

The Gospel of John (Part II)

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- I. Welcome
- II. Introduction – pass roster around
- III. Open in Prayer
- IV. Cultural Moment- Graham article
- V. Lesson

John 10:22-42

I. Jesus as the Christ (10:22-30)

10:22 – The Feast of Dedication: This is not a feast instituted in the OT. This event belongs to the inter-testamental period around 167 BC. It commemorates the recapturing of the temple in Jerusalem from a pagan cult that had overtaken it under the rule of Antiochus Epiphanes. Under the leadership of Judas Maccabaeus the temple was taken back and consecrated again to God. This occurred on 25 Kislev which is December 14. This celebration became known as the Feast of Lights, otherwise known as Hanukkah.

1. So, why does John tell us that it was the Feast of Dedication? Is this just a time marker or does it have significance for the meaning of what follows?
2. Is it possible for someone closed off from outside resources to be able to just from the text to understand how John is connecting the Feast of Dedication to Christ?

10:23 – The Historical and Environmental setting:

◁Acts 3:11¹¹ While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded.

◁Acts 5:12¹² Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico.

10:24 – Are You The Christ?

(A) They want Jesus to tell them plainly, but in all actuality, he already has by the works that he has done. But, would they have believed even if he did tell them plainly? No, because as we soon see, they are not of his sheep. They will not hear his voice no matter what he says.

◁Luke 22:67-68⁶⁷ "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe,⁶⁸ and if I ask you, you will not answer.

(B) The title "Christ" had political and military connotations.

10:25-27 – Restatement of Earlier Teaching: Here, Jesus is simply restating his previous teaching in vv 1-8 in order to answer them concerning the reason why they do not realize that he is the Messiah.

◇**John 5:36**³⁶ But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.

◇**John 10:38**⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

10:26 –

◇**John 6:64**⁶⁴ But there are some of you who do not believe."
(For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

◇**John 8:45**⁴⁵ But because I tell the truth, you do not believe me.

10:27 –

◇**John 8:47**⁴⁷ Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."

◇**John 10:3**³ To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

10:28 – Abundant Life vs. Eternal Life: At first, the Good Shepherd gives them abundant life which, of course, includes salvation, which is conveyed through the imagery of the “pasture” and the “laying down of his life”. However, earlier, it would be safe to say that the abundant life may also include the implications of having Christ as your shepherd. Unlike the thieves and robbers who feed off the sheep, Christ will protect, guard, lead, guide, feed, clothe, and so forth those who have been given to him by the Father.

Now in v 28, he promises to give them eternal life. He summarizes the abundant life that the Good Shepherd gives in terms of eternal life, namely that none of them will ever perish. The emphasis is on the power of Jesus to guarantee and secure their eternal security. However, the basis of all of this is the personal relationship between the Shepherd and his sheep constituted by the fact that they know his voice and he calls them by name.

◇**John 17:1-2** When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you,² since you have given him authority over all flesh, to give eternal life to all whom you have given him.

◇**John 3:16**¹⁶ "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

◇**John 6:39**³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

◇ **John 17:12** ¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

◇ **John 18:9** ⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."

10:29 – The Security of the Father and the Son – On the other hand, what Jesus does is always in line with the Father's will. The Son has come from the Father and is here to do what the Father has ordained. Therefore, behind the work of the Son, is the work and will of the Father. John continues to build upon this theology in this chapter.

10:30 – The Oneness of the Father and the Son: Does John mean .

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(A) Metaphysical? Though other Scriptures in John point towards a distinctively metaphysical oneness, it seems that here Jesus is conveying a different distinctive of the Trinity. Context is key!

(B) Functional? Those who say that this phrase was only meant to teach a functional unity between the Father and Son must be careful in isolating the meaning of Jesus' words to only one facet of truth. Although the immediate context clues us in to the fact that here the joining of the wills and work of the Father and the Son are one, we must not conclude that Jesus is not making a direct claim to deity. In the broader context of John's Gospel, one would be misguided to take such a powerful statement and only let it have one level of meaning. Besides, the unification of the two wills and work constitutes for one divine will shows that there is a much deeper union presupposed here than merely like-mindedness.

