

John 10 Part 3

Jesus is still in Jerusalem after the Feast of Tabernacles. In chapter 9, we saw Him heal a blind man, and dispute with the Pharisees about Moses. It is now about 2 months from Jesus' conversation with the Pharisees about the Good Shepherd.

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

The feast of dedication is Hanukkah. Jesus may have been there to take part in the celebration, maybe we can ask him when we get to heaven. There is likely roughly 2 months time that pass between verse 21 and 22. John 7 and 8 are during the feast of Sukkot or Tabernacles. John 9:1-10:21 seems to take place on or right around the day after Sukkot ended. The feast of dedication is 2 months later.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

"You see there was nothing unclear about Jesus' ministry and teachings as he traveled in Israelite Galilee and Samaria, performing signs and making incredible claims. However, he did not come through the officially approved channels and therefore, the Ioudaioi in effect said to him. "Do the right thing. Don't be a loner. Submit your candidacy for Messiahship to us. We are the way. We are the gate. We will decide what to do about it." As we have seen earlier, Jesus refused to submit to the authority of the Ioudaioi. He maintained their authority was inferior to that of His Father. His Father had already approved his mission to Israel and therefore, their approval was wholly unnecessary. The reason they did not believe his words was simply that his voice was foreign to them. He was not their shepherd, they belonged to another."

- The Jewish Gospel of John: Discovering Jesus, King of all Israel, Eli-Lizorkin-Eyzenberg

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. *See verse 21

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

- Can we "walk away" from our own salvation? No!

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

- Jesus absolutely claimed to be God!

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 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?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

- Turn to Psalm 82

"Some people attempt to explain the phrase 'ye are gods' to mean that human beings can be gods as equal to God in His essence. The solution to this misinterpretation of these words is found in the proper

interpretation of the word 'god' in the Hebrew. It is the word 'elohim' which is used of God referring to His office as a Judge and Diviner of justice. In the establishment of the office of judge in the OT, men were given the responsibility of representing this office of God. Thus the usage of the term Elohim would not be confusing to the one who understands that the man merely represents Jehovah.

In this psalm however, God is condemning those who had perverted justice, and had abused their God-given privilege to hold the office of a judge. The warning given in verse 7 is that though they be 'gods,' though they hold this honorable office among men to rule over them as God's representative, yet they are but men and will die like all other men. The distinction of other names of God in Scripture can also help to understand this passage better. No other names of God [such as Jehovah, El Shaddai, and Yah] are ever used of human beings. These names speak of or represent God's essence and attributes of which man shall never partake. This fact is seen in the conclusion to verse 6 where it is stated that 'all of you are children of the Most High,' meaning that though they represent God, they are held accountable and are responsible to Him for their actions. This psalm is a cry to God for retribution for the injustices that these wicked judges have carried out and mentions God's response as well." - Zodhiates, Key Word Study Bible Psalm 82:6

- There is a contrast being made between Israel's position and his mortality
- Verse 1 and verse 8 are speaking of GOD, verses 2 through 7 are of Israel
- This passage is a condemnation of Israel's unrighteousness, and yet it does say that because of their position, they are called "gods"
- It is used of Judges in Ex. 21:6; 22:8; and 22:9

- 39 Therefore they sought again to take him: but he escaped out of their hand,**
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there.

CHAPTER 11

- 1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.**
2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

We will read about this event in John 12. She is not to be confused with Mary Magdalene, or Mary the wife of Clopas, and obviously not Mary the mother of Jesus. Roman Catholic tradition makes Mary of Bethany and Mary Magdalene one and the same. There is no biblical evidence to support this.

Lazarus is a familiar name in Hebrew - Eleazar, which means "God is my helper."

- 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.**
4 When Jesus heard that, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

Many times in life, we face difficulties that we have no answer for. We experience situations that we don't even know how we should pray. In our worst of circumstances, we can always pray for the 2 "G's":

1. God's Glory
2. God's Grace

- 5 Now Jesus loved Martha, and her sister, and Lazarus.**

Does Jesus love YOU? "*Greater love hath no man than this, that a man lay down his life for his friends.*" - John 15:13

- 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.**

Why does Jesus tarry?

- 7 Then after that saith he to his disciples, **Let us go into Judaea again.****

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

John 9:4-5 "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

John 12:35-36 "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

What makes Jesus glad?

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

This isn't referring necessarily to Lazarus' death, but Jesus'. Thomas is likely referring back to verse 8.

17 Then when Jesus came, he found that he had lain in the grave four days already.

This has the idea that when Jesus arrived, He was informed that Lazarus had been buried for four days. This passage does not teach that Jesus did not know that already, but rather that upon His arrival, this was the scenario that He came upon.

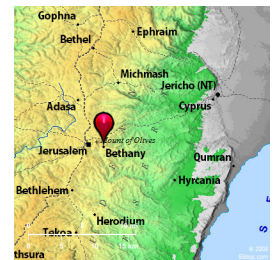
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 2 miles

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

What do we know about Martha? What do we know about Mary? Look at verse 30.



22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

What is death biblically?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

- 31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
- 32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33** When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- 34** And said, **Where have ye laid him?** They said unto him, Lord, come and see.
- 35** Jesus wept.
- 36** Then said the Jews, Behold how he loved him!
- 37** And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
- 38** Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- 39** Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
- Do we ever act like this? "Lord, you don't know what you are doing."

- 40** Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?**
- 41** Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, **Father, I thank thee that thou hast heard me.**
- 42** **And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.**
- 43** And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.**
- 44** And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.**
- 45** Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
- 46** But some of them went their ways to the Pharisees, and told them what things Jesus had done.
- 47** Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.
- 48** If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.
- 49** And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
- 50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
- 51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
- 52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Jesus is a scapegoat in Caiaphas' eyes. He is not speaking of His Messiahship. Interestingly, what Caiaphas says in this verse, echoes Jesus' teaching, as well as Ezekiel from the previous chapter.

- 53** Then from that day forth they took counsel together for to put him to death.
- 54** Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
- 55** And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
- 56** Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
- 57** Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.