of God" and affirmed His pre-existence in heaven by saying that the Father had set Him apart and sent Him into the world. By doing that He pointed to His unique sonship. He was more than a human judge standing as an intermediary between God and His people; He was the divine Son who had come into the world, and that claim set off another attempt to arrest Him (v39).