◇ **John 17:20-21** ²⁰ "I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

◇ **John 17:22** ²² The glory that you have given me I have given to them, that they may be one even as we are one,

◇ **John 20:28** ²⁸ Thomas answered him, "My Lord and my God!"

II. Jesus as the Son of God (10:31-39)

10:31 – The Second Reaction of the Jews – All three instances where the Jews desired to stone Jesus followed a claim to deity.

◇ **John 5:18** ¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

◇ **John 8:59** ⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

10:32-33 – The Defense of Jesus – According to Jesus, his works were testimony enough that he was who he said he was. Take for instance that in John 9, his healing of a man born blind was something that no one had ever heard of happening. His fulfillment of the Messianic role proved that he was the Son of God, thus, he has told them plainly that he is the Christ.

◇ **Leviticus 24:16** ¹⁶ Whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death.

◇ **Matthew 26:65** ⁶⁵ Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy.

◇ **Mark 14:64** ⁶⁴ You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death.

◇ **John 5:18** ¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

10:34-39 – Jesus and Psalm 82

10:34

(A) What is the Law? Clearly, Jesus is quoting the Psalms, but he says “your law”. Summarizing the OT scriptures as the Law was not uncommon insofar as the Law (the Pentateuch) was the chief part. Jesus counters their accusations which they based off of the Law with a text from a whole different part of the Hebrew Bible that they would have been familiar with for sure.

(B) Who are the ‘gods’ in Ps 82?

1. Israel’s judges – Though this choice has potential, it seems too narrow of a position to hold in light of the subsequent statement.

2. Angelic powers – This choice also has potential, however, the main argument against it lies in the fact that the Gospel of John has no context for dealing with the angels or Melchizedek. Still, the quotation seems to be drawing a distinction between ‘man’ and God.

3. Israel at the time of giving the Law – Traditionally, the Jews believed that the word of God came to all of Israel, namely at Sinai. Therefore, only to attach this phrase to the judges of Israel would be unlikely since most Hebrews believed that God had spoken to the entire nation. In addition, in Exodus 4:22-23, God calls Israel his “firstborn”. They were considered the children of God, sons of the Most High.

*The ultimate signifier of the identity of the ‘gods’ lies in the phrase, “to whom the word of God came.”

◊ **Psalm 82:6-7** ⁶ I said, "You are gods, sons of the Most High, all of you; ⁷ nevertheless, like men you shall die, and fall like any prince."

◊ **Exodus 19:5-6** ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a **holy nation**. These are the words that you shall speak to the people of Israel."

◊ **Inner-textual reference - John 1:11-13** ¹¹ *He came to his own, and his own people did not receive him.* ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

10:35 – What does Jesus mean by “and Scripture cannot be broken”? – It seems that Jesus is simply bolstering his argument by affirming the authority of Scripture, even when he uses a text they perhaps would agree in his interpretation of, but not in his comparison of the text to himself. Thus, in clause (A), they cannot deny his argument no matter how they feel about clause (B).

◊ **Matthew 5:18** ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

◊ **Luke 16:17** ¹⁷ But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

10:36

(A)The Consecration of the Son of God: In the likeness of God’s setting aside the people of Israel to do his will, Christ is the ultimate fulfillment of the one whom the Father has set apart. As John has shown Jesus to be the fulfillment of the other OT festivals and feasts, he is probably here doing a similar thing by mentioning the “Feast of Dedication” or more literally, the Feast of Consecration. The temple was consecrated to be set apart for God’s use and worship of himself. Jesus fulfills the role of the temple in that he has been set apart specifically for the use of the Father and his glory “for in him all the fullness of God was pleased to dwell (Col 1:19).” In the Greek, both the words for “Dedication” and “consecration” come from the same root word. It is hard to deny the verbal link between the two as intentional within this context, especially since Jesus follows this statement with a direct claim that he is the Son of God.

