

The Son of the Father

John 10:22-42

March 12, 2023

1. Judas the Hammer, or Jesus of Nazareth? (22-23)

a. The Feast of Dedication (22)

- i. This feast was a celebration of the rededication of the temple by Judas Maccabeus in 165 BC.
- ii. The Syrian King, Antiochus Epiphanies, had conquered Jerusalem and sacrificed a pig on the temple altar.
- iii. Judas Maccabeus led a revolt, overthrowing their Syrian oppressors and rededicating the temple on 25th of Kislev (which coincides with our month of December).
- iv. This feast was also called the Feast of Lights because it was a celebration of God “shined up” his people by delivering them from the darkness of political and religious oppression.
- v. Tragically, Jesus should have been the focus of this feast, because He was not just a fulfillment of the feast, but also the fulfillment of the entire sacrificial system, the embodiment of God’s grace and deliverance.

b. The Presence of Jesus (23)

- i. Jesus was walking in Solomon’s Porch, which was a covered walkway which surrounded the temple courtyard. It provided shelter from the weather for the many pilgrims who visited the temple.
- ii. Little did the Jews realize that as they celebrated Judas Maccabeus, God Himself was walking among them! Jesus, the Son of God, the hope of Israel, and the hope of the world was walking among them!

2. The Unmistakable Identity of Jesus – “I and the Father are One” (24-30)

a. The Jews’ Response to the Presence of Jesus (24)

- i. The Jews surrounded Jesus, very likely with hostile intent (24; cf. Psalm 118:10-23).
 1. The Jews surrounded Jesus like a swarm of bees (Psalm 118:10-13).
 2. “The stone which the builders refused is become the head of the corner” (Psalm 118:22).
 3. Jesus stands before the Jews not yet as a conqueror, but as a lamb – “God is LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar” (Psalm 118:27).
- ii. The Jews accuse Jesus of discouraging them (24b).
 1. They ask Him, “How long will you take away our spirit?”
 2. Their accusation is tragic; Jesus did not come to discourage them; He came to give them life (cf. 1:4).
- iii. The Jews demand that Jesus tell them plainly who He is; their concern is not so much who He is, but what He plans to do (24c).
 1. To this point, they’ve rejected Jesus’ claims as the Door, the Good Shepherd, and the I AM.
 2. They are looking for a clear statement that they can use to arrest and destroy Him.

b. Jesus’ Response to His Unbelieving Audience (25)

- i. Jesus sets His accusers straight; He had told them plainly Who He was; they refused to believe (25a).
- ii. Jesus makes it clear that the works He has done are all the evidence they need for Who He is (25b).
 1. Jesus’ works are done in the Father’s name, the Father’s authority, and the Father’s power.
 2. By refusing the witness of His works, they are refusing the witness of God Himself.
- iii. Jesus exposes them as unbelievers and outside His fold (26-30).
 1. Those who do not believe reveal themselves as outside the Shepherd’s fold (26).
 - a. There is no relationship with God without a relationship with Jesus.
 - b. There is no belief in God without a belief in Jesus.
 2. Jesus’ sheep hear the Shepherd’s voice (27).
 - a. Those who believe in Jesus are known of God (27)
 - i. Matthew 7:22-23 “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
 - ii. Christ’s sheep follow Him because they have a relationship with Him.
 - b. Jesus gives His sheep eternal life (28-29).
 - i. This life is eternal and never ending (28a).
 - ii. This life is invincible and indestructible (28b).
 - iii. This life cannot be taken from the sheep, because they are held by the hand of the Good Shepherd (28c).
 - iv. This life cannot be taken from the sheep, because they are in the Father’s hand (29).
 1. The Father is greater than all.

2. No one is able to remove them from the Father's hand.
 - c. Jesus' hand and the Father's hand are the same hand, because They are One God (30).
 - i. Jesus has the authority to protect the sheep.
 - ii. Jesus' authority has been given to Him by the Father.
 - iii. Jesus and the Father are doing the same work.
 - iv. The identity of Jesus and the Father are so intertwined that they must be described as one God, yet two distinct persons.
3. Blasphemy or Belief? (31-39)
- a. The Jews refuse to believe and instead try to stone Jesus as a blasphemer (31).
 - i. This is the second time that the Jews tried to stone Jesus (cf. 8:59).
 - ii. All mankind have a choice to make; believe in Jesus, or reject Him.
 - b. Jesus completely takes them off guard and points their attention to His works (32).
 - i. Since the Jews refuse to believe His word, He asks them to consider His works.
 - ii. His works were good in that they perfectly fulfilled the Scriptures, glorified the Father, and revealed His divine origin, authority, and power (cf. 5:19-23).
 - c. The Jews recognized that Jesus was clearly claiming to be God (33).
 - i. They are repulsed at Jesus' statement "I and my Father are one."
 - ii. If Jesus' works were not in keeping with His statement, He would be worthy of death; but instead, His works provided ample proof that the statement was true.
 - d. Jesus responds with the Word of God (34-38).
 - i. Since the Jews won't believe His word, Jesus quotes from the Old Testament (34; cf. Psalm 82).
 - ii. Jesus makes the point that God referred to Israel's unjust judges as gods (Psalm 82:1-8).
 1. These unjust judges rule unjustly by accepting the wicked (2).
 2. These unjust judges refused to protect the poor and needy (3-4).
 3. These unjust judges had no understanding and wandered in darkness (5).
 4. These unjust judges were destined for God's judgment (6-8).
 - iii. Since Jesus is the Righteous Judge that God has set apart and sent into the world, He is to be received as the very Son of God, the instrument of God's love and the instrument of God's judgment (Psalm 82:7-8).
 1. Rather than celebrating Jesus as the honored Guest at the Feast of Dedication, the Jews blasphemed the Son of God, their true Deliverer.
 2. In rejecting Him, He became their Judge.
 - iv. Jesus again appealed to the Jews to believe His works (37-38).
 1. Jesus' works proved that He is Divine, just as miraculous signs proved the authenticity of the prophets of old like Moses and Elijah.
 2. Jesus' works proved that He is one with the Father.
4. Rejection or Reception? (39-42)
- a. The Jews refused to consider His works and instead tried to arrest Him (39).
 - i. Jesus' message is so powerful that those who reject it seek to destroy it.
 - ii. Just as Jesus escaped out of their hand, His message remains unbound and unfettered (Isaiah 55:11).
 - b. Jesus' public ministry began and ended on the other side of the Jordan river (40).
 - i. Jesus returns to the place where He was recognized as the "Lamb of God" (1:29), the "Messiah" (1:41), the "Son of God" and the "King of Israel" (1:49).
 - ii. John the Baptist was tasked with preparing the Jews for the signs that Jesus would perform (41).
 1. John's witness prepared his audience to recognize the Lamb of God.
 2. John's witness prepared his audience to believe on the Lamb of God.

Conclusion:

1. Have you believed on Jesus as the Son of God, the only Mediator between God and man?
2. If you have believed on Jesus, are you resting in Him, or are you plagued with doubts?
3. Are you living in a constant awareness of Jesus' presence? Is Jesus the Honored Guest in your daily life?
4. Are you helping others to recognize Jesus as the Lamb of God that takes away the sin of the world?