

iii. What might this manifestation look like? (3-4)

a) The church is called to be a place where justice reigns; where the Kingdom of God, the rule of Christ, is manifest.

b) Isaiah 9:6-7

C. How does Jesus' appeal to believe apply to the church today?

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- Read Ezekiel 34. How does this text, which was read during the Feast of Dedication, help inform our understanding of John 10?
- In v24 (see ESV), does John paint the scene? Is it a friendly questioning environment of genuine seekers, or a hostile group? Explain.
- In Psalm 82 (from which Jesus quotes in John 10), what makes the foundations of the earth shake? In Romans 8:19-22, for what does creation long? Is there a relationship of ideas between these?
- As the church, those to whom God's Word in Jesus has come, how does John 10 (and background in Psalm 82) call us to live? What does it say about what abundant, overflowing life (10:10) looks like?
- If the world looked at our works, would they see any similarity to Jesus' works? Do our lives demonstrate over-flowing life, or no difference?
- Jesus said, "If you don't believe me (my words), then believe on account of the works." Could we, as a church, say to the world, "Even you don't believe the message, at least believe on account of the life-giving works that we do, the abundance of life that is evident"? Should we, in some sense, be able to?

The Word Became Flesh (Part 17)

I Said, "You are gods."

Jerry Cisar — December 10, 2018

Text: John 10:22-42

Introduction

I. Question: *Are You the Christ?* (10:22-24)

- A. Jesus is surrounded by, encircled by, the Jews.
- i. This doesn't have positive connotations (Ps. 22:16; 27:6; 49:5; 109:3).
 - ii. This is not friendly questioning.
- B. "You're killing us Jesus. We can't take anymore. If you are the Christ, tell us plainly."
- i. It is Hanukkah (Feast of Dedication). In Ezekiel 34, which was read, God makes 2 promises:
 - a) that He will shepherd the people Himself (Eze. 34:11-16)
 - b) that He will put David as prince over the people to care for them. (Eze. 34:23-24)
 - ii. Which of these Shepherds will Jesus identify Himself with?

II. Answer: *I am the Shepherd and Life-Giver* (10:25-30)

- A. I am the Shepherd (27)
- i. *My sheep listen to my voice* (cmp. 10:2-3a).
 - ii. *I know them* (cmp. 10:3b, 14a).
 - iii. *They follow me* (cmp. 10:4; 14b).

B. Jesus is the Life-giver (28-30)

i. "I give them eternal life, and they shall never perish." (28a)

ii. No one will snatch them out of **my** hand. (28b)

iii. My Father ... is greater than all. (29a)

iv. No one can snatch them out of **my Father's** hand. (29b)

v. I and the Father are one. (30)

a) Rather, that He and the Father do the same works. They are both life-giving Creators... life-giving new-Creators.

b) John 1:1-2, 14

III. Judgment: You are Dead (10:31-33)

A. No need for an arrest and a formal trial.

B. Two things to note:

i. There is a contrast between good works and blasphemy.

ii. Jesus doesn't deny the charges; He presses them home!

IV. Response: I am the Eternal Life-giver (10:34-42)

A. The context of Jewish teaching about Psalm 82.

i. "If he called them 'gods,' **to whom the word of God came...**"

a) The 4 arguments: Angels, Melchizedek, the Judges, Israel at Sinai.

b) Psalm 82:6-7: *to be godlike is to live forever.*

c) The tradition (simplified) went like this:

➤ Adam was made by God's word, to be like God: *Holy*, and therefore, *deathless*.

■ As long as Adam kept the word that came to him, he was *deathless*. As soon as he sinned, he died... no longer in the image of God.

➤ At Sinai, God *re-created* His people *Israel* by His Word (Exodus 19:6-8).

■ Word came to them.

■ Called them to be Holy.

■ Offered them life again—back to god-likeness.

■ But like Adam, after 40 days (Moses on Sinai) they sinned, making a golden calf. And died!

ii. Jesus is placing Himself as the life-giver... the One who offers words that bring life and, on top of that, promises that *this time* it cannot be lost!

B. The context of Psalm 82.

i. He is standing in the synagogue of His people (1).

ii. What is the judgment against them? (2, 5)

a) When God's people, who are called to represent Him in the earth, walk in darkness instead of light, *the very foundations of the earth are shaken!*

b) Romans 8:19-21