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### **John 10:22-42**

The issue, a problem of Identity. "Relationship and Responsibility."  
Into Ill-(we expect politicians to see beyond their interests)

IN the past few weeks our Parliament has been hit by various examples of people representing us realising they have dual citizenship. This conflicts with present guidelines for being able to hold a place of government. The argument is of course divided loyalties and undue influence and split loyalties from a foreign power upon our direction as the country of Australia. Effectively the identity of the politicians being brought into question.

Our understanding of relationship is of such importance that we think those guiding our land should have recognition of only one earthy country (Australia) as their place of identity and home.

Jesus is now continuing to explain to those who will listen who he is. Jesus self-understanding is now explained. Jesus is arguing or explaining his right to ask for "Kingdom" based on his demonstration of "Covenant"- Jesus perfect relationship with the Father, shown by perfect obedience, this cannot be underestimated.

We need to consider what a life without sin looks like, how long can we go without sin?

Ill- John Wesley and the horse.

One account, possibly apocryphal, has John Wesley in a debate with someone about who God is and they asked what John did. He explained he spent his time trying to "think about God". The person was not impressed, believing this task to be easy. To show him how distractible we are, and that concentrating on God is a matter of will, Wesley sets him a task, "spend one minute just thinking about my horse and nothing else, if you do it, you can have my horse". Wesley was confident that the man would not pass the test. The man accepts and sets his eyes on the horse, Wesley waits. Before the minute is out the man blurts out "if I win, can I have the saddle as well?"

Spending time with God can be hard, as sin gets in our way. What would a life with a perfect relationship look like? Jesus claims to answer this question, he lives a life to show the relationship he has with his Father allowing "the new Covenant" to be established, and because of this to have responsibility and authority to rule in the Kingdom of this Covenant

We are therefore called to hold Covenant and Kingdom in high regard because they are God's values.

## Setting- The Temple and Why the feast

"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"- D. A. Carson

"It commemorates the reconsecration of the temple by Judas Maccabeus in 165 b.c. after its desecration in 168 b.c. by Antiochus IV (Epiphanes). The time for the eight-day feast was in December. It was winter. The feast reminded the Jewish people of their last great deliverance from their enemies. Solomon's Colonnade was a long covered walkway on the east side of the temple. Two months had elapsed since Jesus' last confrontation with the Jews (7:1-10:21) at the Feast of Tabernacles (7:2), which was in October. Jesus again returned to the temple area."- Edwin A. Blum

## The Messiah they wanted (The hammer)

The people were gathered to celebrate the type of Messiah that was important to them, one that had overthrown outside powers which controlled the land. In an atmosphere controlled by the Roman invaders and conquerors, the national desire for independence brought about by God's messiah was high. As God had sent one "Hammer", so they looked forward to God sending another!

## The challenge, The Father and I are One

Into this world and feast, Jesus claims to be God! He is not shy about it and does not intend to be. Jesus has had years to explore his identity and knows who he is, to deny it would be dishonest and unhelpful. Jesus is announcing for our benefit that he is fully confident in who he is and what that implies for us. He, however, does not claim to be the Messiah, as the word in the people around him is too loaded with political connotation.

"How long will you keep us in suspense?"

This suggests that the Jews are not seeking for clarity to worship him without restraint; rather they want to obtain from him an unambiguous statement that would provide an adequate basis for their attack. Jesus was unlikely to oblige

them. Not once in public discourse in a Jewish context had he explicitly declared himself to be the Messiah. In private conversation with the Samaritan woman, he was prepared to do so (4:26). According to the Synoptic Gospels, at some point in his public ministry, he was also prepared to disclose himself to his immediate circle of disciples (Mt. 16:13ff. par.). But it was quite another matter to make such a declaration in a public, Jewish environment, whether before opponents or would-be disciples. The term 'Messiah' or its Greek equivalent 'Christ' had too many political and military connotations in first-century Palestine (cf. notes on 6:14–15; 11:48), and such overtones Jesus was always careful to avoid." - D. A. Carson

