

# Jesus Asserts His Deity [part 1] (John 10:22-30)

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## Scripture Text:

22. At that time the Feast of the Dedication took place at Jerusalem;
23. it was winter, and Jesus was walking in the temple in the portico of Solomon.
24. The Jews then gathered around Him, and were saying 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, these testify of Me.
26. But you do not believe because you are not of My sheep.
27. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them,
28. 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."

## Outline:

- I. The Feast of Dedication (v.22)
- II. The Portico of Solomon (v.23)
- III. "If You are the Christ, tell us plainly." (v.24)
- IV. The works of Jesus testify of His Identity (v.25)
- V. My sheep (vv.26-29)
- VI. Unity between Jesus and the Father (v.30)

## Worksheet:

- I. The Feast of Dedication (v.22)
  - a. Also known as the 'Feast of \_\_\_\_\_' on account of the lamps and candles lit to commemorate the event in Jewish homes (John MacArthur Study Bible, 2006).

- b. The Jewish celebration of \_\_\_\_\_, which celebrates the Israelite victory over the Syrian leader Antiochus Epiphanes, who persecuted Israel, conquered Jerusalem in 170 B.C. and then desecrated the Jewish temple by setting up a pagan altar to displace the altar of God (John MacArthur Study Bible, 2006).
  - c. The Jews reclaimed and freed the temple and the land from Syrian dominance in 164 B.C. on 25 Chislev (December approximately) under the leadership of an old priest named Mattathias (family of the Hasmoneans) in the \_\_\_\_\_ which lasted from 166-142 B.C. They maintained control of it until 63 B.C. when Rome (Pompey) took control of the region (John MacArthur Study Bible, 2006).
- II. The Portico of Solomon (v.23)
- a. "It was winter..." was indicated by John to inform his readers that it was very cold at this time, so Jesus sought shelter on the eastern side of the temple called " \_\_\_\_\_ " also know as the "Portico of Solomon" (John MacArthur Study Bible, 2006).
  - b. After the resurrection of Christ, this became a regular gathering place of Christians where they could proclaim the good news of Christ's resurrection and spread the \_\_\_\_\_ message (John MacArthur Study Bible, 2006).
  - c. "While he (the lame beggar) was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement. But when Peter saw this, he replied to the people, 'Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk? The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses. And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all.'" (Acts 3:11-16 NASB)
  - d. "At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico. But none of the rest dared to associate with them; however, the people held them in high esteem. And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them. Also the people from the cities in the vicinity of Jerusalem were coming together, bringing

people who were sick or afflicted with unclean spirits, and they were all being healed.” (Acts 5:12-16 NASB)

III. “If You are the Christ, tell us plainly.” (v.24)

- a. Were the Jews really interested in having Jesus declare “plainly” who He was so that their confusion about Him could once and for all be dismissed? *[discussion]*

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- b. If NOT, then why did they want Him to “plainly” state who He was? *[discussion]*

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IV. The works of Jesus testify of His Identity (v.25)

- a. “I told you, and you do not believe...”

- i. Had Jesus failed to give sufficient evidence as to who He was (is)? *[discussion]*

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- ii. The \_\_\_\_\_ that Jesus did in the Father’s name were ample evidence as to His true identity and no further \_\_\_\_\_ should have been needed.

- iii. The world today demands more evidence, even though there is overwhelming evidence all around them in the reality of \_\_\_\_\_ lives and \_\_\_\_\_ souls.

- iv. Was the peoples’ belief and ultimate decision about Jesus’ identity unanimous? (John 7:43, 9:16, 10:19) *[discussion]*

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- v. “Some of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.” Others were saying, “This is the Christ.” Still others were saying, “Surely the Christ is not going to come from Galilee, is He? Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” So a division occurred in the crowd because of Him. Some of them wanted to seize Him, but no one laid hands on Him.” (John 7:40-44 NASB)

- vi. “Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a division among them.” (John 9:16 NASB)

- vii. A division occurred again among the Jews because of these words. Many of them were saying, “He has a demon and is insane. Why do you listen to Him?” Others were saying, “These are not the sayings of one demon-

possessed. A demon cannot open the eyes of the blind, can he?" (John 10:19-21 NASB)

- b. The church has become very sophisticated in labelling these "divisions" amongst people of faith. What do we call them and more importantly, why do they exist? *[discussion]*
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- c. Why do divisions exist amongst and come between people? (Prov.17:14, 18:1, 20:3; 2 Timothy 2:23; James 4:1,2) *[discussion]*
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- d. Are all "divisions" amongst people bad? ( *[discussion]* )
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- e. Associations with Other People:

- i. "I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those who are within the church? But those who are outside, God judges. Remove the wicked man from among yourselves." (1 Corinthians 5:9-13 NASB)
- ii. "Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,... If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother." (2 Thessalonians 3:6-7, 14-15 NASB)

- f. Separations in Judgement:

- i. "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left." (Matthew 25:31-33 NASB)
- ii. "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before

men, I will also deny him before My Father who is in heaven. "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household. "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it." (Matthew 10:32-39 NASB)

V. My sheep (vv.26-29)

a. You are not **My sheep** (v.26)

- i. Jesus first answered the Pharisees question by telling them who **they** were \_\_\_\_\_ in a most emphatic way.
- ii. Since they were \_\_\_\_\_ His sheep, then He was \_\_\_\_\_ their Shepard.
- iii. Look at structure of verse 26 and consider the meaning of these two sentences. (*cause and effect*)
  1. **Proper Text:** "But you do not believe (effect) because you are not of My sheep (cause)."
  2. **Improper Text:** But you are not of My sheep (effect) because you do not believe (cause). [*discussion*]
  3. Look at the following verses in the positive form to understand the contrast between those who **are** those who **are not** of Jesus' sheep.

b. **My sheep** hear My voice (v.27)

c. I know **My sheep** (v.27)

d. **My sheep** follow Me (v.27)

e. I give **My sheep** eternal life (v.27)

f. **My sheep** will never perish (v.28)

g. **My sheep** are safe and secure (v.28)

h. **My sheep** were given to Me by the Father (v.29)

i. **My sheep** are kept in the all powerful hands of the Father (v.29)

j. **Read:** Romans 8:31-39

VI. Unity between Jesus and the Father (v.30)

- a. In the midst of division amongst the people (Jews), Jesus shows a stark contrast in His relationship with the Father which, is characterized by \_\_\_\_\_.
- b. In this statement, Jesus highlights the fact that He and the Father have equal concern and care for the \_\_\_\_\_.
- c. In this statement, Jesus also highlights the oneness and equality that they share in \_\_\_\_\_ and \_\_\_\_\_.

- d. Jesus answers their question yet again, making Himself to be \_\_\_\_\_ with God, which is the claim that the Jews were waiting for, so that they could accuse Him of and eventually put Him to death for blasphemy.
- e. The problem for the Jews once again was...Jesus was telling the truth!