

“True Temple & Righteous Judge” (Jn. 10:22-42)

1. Tested Temples (10:22-30)
 - a. Feast of Dedication celebrated Judas Maccabeus’ liberating the defiled Temple. See **Further Consideration**
 - b. They asked the One “greater than the Temple” (Mat. 12:6) to clearly claim whether or not if He was the Christ. “The Greek word for “gathered around” (*kukloo*) indicates that they surrounded and pressed in on Jesus. In Revelation 20:9, the same word is used for a military siege.”¹ Apparently exasperated, they demand an answer.
 - c. Mal. 3:1-3 foretells of the One who would come to His Temple with a refiner’s fire.
 - i. Prophecy was literal in that Jesus physically came to the Temple.
 - ii. Prophecy was metaphorical as He was literally bringing the Temple (Himself) to Jerusalem.
 - iii. And though He proved to be a refiner and Judge over the Temple and Jerusalem – He promised that those who took refuge in Him – the living Temple – that they would find preservation (vv. 28-30).
 - d. Eternal Security is a blessed truth. All Temples/Tabernacles proved to be mere types which became corrupted, obsolete, and destroyed; whereas Jesus – the true and living Temple, offers Himself as a sanctuary of security. See Matt. 10:28; Ro. 8:38-39
2. Judging Judges (10:31-42)
 - a. Execution Before Trial (31-32)
 - i. Repulsed by Jesus’ response, they took up stones.
 - ii. Rich Response: Jesus pithily replied, “For which of [my righteous] works do you stone Me?” In essence, He said, Yeah, I’m claiming to be the long awaited Messiah and you can easily see the signs (miracles) I’ve performed as verification and you stone Me for which of these? In stoning Jesus, they would condemn themselves because they would do such for a righteous act that Jesus performed. Jesus’ claim is akin to Jn. 8:29 where He claimed to always act righteously. Unblemished 1 Jn. 3:5; 1 Pet. 2:22; Heb. 4:15.
 - b. Verdict W/O Verification (33) Charge of Blasphemy – they charged Jesus as being a mere man who was claiming to be God. The burden of proof was on them to prove that Jesus was merely a man.
 - c. Judging Judges (34-38)
 - i. Ps. 82 is quoted in order to reason from lesser to greater. I.e. if God called those to whom His Word had come “gods,” how much more appropriate for the only begotten of God to be called a god?
 - ii. In the Psalm God condemns those whom He charged with the watch care over His people. They were those to whom His Word had come (men not spirits, see **Further Consideration**) and thus they were to judge with righteousness and compassion; yet they – like Jesus’ accusers – failed to make righteous judgments and to care for the flock of God.
 - iii. Gods (Elohim) is a general term which is used of the LORD, other spirits, angels, false gods, and those in position of judgment/authority.
 - iv. These judges were to execute justice but failed and thus though they were called ‘gods,’ they would die as mortal men. Angels do not die.

¹ Phillips, R. D. (2014). *John*. (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (1st ed., Vol. 1, p. 655). Phillipsburg, NJ: P&R Publishing.

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- v. Jesus added, “Scripture cannot be broken” (35) and He’d previously said Scripture points to Him (5:39) and that He’d been sanctified (36), not unlike the Feast of Dedication where the Temple was sanctified after being defiled.
 - vi. See **Further Consideration** for Jesus as set apart.
 - vii. Not for His vindication but for their consideration, He again offers for them to consider His works. For they would find that both His qualifications and character demonstrated that He was the righteous Judge. But in order for them to acknowledge such, they’d have to also acknowledge their faulty judgment and motives.
“Therefore, they sought to seize Him, but He escaped out of their hand” (39).
3. Judging the Judge (39-42)
- a. Erroneous Verdict (39) As just stated, they attempted again to apprehend Him yet again were unsuccessful.
 - b. Accurate Verdict (40-42) Others acknowledged Jesus’ works (signs) and believed His witnesses were true (41) and thus “believed in Him” (42).
 - c. Judging the Judge righteously is coming to know that Jesus is the living and true Temple and that the whole world is His courtroom as He sits in judgment from heaven.
4. Jesus the Ultimate Judge:
- a. Your destiny hinges on how you judge Jesus. But know that:
 - i. Jesus will sit in judgment over all (Jn. 5:27).
 - ii. He is God (Heb. 1:8).
 - iii. By His resurrection, all authorities are subject to Him (1 Pet. 3:21-22).
5. Jesus the Living Temple:
- i. Like the rededicated Temple, a sanctified body was prepared for Jesus (Heb. 10:5-7).
 - ii. Unlike the Temple, Jesus was undefiled.
 - iii. Like the Temple, Jesus body was the location of sacrifice.
 - iv. Unlike the Temple which was defiled and destroyed, Jesus rose again to be a sanctuary for all who come to Him.

