

## (18) Feast of Dedication (John 10:22-39)

1. τὰ ἐγκαινία ta enkainia is the festival of rededication (Jn. 10:22-23). חַנּוּכָּה ch<sup>a</sup>nukkah <sup>#2597</sup> & <sup>#2598</sup> is the Hebrew equivalent in various LXX applications. The annual festival by this name was inaugurated (sorry!) between the OT and the NT and recorded in First Maccabees (1<sup>st</sup> Macc. 4:36-59).
  - a. The significance of the feast and season helps us to pinpoint chronology for the ministry of Jesus.
  - b. The winter (Chislev) Hanukkah time-frame places this event within 4 months of the crucifixion.
2. The Jews demand Jesus make a plain claim of being the Messiah (Jn. 10:24). The Jews. οἱ Ἰουδαῖοι hoi Ioudaioi <sup>#2453</sup><sub>195x</sub>: in this context, Mosaic Law observant religious Jews—the theocratic/nomocratic adherents of Judaism.
  - a. They besieged around Him. κυκλόω kukloō <sup>#2944</sup><sub>4x</sub>: Lk. 21:20; Jn. 10:24; Acts 14:20; Heb. 11:30; Rev. 20:9.
  - b. Their “soul” is lifted up. Single soul, multiple people.
  - c. Tell us openly. [A.T. Robertson](#) has a good paragraph on this expression. His last plain spoken claim to being the Christ was an I AM statement that motivated their stoning him (Jn. 8:58-59).
3. Jesus reveals the Jews’ unbelief in one of the most precious messages He ever gave (Jn. 10:25-30).
  - a. They did not believe in spite of the message delivered and in spite of the miracles done (Jn. 10:25,38 cf. 5:36).
  - b. They did not believe because they were not His sheep (Jn. 10:4,26,27 cf. Jn. 6:37,44,45,65; 8:47).
    - 1) It is true to assert both this statement and its inverse:
      - a) They did not believe because they were not His sheep.
      - b) They were not His sheep because they did not believe.
    - 2) This specific passage does not assert the inverse but rather affirms the sovereign election of God the Father (cf. Jn. 3:16 & 17:2-3).
    - 3) Jesus Christ claims shepherding ownership of “His” sheep and promises intimate shepherding leadership (Jn. 10:27).
    - 4) Jesus Christ received His sheep as a gift from God the Father (Jn. 10:29a).
  - c. Jesus Christ does three things for His sheep (Jn. 10:28).
    - 1) He gives His sheep eternal life (Jn. 10:28a).
    - 2) He promises them never to perish (Jn. 10:28b).
    - 3) He promises to keep them securely held in His hand (Jn. 10:28c).
  - d. Although the Father gives the sheep to Jesus Christ, the Father maintains a secure handhold (Jn. 10:29).
  - e. I and the Father are One communicates a paradoxical positional truth (Jn. 10:30,38). Neut.sing. ἓν hen. Not one person cf. Gal. 3:28, but one “thing” (essence or nature, purpose or endeavor).
    - 1) Jesus desired for the Twelve to have oneness even as He and the Father are One (Jn. 17:11).
    - 2) Oneness is defined as mutual, reciprocal abiding (Jn. 17:21), mutual, reciprocal glorification (Jn. 17:22), and the fellowship of the Father and Son for a witness to the κόσμος (Jn. 17:23 cf. 1<sup>st</sup> Jn. 1:1-4).
    - 3) Oneness is taught by the Apostle Paul in the coordinated working of various members (1<sup>st</sup> Cor. 3:8).
4. Even as the Jews attempted to murder Him, Jesus repeated His message in even stronger terms (Jn. 10:31-39).
  - a. Oneness with the Father was a “blasphemous” claim of deity which Mosaic-Law observant religious (nomocratic) Jews could not tolerate (Jn. 10:31,33 cf. 5:18; 8:59) as it grated on their adherence to Deut. 6:4.

The reader should realize by now that Jesus was exactly who He claimed to be, one with the Father and more than a mere mortal. A man was not making Himself out to be God, but God had made Himself a man (Jn. 1:1,14,18). Tom Constable.

- b. Jesus employed sarcastic rhetoric (Socratic irony) and exegetical teaching in the face of their intended execution (Jn. 10:32,34).
- 1) The exegetical passage was Psalm 82:6. I (myself) have said you are gods.  
אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם. ἐγὼ εἶπα Θεοὶ ἐστέ.
  - 2) Only God is uncreated, eternally self-existent I AM.
  - 3) Created beings are referred to as gods (אֱלֹהִים 'el #410<sup>33x</sup>, אֱלֹהִים 'alah #426<sup>1541x</sup>, אֱלֹהִים 'elowah #433<sup>53x</sup>, אֱלֹהִים 'lohiym #430<sup>1063x</sup>) in various contexts. This emphasizes their beyond-earthly power but does not make any claim to their uncreated eternally self-existent “peer” status with the Most High.
- c. If Psalm 82:6 is unbreakably true Law/Scripture, then Jesus’ sanctified apostolic mission cannot be blasphemous (Jn. 10:35-36).
- d. The miracles He performed were His credentials from God the Father (Jn. 10:37-38).
- 1) Jesus is not entitled to belief/trust without the miracles (Jn. 10:37).
  - 2) Jesus offers the miracles as an alternative object for faith. Since their subjective religiosity would not allow them to believe Him, perhaps their objective humanity would be persuaded by works of God (Jn. 10:38a).
  - 3) Believing the miracles would enable the Jews to know and believe the oneness of God the Father and the Lord Jesus Christ—i.e. receive eternal life and be saved (Jn. 17:3).
5. Subjectivity defeated objectivity and religion defeated faith in the souls of the Jews who were dedicated to Jesus’ death (Jn. 10:39).