

JOHN 10-11 CHRIST REVEALS MORE ABOUT HIS DIVINITY; LAZARUS



We begin this study with Jesus Christ in Jerusalem during the Feast of Dedication, just a few months before His death. Today the Feast of Dedication, which is a Jewish historical but not a biblical holiday, is called Hanukkah.

The Bible Knowledge Commentary explains, "The Feast of Dedication is nowadays called Hanukkah or the Feast of Lights. It commemorates the reconsecration of the temple by Judas Maccabeus in 165 B.C. after its desecration in 168 B.C. by Antiochus IV (Epiphanes). The time for the eight-day feast was in December. It was winter. The feast reminded the Jewish people of their last great deliverance from their enemies. Solomon's Colonnade was a long covered walkway on the east side of the temple. Two months had elapsed since Jesus' last confrontation with the Jews (John 7:1-10:21) at the Feast of Tabernacles ([John 7:2](#)), which was in October. Jesus again returned to the temple area" (Notes on John 10:22).

Since time is short, He now reveals more about His true origins as God in the flesh, although He knows this truth will eventually lead to His death.

He also continues to contrast the mostly distorted and selfish leadership of the Pharisees and Sadducees with His own selfless shepherd leadership.

John writes, 'Now it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. Then the Jews surrounded Him and said to Him, 'How long do You keep us in doubt? If You are the Christ, tell us plainly.' Jesus answered them, 'I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. I and My Father are one.' Then the Jews took up stones again to stone Him. Jesus answered them, 'Many good works I have shown you from My Father. For which of those works do you stone Me? The Jews answered Him, saying, 'For a good work we do not

stone You, but for blasphemy, and because You, being a Man, make Yourself God.' Jesus answered them, 'Is it not written in your law, 'I said, 'You are gods' '? If He called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him. Therefore they sought again to seize Him, but He escaped out of their hand" (John 10:22-39).

Notice several important points Jesus makes here.

1. He was revealing His incredible relationship with believers is not limited to blessing their physical life, but personally giving them eternal life—a reward that transcends anything in this life.

2. He then reveals His Father and Him are one. This led the Jews to want to kill Him right then and there for claiming to be equal to God the Father.

What did He mean?

It is important to first focus on the word "one." In the Greek, there are two terms for the word "one." *Heis* means numerically "one" and the other, "*hen*" means one in type, but not in number, such as "they shall be one flesh." *The Hebrew-Greek Key Study Bible* explains, "The masculine *heis* must be distinguished from the neuter *hen*. *Heis* means numerically one while *hen* means one in essence as in John 10:30: 'I and My Father are one,' *hen*, in essence although they are two different personalities. If the Greek word in this verse were *heis*, it would have denoted one person."

Leon Morris adds, "Who else could be linked with God the Father in this fashion? 'One' is neuter, 'one thing' and not 'one person.' Identity is not asserted, but essential unity is. These two belong together. The statement does not go beyond the opening words of the Gospel, but it can stand with them" (*The New International Commentary of the New Testament*, 1973, p. 522).

Barclay insightfully states, "If we go to the Bible itself for the interpretation [of the saying, 'I and the Father are one'], we find that it is in fact so

simple that the simplest mind can grasp it. Let us turn to John 17, which tells of the prayer of Jesus for His followers before He went to His death, 'Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one' (John 17:11). Jesus conceived of the unity of Christian with Christian as the same as His unity with God. In the same passage He goes on, 'I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in Me, and I in thee, that they also may be in Us, so that the world may believe that thou hast sent Me. The glory which thou hast given me I have given to them, that they may be one even as we are one' (Jn. 17:20-22). Jesus is saying with simplicity and a clarity none can mistake that the end of the Christian life is that Christians should be one as He and His Father are one....When Jesus said, 'I and the Father are one,' He was not moving in the world of philosophy and metaphysics and abstractions; He was moving in the world of personal relationships...He was one with God because He loved and obeyed Him perfectly; and He came to this world to make us what He is" (*Daily Study Bible*, notes on Jn. 10:30).

Finally, F. F. Bruce adds an important point, "The sense of our present passage is quite similar: God and Christ are together engaged to protect believers. Whom Christ protects, God protects; whom Christ keeps in his hand, God keeps in his...Here we have a particular application of the statements in John 5:19-23. So responsive is the Son to the Father that He is one in mind, one in purpose, one in action with Him" (*The Gospel of John*, 1983, pp. 232-233).

4. Why did Jesus quote Psalm 82:6 about God calling the judges of Israel "gods" or Elohim?

Morris mentions, "If in any sense the Psalm may apply this term to men, then how much more may it be applied to Him who the Father sanctified and sent into the world.'...He separates and distinguishes Himself from men. His argument is of the 'How much more...' variety."

5. Notice Christ shows how much He regards the Old Testament by saying "Scripture cannot be broken." *The Believer's Bible Commentary* notes, "'And the Scripture cannot be broken,' said the Lord, expressing His belief in the inspiration of the OT Scriptures. He speaks of them as infallible

writings which must be fulfilled, and which cannot be denied. In fact, the very words of Scripture are inspired, not just its thoughts or ideas."