◊ **John 5:17-20** ¹⁷ But Jesus answered them, "My Father is working until now, and I am working." ¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. ¹⁹ So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. ²⁰ For the Father

loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel.

(B) The Son of God – Jesus claims that he is the Son of God. Ultimately, the argument from Ps 82 is not intended to show that he is the Son of God, but rather the faulty assertions of the Jews in the scriptural reasoning. If those who were called ‘gods’ to whom the word of God came were really sons of the Most High because they were set apart to do the work and will of God on the earth, how much more so should they agree that Jesus could be the Son of God since he has come from the Father, is the Word made flesh, and has done perfectly the work and will of God? This sets back up his argument for the evidence of his Messiahship from his works.

10:37-38

(A) The Role of Signs and Miracles in John – They should recognize that what Jesus has done and is doing is exactly what God the Father would do. This proves that he is the Incarnate Son. No mere man could be so aligned with the divine heart and mind of God. Therefore, Jesus wants them to weigh the physical evidence even if they do not believe his words. However, the hard hearts will not let them see the light of his deeds nor the truth of his words. All they can see is blasphemy which is based, as Jesus has already noted, off of a faulty interpretation of the Law.

(B) Divine Mutual Co-inherence – This is a restatement of the teaching in vv 29-30. Once again, not exclusive the presupposed divine metaphysical union (Trinitarian truth), this word from Jesus mainly points to the unity of the Father’s will in the Son and vice versa. Like John said, you cannot have one without the other (1 John 2:22-23). This teaching takes on fuller form later in the Gospel in John 14.

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◊ **John 14:10-11** ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

◊ **John 17:21** ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

10:39 – The Third Reaction of the Jews: Not Jesus’ ‘Hour’

◊ **John 7:30** ³⁰ So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.

◊ **John 8:20** ²⁰ These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

III. A Change in Location

10:40 –

◇ **John 1:28** ²⁸ These things took place in Bethany across the Jordan, where John was baptizing.

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◇ **John 1:29** ²⁹ The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

◇ **John 1:34** ³⁴ And I have seen and have borne witness that this is the Son of God."

◇ **John 3:27** ²⁷ John answered, "A person cannot receive even one thing unless it is given him from heaven.

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◇ **John 2:23** ²³ Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.

◇ **John 7:31** ³¹ Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

◇ **John 8:30** ³⁰ As he was saying these things, many believed in him.

◇ **John 11:45-46** ⁴⁵ Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, ⁴⁶ but some of them went to the Pharisees and told them what Jesus had done.

◇ **John 12:10-11** ¹⁰ So the chief priests made plans to put Lazarus to death as well, ¹¹ because on account of him many of the Jews were going away and believing in Jesus.

◇ **John 12:42-43** ⁴² Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; ⁴³ for they loved the glory that comes from man more than the glory that comes from God.

VI. Application

(1) **"God, just give me a sign and I will believe!"** – Jesus already has given us many signs that prove that he was who he said he was. And according to John, the written record of these events was meant to persuade and prove to people that Jesus is the Christ. Therefore, if you are, or if you know someone else who is praying, asking God to reveal himself in a unique way apart from the Scriptures, STOP! Christ has been revealed! He has been revealed and made known to us through the Scriptures for the purpose of showing him as the "true God and eternal life (1 Jn 5:20). Pray for the Spirit to "show you Jesus" through understanding the written Word of God.

(2) **Our safety and eternal security depends on God, not man** – Ultimately, God is responsible for not letting any of his sheep perish. Isn't this comforting? If the endurance of our salvation solely depended upon our finite ability to be sinless, surely all mankind would perish. However, we can rest assured of our salvation as we are kept in God's firm, unchanging hand.

VII. Close in Prayer