

The Gospel of John

Christ Asserts His Deity

John 10:22-42

The Jews have been anxiously anticipating the coming of the Messiah. They have grown impatient with Christ and want Him to boldly proclaim Himself their Messiah. They take the opportunity of the feast of Hanukkah to press Him on the subject.

The Setting

- Hanukkah
 - Celebrated the return of Jewish independence from the Seleucids and the rededication of the Temple in 164 B.C. by Judas Maccabeus.
 - Feast lasted eight days, beginning on 25th of Kislev
 - Featured lighting of the menorah
- The place is Solomon's Porch on the east side of Temple complex
- This is about four months before the Crucifixion.

The Story

- Establishing the setting – vs. 22-23
- The impatient demand of the Jews that Christ reveal Himself on their terms – vs. 24
- Christ's response:
 - They had not believed His words or deeds before – vs. 25
 - The situation is actually reversed from the expectation of the Jews – vs. 26
 - The Messiah did not come to heed their voice and follow them.
 - They were supposed to follow Christ, not vice versa.
 - The relationship of the Shepherd and the sheep – vs. 27-28
 - This reiterates the earlier teaching from the first part of the chapter.
 - The security of the saved – vs. 29-29
 - We are in Son's hand, in the Father's hand, and sealed by the Spirit (Ephesians 1:13)
 - The bold claim of deity: being equal to the Father – vs. 30
- The Jews understand Christ's claim and seek to stone Him – vs. 31
- Christ questions the justification for their violent response – vs. 32
- They respond is they do not believe He is God – vs. 33
- Christ defends His claim of deity with an appeal to Psalm 82:6 – vs. 34-36
 - Psalm 82:6 refers to judges/magistrates as "gods".
 - "The Lord Jesus quotes this verse in proclaiming His own deity (John 10:34). The context tells how the Jews were about to stone Him because He claimed to be the Son of God. Then, as He so often did, the Lord Jesus referred them to the Scriptures and

quoted this psalm: 'Is it not written in your law, I said, Ye are gods?' Those who were the instruments from whom the Word of God came were called *elohim* 'gods,' and rightly so because, no matter what they were in themselves, the office they held carried that dignity.... Jesus picks this up. Hebrew judges were called 'sons of God' and it was justifiable that they bear this noble title. Between them and Him was the enormous gulf which separates deity from humanity. He said, 'If you call them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?' The Word of the Lord *came* to these judges of Israel, therefore they were called 'sons of Elyon' Jesus was the incarnate Word. of God. It was no blasphemy for Him to call Himself the Son of God. Thus, the high office o these unworthy judges in Israel was extolled." – John Phillips

- The Scripture is undeniable and undebatable – vs. 35
- The Messiah is right to claim deity – vs. 36
- Christ's actions prove the claim – vs. 37-38
- Christ escapes the enraged mob – vs. 39
- He stays along the Jordan River where John the Baptist had baptized – vs. 40
- Many people sought Him out and believed on Him – vs. 41-42