

Rev. Lex DeLong / General

True Equity and the Greatest Love / John 10:22–42

All who hear Jesus' voice and follow Him, believing the Bible's witness about Him is true, receives eternal life that no one can steal away.

Notes

07/21 John 10:20-42, "Eternal Life is Yours to Receive," Subtitle: Being Secure in Christ, Scripture: Rom. 8:35-39

(John 10:22-30)

Sept./Oct.

The Feast of Dedication is not one of the feasts prescribed by the Mosaic law. It celebrates an event that took place in intertestamental times. Following the victories of Alexander the Great in the fourth century bc, Greek culture and language were introduced to the subjugated nations, including Judea. After the death of Alexander this policy was continued by the rulers who held sway over Judea, first the Ptolemies of Egypt, up till about 200 bc, and thereafter the Seleucids of Syria. Hellenization, as the spread of Greek culture and language is called, flourished as many in the subjugated nations, including many Jews, were attracted to it. However, when Antiochus IV [Epiphanes] became ruler of the Seleucid Empire he tried to force Greek culture upon the peoples he ruled. For the Jews this meant that practices such as sabbath observance and circumcision were prohibited, and the books of the Law were burnt. In 167 bc the temple in Jerusalem was desecrated by offering swine's flesh on the altar, and Jewish people were required to offer sacrifice to pagan deities. This led pious Jews to revolt against Antiochus IV, a revolt led by Mattathias and his sons. They fled to the mountains, from whence they conducted guerilla warfare against the Seleucid armies. Their campaign was crowned with success, and in 164 bc the temple was rededicated to the worship of Yahweh. The rededication of the temple and the institution of the annual remembrance in the Feast of Dedication is described in 2 Maccabees 10:1–8 (rsv):[1]

[1]Colin G. Kruse, *John: An Introduction and Commentary, vol. 4, Tyndale New Testament*

10:1 Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; 2 they tore down the altars that had been built in the public square by the foreigners, and also destroyed the sacred precincts. 3 They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they offered incense and lighted lamps and set out the bread of the Presence. 4 When they had done this, they fell prostrate and implored the Lord that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations. 5 It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev. 6 They celebrated it for eight days with rejoicing, in the manner of the festival of booths, remembering how not long before, during the festival of booths, they had been wandering in the mountains and caves like wild animals. 7 Therefore, carrying ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. 8 They decreed by public edict, ratified by vote, that the whole nation of the Jews should observe these days every year. [1]

- [1] *The Holy Bible: New Revised Standard Version (Nashville: Thomas Nelson Publishers, 1989), 2 Mac 10:1–8.*

From this passage it is clear that the Feast of Dedication was modelled on the Feast of Tabernacles (for details of this feast see commentary on 7:2). It lasted for eight days, involved the carrying of palm fronds and beautiful branches, and eventually included singing of the Hallel (Pss. 113–118). According to the Talmud, lamps were lit in the people's homes as well as in the temple (*Šabbat*21b).[1]

- [1] *Colin G. Kruse, John: An Introduction and Commentary, vol. 4, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2003), 237.*

John 10:24

Their request did not arise from a genuine desire to know if Jesus was the Messiah, and whether they should believe in him (as Jesus' response to them in 10:25 indicates). Rather, it was another attempt to get Jesus to say something that would incriminate him.[1]

- [1]Colin G. Kruse, *John: An Introduction and Commentary, vol. 4, Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 2003), 238.

Jesus wants you to have life eternal that you can never loose (John 10:22-30)

(John 10:31-39)

John 10:34-35

The statement 'You are gods' was understood in later rabbinic exegesis to be God's word to the Israelites at Sinai when they received the law. God said to them, 'You are gods,' because in receiving the law and living by it they would be holy and live like gods. But because they departed from the law and worshipped the golden calf while still at Sinai, he said to them, 'you will die like mere men'. [1]

- [1]Colin G. Kruse, *John: An Introduction and Commentary, vol. 4, Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 2003), 240–241.

"...while 'the Jews' celebrated the rededication of the temple, they rejected the one 'dedicated' (i.e. set apart) by God and sent into the world." [1]

- [1]Colin G. Kruse, *John: An Introduction and Commentary, vol. 4, Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 2003), 241.

**Believe in Jesus who alone can save,
because only He is God (John 10:31-39)**

(John 10:40-42)

**Do you believe the Bible's witness
about Jesus is true? (John 10:40-42)**

All who hear Jesus' voice and follow Him, believing the Bible's witness about Him is true, receives eternal life that no one can steal away.