Jesus his Identity (relationship)

Jesus knows the heart of those who listen and further pushes the point, established in his earlier teaching that they are not of the flock of God. Sheep are used throughout scripture to represent obedience, as Warren Wiersbe states,

"The dog and the pig will go back into sin (2 Peter 2:20–22); but the sheep, being a clean animal, will follow the Shepherd into the green pastures."- Warren W. Wiersbe,

Jesus knows they are not interested in hearing the explanation of who he is; they are locked into their ideas of what should happen

"The Jews demand that he tell them plainly (the same word as used in 7:4, 13, 26); the reader can see that even Jesus' description of himself as the good shepherd (vv. 1–18) was tantamount to such plain speaking. Jesus himself is about to make the same point.

10:25. When Jesus says I did tell you, he is not referring to an explicit statement. Had he spoken that plainly, they would have misunderstood him, for their notions of Messiahship could not embrace a suffering servant or a kingdom not immediately political and military."- D. A. Carson

"He is the One the Father sent, but He did not match their expectations. He was no Judas Maccabeus nor would His ministry be like Moses'. Their problem was a lack of spiritual perception and faith. But you do not believe because you are not My sheep is a simple statement of fact about their conduct. It also reminds one of the ultimate mystery of God's election"- Edwin A. Blum

He cannot deny who he is, and so states his understanding of relationship that he has with his Father,

"The word for 'one' is the neuter *hen*, not the masculine *heis*: Jesus and his Father are not one person, as the masculine would suggest, for then the distinction between Jesus and God already introduced in 1:1b would be obliterated, and John could not refer to Jesus praying to his Father, being commissioned by and obedient to his Father, and so on. Rather, Jesus and his Father are perfectly one in action, in what they do: what Jesus does, the Father does, and vice versa"- D. A. Carson

"He was not affirming that He and the Father are the same Person. The Son and the Father are two Persons in the Trinity. This is confirmed here by the fact that the word "One" is neuter. Instead, He was saying They have the closest possible unity of purpose. Jesus' will is identical to the Father's regarding the salvation of His sheep. And yet absolute identity of wills involves identity of nature. Jesus and the Father are One in will" - Edwin A. Blum

The Insult, The claim to be God

The people recognise this claim and seek to stone him, Jesus challenges their actions, and points out that the scriptures have in the past referred to humans "as Gods", if this is true ( and it is) what right have they to stone him when all he is doing is applying a similar title to himself.

The "Message" translates this part of the text in the following way

"Jesus said, "I'm only quoting your inspired Scriptures, where God said, 'I tell you—you are gods.' If God called your ancestors 'gods'—and Scripture doesn't lie—why do you yell, 'Blasphemer! Blasphemer!' at the unique One the Father consecrated and sent into the world, just because I said, 'I am the Son of God'?" - Eugene H. Peterson, *The Message: The Bible in Contemporary Language*

"Jesus defends his claims by quoting Psalm 82:6, here drawn exactly from the LXX. The entire verse, and the next (Ps. 82:7), develops a single line of argument: 'I said, "You are 'gods'; you are all sons of the Most High." But you will die like mere men; you will fall like every other ruler' (niv). As Jesus uses the text, the general line of his argument is clear. This Scripture proves that the word 'god' is legitimately used to refer to others than God himself. If there are others whom God (the author of Scripture) can address as 'god' and 'sons of the Most High' (i.e. sons of God), on what biblical basis should anyone object when Jesus says, I am God's Son? The argument gains extra force when it is remembered that Jesus is the one whom the Father set apart as his very own and sent into the world. Second, 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

In the heat of their opposition to what they hear Jesus to be saying, they are partly right (he does make himself equal with God), partly wrong (this fact does not establish a competing God), and profoundly mistaken (they have not grasped the drift of their own Scriptures to see how he fulfills them, nor have they known God well enough to perceive that the revelation he is and brings is in continuity with and the capstone of the revelation of God already provided)" - Don Carson

Jesus his Credibility

Jesus does not compete against the Father, he always works in perfect harmony, and this is how by his authority over sickness and nature, and as we will see, over death. Jesus claim has credibility; he has shown the effect of the Kingdom, and now claims to show why that effect is possible.