After this encounter, when He was almost stoned, we read, "And He went away again beyond the Jordan to the place where John was first baptizing, and He stayed there" (10:40).

Next, we have Jesus returning one final time to Jerusalem. He would carry out one of the greatest miracles of all time—resurrecting his friend Lazarus, after being dead and buried for four days. John writes, "Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha. Now it was that Mary who had anointed the Lord with myrrh, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to Him, saying, 'Lord, behold, he whom You love is sick.' And when Jesus heard, He said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.' Now Jesus loved Martha and her sister and Lazarus. Therefore when He heard that he was sick, He then stayed in the place where He was for two days. Then after this He said to the disciples, 'Let us go into Judea again.' The disciples said to Him, 'Rabbi, just now the Jews were seeking to stone You, and are You going there again?' Jesus answered, 'Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.' These things He said, and after this He said to them, 'Our friend Lazarus has fallen asleep, but I am going so that I may awaken him.' Then His disciples said, 'Lord, if he has fallen asleep he will get well.' However, Jesus spoke about his death, but they thought that He was speaking about resting in sleep. Then Jesus said to them plainly, 'Lazarus is dead. And I rejoice for your sakes that I was not there, so that you may believe. Nevertheless let us go to him.' Then Thomas, who is called the Twin, said to his fellow disciples, 'Let us also go, so that we may die with Him.' Therefore when He had come, Jesus found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles away. And many of the Jews had come to the women around Martha and Mary, so that they might console them concerning their

brother. Then Martha, when she heard that Jesus was coming, met Him, but Mary was sitting in the house. Then Martha said to Jesus, 'Lord, if You had been here, my brother would not have died. But even now I know that whatever You may ask of God, God will give You.' Jesus said to her, 'Your brother will rise again.' Martha said to Him, 'I know that he will rise again in the resurrection in the last day.' Jesus said to her, 'I am the resurrection and the life. He that believes in Me, though he may die, he shall live. And everyone who lives and believes in Me shall never die. Do you believe this?' She said to Him, 'Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.' And when she had said these things, she went her way and secretly called Mary her sister, saying, 'The Teacher is here and is calling for you.' As soon as she heard that, she arose quickly and came to Him. Now Jesus had not yet come into the village, but was in the place where Martha met Him. Then the Jews who were with her in the house and consoling her, when they saw that Mary rose up quickly and went out, followed her, saying, 'She is going to the tomb, so that she may weep there.' Then, when Mary came where Jesus was, seeing Him, she fell down at His feet, saying to Him, 'Lord, if You had been here, my brother would not have died.' Therefore, when Jesus saw her weeping, and the Jews who had come along with her weeping, He groaned in the spirit and was troubled. And He said, 'Where have you laid him?' They said to Him, 'Lord, come and see.' Jesus wept. Then the Jews said, 'Look how He loved him!' But some of them said, 'Could not this Man, who opened the eyes of the blind, have done something to keep this one from dying?' Then Jesus, again groaning in Himself, came to the tomb. Now it was a cave, and a stone was lying upon it. Jesus said, 'Take away the stone.' Martha, the sister of the one having died, said to Him, 'Lord, already there is a stench, for he has been dead four days.' Jesus said to her, 'Did I not say to you that if you would believe you would see the glory of God?' Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me. And I knew that You always hear Me, but because of the people standing around I said this, so that they may believe that You sent

Me.' And having said these things, He cried with a loud voice, 'Lazarus, come forth!' And the one having died came out, bound hands and feet with grave clothes, and his face was wrapped in a handkerchief. Jesus said to them, 'Loose him, and let him go.' Therefore many of the Jews who had come to Mary, and seeing the things Jesus did, believed in Him. But some of them went away to the Pharisees and told them the things Jesus did. Therefore the chief priests and the Pharisees gathered a council and said, 'What are we doing? For this Man works many signs. If we leave Him alone in this way, all will believe in Him, and the Romans will come and will take away both our place and nation.' But a certain one of them, Caiaphas, being high priest that year, said to them, 'You don't know anything, nor do you consider that it is advantageous for us that one man should die for the people, and not that the whole nation should perish.' Now this he did not say on his own, but being high priest that year, he prophesied that Jesus was about to die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. Therefore from that day on they took counsel together, that they might kill Him. Therefore Jesus no longer walked openly among the Jews, but He went away from there into the country near the desert, to a city called Ephraim, and there He stayed with His disciples. And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, so that they might purify themselves" (John 11:1-55).

The first thing to note here was their clear understanding of death and a resurrection. No one was talking about Lazarus' "soul" being alive in heaven. The idea of an immortal soul is completely foreign to the Scriptures. Believing Jews understood first there was death, and then in the future, came a resurrection of the body—"in the last day." Secondly, Lazarus had been dead for four days. No one asked him nor did he say he had consciously been in heaven or anywhere else. As Christ had said, Lazarus had been asleep—unconscious in his death. Then he had been woken up through a physical resurrection, but not a spiritual one, that will take place when Christ returns to the earth. All is very clear!