

## **The Eternal Security of the Believer**

**John 10:22-42 (Page 81 in the BPB)**

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### **A Division among the Jews**

<sup>19</sup> A division/schism occurred again among the Jews because of these words.

“again” (7:43; 9:16)

“these words” (vv. 17-18 or maybe even vv. 7-18)

<sup>20</sup> Many of them (9:40; 10:6) were saying, “He has a demon and is insane. Why do you listen to Him?”

John 7:20; 8:48-49, 52

<sup>21</sup> Others were saying, “These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind can he?”

John 9:16

### **The Setting**

<sup>22</sup> At that time the Feast of the Dedication took place at Jerusalem; <sup>23</sup> it was winter, and Jesus was walking in the temple in the portico of Solomon.

Feast of Dedication – “That is, Hanukkah or the ‘Festival of Lights.’ The Greek name for the feast, τὰ ἐγκαινία (ta enkainia), literally means “renewal” and was used to translate *Hanukkah* which means “dedication.” The Greek noun, with its related verbs, was the standard term used in the LXX for the consecration of the altar of the Tabernacle (Num 7:10-11), the altar of the temple of Solomon (1 Kgs 8:63; 2 Chr 7:5), and the altar of the second temple (Ezra 6:16). The word is thus connected with the consecration of all the houses of God in the history of the nation of Israel.” (NET Study Note)

“*The feast of the Dedication* (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165-164 B.C.—when Judas Maccabeus drove out the Syrians, rebuilt the altar, and rededicated the temple on 25 Kislev (1 Macc 4:41-61). From a historical standpoint, it was the last great deliverance the Jewish people had experienced, and it came at a time when least expected.” (NET Study Note)

“Josephus ends his account of the institution of the festival with the following statement: “And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it” (*Ant.* 12.7.6 [12.325]).” (Ibid.)

“*It was winter.* The feast began on 25 Kislev, in November-December of the modern Gregorian calendar.” (Ibid.)

“Portico of Solomon – Also mentioned in Acts 3:11; 5:12. *Solomon’s Portico* was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex.” (Ibid.)

## **The Jews’ Question**

<sup>24</sup> The Jews then gathered around/surrounded Him, and were saying to Him, “How long will You keep us in suspense?”

If You are the Christ, tell us plainly.”

*Grk* “How long will you take away our life?” (an idiom which meant to keep one from coming to a conclusion about something). The use of the phrase τὴν ψυχὴν ἡμῶν αἴρεις (tēn psuchēn hēmōn aireis) meaning “to keep in suspense” is not well attested, although it certainly fits the context here. In modern Greek the phrase means “to annoy, bother.” (NET Study Note)

## **Jesus' Answer**

<sup>25</sup> Jesus answered them, "I told you, and **you do not believe**;

the works that I do in My Father's name, these testify of Me.

John 5:36

## **The Reason for Their Unbelief**

<sup>26</sup> "But **you do not believe because** you are not of My sheep.

Jesus, as the good Shepherd, chooses His sheep. The sheep do not choose the shepherd.

John 3:3-8; 6:44, 65

John 6:45-47

Jesus said earlier in verses 4-5 that,

<sup>4</sup>"When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. <sup>5</sup>"A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

So it goes to reason that those who do not belong to Jesus, because He is a stranger to them, do not know and therefore will not listen to His voice. They will not follow Him but will flee from Him. They must first be made to be His sheep.

## **Jesus' Sheep**

<sup>27</sup> “My sheep hear My voice, (10:4-5)

and they follow Me; (10:4-5)

and they will never perish;

John 6:37-40

## **Jesus and the Father**

and I know them,

<sup>28</sup> and I give eternal life to them,

and no one will snatch them out of My hand.

Not thieves and robbers, nor wolves.

<sup>29</sup> “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.

John 6:37

## Romans 8:31-39

<sup>30</sup> “I and the Father are one.” (“**we are one.**”)

John 5:17-18; 8:58-59

“The phrase (hen esmen) is a significant assertion with trinitarian implications. ěv is neuter, not masculine, so the assertion is not that Jesus and the Father are one person.” (NET Study Note)

Jesus is not saying that He and the Father are the same person but that they are one in essential unity and essence. John 17:11, 20-21

John 17:11, 20-21

## **The Jews’ Reaction**

<sup>31</sup> The Jews picked up stones again to stone Him.

John 8:59

**Application:**

Those who belong to Jesus have the security of knowing they can never perish.

How do you know if you belong to Jesus?

Put your trust in Him. Follow Him (obey Him).