

John 9:35- 10:19 - WHERE ARE WE NOW?

Location: Jerusalem. The Feast of Tabernacles (October) has just passed. Jesus has declared himself the Light of the world and the Living Water. He has healed a man born blind and the *Ioudaioi* cast the man out of the temple for insisting that Jesus was from God, and not a sinner. Jesus goes to find the man outside the temple grounds and continues the discourse with the 'Shepherds of Israel' who knew their scriptures inside and out.

[Read Ezekiel 34].

Notable Images used by Jesus and recorded by John (v 1-18):

1. The Communal Sheepfold: The Sheepfold often housed several local flocks; constructed with walls, a securely locked door, and a gate-keeper.
2. The Gatekeeper: When the shepherd (usually a family member) came to the sheepfold; the gatekeeper of the sheepfold would open the door, and the flock's shepherd would lead his flock out to graze and drink.
3. The Door: Once out in the fields the shepherd would need to find a place to protect the flock at night. He would secure them in a close space (cleft of a rock) and then *he* would become the narrow door for anything that went in and out.
4. The Thief: Comes by night to steal, kill (devour), destroy and consume the flock.
5. The Good Shepherd: In stark contrast to the thief, who takes life, Jesus comes to generously give life (Eden; shalom); he has been charged by his father to be the Shepherd of one flock.
6. The Hired Hand: they flee from danger and leave the sheep vulnerable to the wolf
7. The Wolf: Intent on snatching and devouring the sheep. As a result, the sheep scatter.
8. The Loyal Shepherd: charged with protecting his father's inheritance, lays down his life for his fathers' sheep; he doesn't run when the wolf comes; he protects the sheep even to his own hurt; this is the reason his father loves him: he lays down his own life - it's not taken from him.
9. The Lamb of God will defang the Thief-Wolf and the sheep will live in safety.

In the very temple area filled with sheep on their way to slaughter, Jesus declares "I have come that they may have life, and have it to the full. I am the Good Shepherd" (John 10:11).

John 10: 22-40 - WHERE ARE WE NOW?

Back in Herod's Temple. Feast of Dedication (Hannukah). Winter. Jesus is walking in Solomon's colonnade which is a covered portico on the east side of temple grounds (near the Sheep's gate...) There is only one way for traffic for sheep coming into the temple for feasts. No sheep will leave the temple grounds. They are there to pay for the sins of mankind.

(24) **Ioudaioi:** If you are the Christ, tell **us** plainly. (acting like Gatekeepers)

(25) **Jesus:** I've told you plainly already, last feast I was in town, but you do not believe because you are not among my sheep. You belong to another flock + shepherd + house (see John 8:28).

Jesus is saying, "The works I do in my Father's name bear witness about me (which means, like the prophets, I have God's authority and stamp of approval; only a divine being could ever do these things...and you know it!!!)

(27) **Jesus:** My sheep hear my voice and follow me out. I give them eternal life - they will never perish - no one (wolf, thief, or wild beast) will snatch them from my hand. My Father is GREATER THAN ALL and NO ONE is able to snatch his sheep out of his hand.

JESUS CLAIMS DIVINE PARENTAGE

(30) "I and the Father are one." Jesus is declaring that he father are ontologically the same. (see also John 14:10-11, 14:20, 17:21-23)

(31) **Ioudaioi:** [they pick up stones to kill him]

(32) **Jesus:** For what good work are you going to kill me? (sarcastic)

(33) **Ioudaioi:** We're not going to kill you for doing a good work, but because you are a blasphemer. "Being a man, you make yourself God."

JESUS DEFENDS HIS DIVINE PARENTAGE CLAIM WITH SCRIPTURE (Psalm 82)

(34) **Jesus:** "You should know this already, as shepherds of Israel, for it's in the scriptures.

1 God has taken his place in the divine council; in the midst of the gods he holds judgment

2 "How long will you judge unjustly and show partiality to the wicked?

3 Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

4. Rescue the weak and the needy; deliver them from the hand of the wicked."

5 They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

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."

8 Arise, O God, judge the earth; for you shall inherit all the nations!

(35-37) **Jesus (paraphrased)** "Yahweh, as you all should know, has other sons who not *Adam* (mankind) (Genesis 6:1-4, Deut. 32:8; Job 1:6; 2:1; 38:7, Psalm 89:5).

Jesus is saying, "According to your own scriptures, Yahweh has an *elohim* family. How is it blasphemy to say that I have divine parentage? Look at the works I am doing! What man can do them? No man - and you know it! They are the works of my Father. I am not only man, like you. I am God's begotten son, and I have been consecrated by God and sent into the world. How much more plain can I make it?

JESUS CLAIMS DIVINE PARENTAGE AGAIN

(38) "The Father is in me and I am in the Father." Jesus ups the ante this time to make it clear. **He is saying that his Father's name; God's name; King of heaven and earth's name - is in him.**

*There is significant OT context for this "The Father is in me" language (Name Theology). Every good Jew knows that you don't speak the Divine Name. You don't say "Yahweh". Instead you call him either Adonai or HaShem - which means 'The Name'. For example:

Exodus 23:20-22 God speaking to Moses: "Behold, I send **an angel** before you to guard you on the way and to bring you to the place that I have prepared. Pay careful attention to him and obey his voice (he speaks!); do not rebel against him, for he will not pardon your transgression (he is able to forgive sins!), **for my name is in him**. But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries."

Question: Who is this special *malak-elohim* who God instructs Israel is to obey and follow?

Genesis 48:15-16 Jacob blessed Joseph and said, "**The God** before whom my fathers Abraham and Isaac walked, **the God** who has been **my Shepherd** all my life long to this day, **the Angel** who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Question: Who is the shepherd who has redeemed Abraham from evil?

It is YHWH - Israel's God - personified for Israel's benefit. In the Old Testament, you can't have the Angel of the Lord - this special angel - without Yahweh's name being *in* him.

Jesus is saying: "That was me (then) and this is me (now): I'm 'The Name' in human form. My Father is IN me and I am IN him. I am the angel who led you out of Egypt. I am Abraham's shepherd who redeemed him from evil. Abraham was glad to see me..."

And they understood exactly what he was saying...

(39) And they sought to arrest him.

(40) And He went away across the Jordan, and many came to him, and many believed him there.

Question: What is it that John wants his audience to understand through the events and discourse of John 10? How does this apply to those who live in the household of God today?