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PC: Jesus is the true Temple, the One to whom the Temple in Jerusalem pointed, and He boldly proclaimed that He would raise it again in three days after it was “destroyed” (Jn. 2:19-22). A body (temple) was prepared for the Son of God (Heb. 10:5) and His vocation was to “lay it down” (Jn. 10:17). And like the Feast of Dedication which celebrated the cleansing of the Temple after being desecrated, Jesus was sanctified to take on sin in His body (2 Cor. 5:21) for our redemption. But unlike the Temple in Jerusalem which again became corrupted, obsolete, and destroyed, Jesus rose as the Temple in which His people find peace, security, life, and glory forevermore.

Further Consideration:

10:22–23. The *Feast of Dedication* was not authorized by the Hebrew Scriptures; it was a relatively recent institution. In 167 bc the Syrian Antiochus Epiphanes overran Jerusalem and polluted the temple, setting up a pagan altar to displace the altar of Israel’s God. Chafing under the brutal repression, under which possession of any part of the Hebrew Scriptures was a capital offence, many Jews revolted and developed the fine art of guerilla warfare. Eventually they grew strong enough to overthrow the oppressor, and, under the leadership of Judas Maccabaeus (‘Judas the Hammer’), they recaptured the temple and reconsecrated it to God on 25 Kislev (the lunar month that approximately coincides with December), 164 bc. The people celebrated the rededication of the temple for eight days, and it was decreed that a similar eight-day Feast of Dedication (*Hanukkah*) should be held every year, beginning on 25 Kislev (cf. 1 Macc. 4:36–59; 2 Macc. 1:9, 18; 10:1–8). Whether or not they took over an earlier festival of the winter solstice is disputed; certainly the celebration was religious (and necessarily political!) from this time on. It was also called the Feast of Lights, because of the lighting of lamps and candles in Jewish homes to celebrate the Feast, symbols deployed because the right to worship ‘appeared to us (*hēmin phanēnai*, perhaps “shone upon us”) at a time when we hardly dared hope for it’ (Jos., *Ant.* xii. 325). Both the use of lights and the joyousness of the occasion ensured that it would be compared with the Feast of Tabernacles (cf. 7:2); indeed, it was called ‘a Feast of Tabernacles in the month Kislev’ (2 Macc. 1:9). Unlike Tabernacles, however, it could be celebrated at home.²

The Word of God given to men not angels:

Even though some believe Ps. 82 is solely about God’s judging of angels, Jesus said it spoke of those to whom the Word of God came. God’s Word came *through* not *to* angels (Acts 7:53; Gal. 3:19; Heb. 2:2). Furthermore, there are passages with regard to the exclusion of angels for opportunity to redemption (e.g. Mat. 25:41; Heb. 2:16; 2 Pet. 2:4; Jude 6). The Son of God became the Son of Man to redeem men. Mankind must come to God by faith as God is unseen to us, yet the angels perceived God’s glory without faith (spiritual sight) and thus their sin is such solidified.

Jesus set apart

D. A. Carson suggests “the clause *whom the Father set apart as his very own* (lit. ‘sanctified’, *hagiazō*; cf. notes on 17:17, 19) and *sent into the world* points to Jesus’ entire mission as the Father’s emissary, a mission culminating in the cross, resurrection and glorification. At the same time, it probably echoes the Feast of Dedication, which commemorates the sanctification of the temple after it had been desecrated. The Jews celebrate the sanctification of the temple, but they, like the disciples, remain unaware of the

Jos. Josephus (*Ant.: Antiquities; Ap.: Against Apion; Bel.: War; Vita: Life*).

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² Carson, D. A. (1991). *The Gospel according to John* (p. 391). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

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ways in which the temple points to Jesus (2:19–22), so that the really critical ‘sanctification’, the crucial act of setting something or someone aside for God’s exclusive use, was the setting aside of the pre-incarnate Son to the work of the mission on which he was even then engaged. In this way Jesus outstrips and fulfills this Feast as he has the others. If this reference is allusive, it is of a piece with the development of the fulfillment motif in connection with the other feasts (*e.g. cf.* notes on 6:4; 7:21–24, 37–38; 8:12; 19:31–37).”³

³ Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 399). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.