Jesus establishes Covenant through perfect relationship and thus has responsibility and power to enact the rule of that Kingdom.

Covenant and Kingdom, Relationship and Responsibility.

Application

What does it mean to be citizens of Heaven?

Eternity Views- We see practical examples of those who follow Jesus taking the national background and history and giving these over to see a higher calling, a truer calling and one that has proper worth. Those who follow Jesus put personal backgrounds aside and unite with a common vision for a better future for humanity.

The Bible records two of Jesus disciples being from opposites of background. Matthew the Tax collector who worked for the Romans, and Simon, the Zealot who worked to overthrow the Romans, find common ground and unity in this new understanding of Covenant and Kingdom. So should we.

Question- How has an understanding of your relationship with Jesus(covenant), affected your actions (Kingdom)

Our basis for family.

Personal local level application - Belong, believe, behave- Correct view

We have through time being given an opportunity to come to “belong” to a community of faith, in this belonging, God has the place to allow us to “Believe” in who he is, and then because of this “Behave” in a manner which is appropriate to that belief.

We belong first, we come to know Jesus next, and we change our behaviour last.

Jesus and the father are in mutuality and co-inherence, which by invitation rather than nature, God extends to us.

We are invited into this unique relationship because of Jesus, not our actions. So our comprehension of how Jesus understands himself is important for our trust in his requests for action, our responsibility is based upon our relationships.

"We fall short when we put a low premium on discipleship. When we undervalue commitment, we come and go as we please; we live a life of inconsistency. We remain committed so long as our needs are being met. When we undervalue mission, we are self-serving or inward-looking. We worry about ourselves."- <https://thetentmakerblog.wordpress.com/2014/02/20/covenant-and-kingdom-part-1-commitment-and-mission/>

Covenant asks of our commitment to Jesus. Kingdom asks of our decision to live a life of mission for the rule of the King

The confidence to go about our God-given responsibility in the kingdom flows out of the confidence that comes from a covenantal relationship with God.

Ill- Joining the club, a place where you feel at home.  
Not based on culture, finances, language, background, but based on a shared future

So, what is the expectation of what you do week in week out as a community?  
What are the specific things you do?

Commitment leads to community.

"Individualism will prevent commitment (Covenant) and mission (Kingdom). The mission is most effective when people operate as part of a community instead of as an isolated individual. Individualism leads to a dip-in dip-out approach to community and encourages people to prioritise their personal agenda over the call to mission. In the west, a key counter-agent to a committed, missional community will be individualism."- <https://thetentmakerblog.wordpress.com/2014/02/27/covenant-and-kingdom-part-2-mini-communities-commitment-and-rule-of-life/>

"Church therefore becomes a celebration of re-creation. It's all celebratory – whether that's communion, testimony-sharing, the baptism of new believers, making right relationships, having hope despite loss, music and prayer, the use of spiritual gifts, and people being healed and reaching their full potential. Surely, since Church in it's healthiest expression is community, then what better thing to have at the heart of community than celebration! And people will be

drawn to such a community and will become disciples, whether gradually or quickly. “

How are we helping belong?

What does it mean to you?

What makes you feel you belong, what works against it?

What are our common values?

How are they expressed in your life?

### Conclusion

Against a celebration feast which acknowledges that someone got hold of the temple and desecrated it, people celebrate it being declared holy, i.e. to God’s purpose again.

In the same manner, Jesus declares through his death and resurrection that our life is now dedicated to his purpose, do we get this in our own lives?

