

Jesus - The One who Protects and Restores

John 10:22-42

vs. 22, Festival of Dedication (Hanukkah)

vs. 23, Solomon's Colonnade

This festival is not in the Hebrew Scriptures (OT).

Mainly because it was a relatively recent event.

- In 167 BC Seleucid (Syrian) Antiochus Epiphanes invaded and occupied Jerusalem.
- They cleansed and restored the Temple with a new altar in December of 164 BC.

Reflection:

- Eight day festival
- Feast celebrating national liberation.
- Jesus is in attendance of a national holiday. He understood the plight of the Jewish people (his people).
- Thick irony: The promised Messiah will face rejection at a festival celebrating national deliverance.

vs. 24, How long are you going to annoy us?

Jesus understood the incredibly tense political and religious environment.

- In a large Jewish context Jesus had not explicitly declared himself to be the Messiah.
- In private conversations...yes (4:26).
- To his close circle...yes (Matthew 16:13).
- But publicly...not so much. The word Messiah (Hebrew) or Christ (Greek) had too many political and military connotations.

Jesus had most certainly given plenty of clues.

How did he refer to himself?

How did he know and use the Old Testament?

What did he say concerning his relationship with God?

Their concept of Messiah.

- They could not embrace a suffering servant.
- They could not fathom discussions concerning the kingdom without immediate political and military action.

Why are they so dense? Why do they not believe?

vs. 26, You don't believe because you are not my sheep.

What demonstrates belonging to Jesus?

- Listening to his voice
- Mutual knowledge
- Following the good shepherd

vs. 28, I give them eternal life.

Belief -> Assurance -> Rest -> Peace -> Perseverance

John 2:24-25 Jesus, however, would not entrust himself to them, since he knew them all **25** and because he did not need anyone to testify about man; for he himself knew what was in man.

John 6:37-40 Everyone the Father gives me will come to me, and the one who comes to me I will never cast out. **38** For I have come down from heaven, not to do my own will, but the will of him who sent me. **39** This is the will of him who sent me: that I should lose none of those he has given me but should raise them up on the last day. **40** For this is the will of my Father: that everyone who sees the Son and believes in him will have eternal life, and I will raise him up on the last day."

A life with Jesus is good news!

It is like water for the thirsty (4:14, 7:37-38).
It is for now (already) and will culminate in the resurrection (5:24-26).
It is like bread for the hungry (6:27).
It is a relationship with the living God (17:3).
It is a life of abundance (10:10).

vs. 29, You are safe!

Psalms 95:7 For he is our God, and we are the people of his pasture,
the sheep under his care.

Colossians 3:1-4 So if you have been raised with Christ, seek the things above, where Christ is, seated at the right hand of God. **2** Set your minds on things above, not on earthly things. **3** For you died, and your life is hidden with Christ in God. **4** When Christ, who is your[a] life, appears, then you also will appear with him in glory.

Faith is demonstrated through perseverance (2:23-25, 8:30-31)

vs. 30, I and the Father are one.
If you know, you know.

John does not use the masculine form of the adjective 'one'.
If he did it would suggest that Father and Son are one person.

Instead, John uses the neuter form.
This communicates the oneness of Father and Son in mission and purpose.

The son does what he sees the father doing.
They are perfectly one in action.
They are equally involved in the divine will and task (saving and preserving women and men for the kingdom).

Shema

Deuteronomy 6:4-6 "Listen, Israel: The Lord our God, the Lord is one. **5** Love the Lord your God with all your heart, with all your soul, and with all your strength. **6** These words that I am giving you today are to be in your heart.

Judaism: monotheism (there is only one god) and that God is a single, unified whole (any attempt to describe Him in attributes or pieces is merely an accommodation of our limited human understanding).

Listening is giving respect to the one speaking to you and doing what they say. Real listening takes effort and action.

Question: Are you listening?

vs. 32, For which of these works are you stoning me?

vs. 33-38, The Father is in me and I in the Father.

Remember: It is the Festival of Dedication

Compare and Contrast

The actions of Jesus	The actions of the Maccabean heroes
Good works -> stone him	Good works -> celebrate / memorialize

The religious leaders are basically comparing Jesus to Antiochus Epiphanes.
He claimed diety and so has Jesus.

vs. 33, You make yourself God.

There were many Hellenist Jews who followed Antiochus Epiphanes and were labeled apostates (correctly).

Now the followers of Jesus are also being labeled apostates (incorrectly).

The imagery and language being used is strong. It is also very political.

Who is Jesus?

He is not a human making himself God.

1:1, 14, In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and dwelt among us.

He is the Son, the person of the triune God who became human.

vs. 34, Jesus quotes Psalm 82:6.

Psalm 82:6-7 I said, "You are gods; you are all sons of the Most High.

7 However, you will die like humans and fall like any other ruler."

Rabbinic interpretation of this passage is as follows:

- These are the words spoken to the Israelites at Sinai when they received the law.
- As the ones receiving the law and living by it they would be holy and live like gods.
- But they almost immediately broke the law and worshipped the golden calf while still at Sinai.
- The consequence, "you will die like humans and fall like any other ruler".

It was a statement of pride to say, "We are God's children."

8:41, "We weren't born of sexual immorality, we have one Father - God."

Exodus 4:22 And you will say to Pharaoh: This is what the Lord says: Israel is my firstborn son.

Why would it not be appropriate to refer to Jesus in the way?

Jesus is the one whom the Father set apart as his very own and sent into the world.

Jesus has been sanctified / consecrated just as the new altar was consecrated.

John is looking into the future. A future with a 'new temple'.

Jesus has replaced the altar as the ultimate sacrifice.

The Father and the Son experience mutual indwelling.

vs. 40-42, The testimony of John the Baptist continues to bear fruit.

Consider Jesus. He is the good shepherd. He is the giver of life (life everlasting).