

## GOSPEL OF JOHN 10D (32-42)

<sup>32</sup>Jesus answered them, “Many good works I showed you from My Father. For what kind of work *among* these are you trying to stone Me?” <sup>33</sup>The Jews answered Him, saying, “For a good work we are not about to stone You, but for blasphemy, and because You, being a man, make Yourself God.”

*The theme of the feast of the dedication is given in the response by Jesus*

<sup>34</sup>Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”’? <sup>35</sup>“If He called them gods, to whom the word of God came to pass—and the Scripture is not able to be broken—<sup>36</sup>“do you say *of Him*, Whom the Father sanctified (consecrated, RSV) and sent forth into the world, ‘You blaspheme,’ because I said, ‘I am God’s Son’?”

Jesus is quoting psalm 82:6 (81:6 LXX) – “I said you are gods, all sons of the Most High, but you shall die like human beings.”

The psalm finds itself read during the dramatic Holy Saturday morning announcement of the resurrection with the hymn– ‘Arise O God, and judge the earth, for You shall take all nations to your inheritance’ (Ps 82:8). The hymn is repeated with the first verses of Psalm 82:1-6 (81:1-6, LXX) being intoned in between each repetition. The final act of the “re-consecration” of humanity is done and completed through the resurrection of Christ.

Fr. Behr (The Paschal Gospel of John, p. 170-171)

- Ashton (commentary of John), rightly observes that Jesus is not reassuring his audience that the term ‘god’ can be used loosely, for it would have never provoked the reaction it did.
- The psalm was read in multiple ways at that time, ‘gods’ would have brought to mind in the audience hearing it - ‘angels’, various heavenly beings like princes, ‘god-like’ beings, or even referring the Melchizedek himself – the ‘God’ who has taken his place in the divine Council (Ps 82.1)
- Ashton points out that in the Gospel of John the whole ‘heavenly court’ is encapsulated in the person of Jesus apart from the Father...He alone is not simply one of the sons of the Most High, but ‘the Son of God, and himself God.
- He alone is *consecrated* and *sent* (10:36). The verb *consecrated* is the very same verb that is used for the consecration of the Temple courts (1 Makk 4:48) and for the house built by Solomon.
- The feast of the Dedication of the Temple makes it clear that it is Jesus himself who is the Temple, the one who is consecrated by the Father and sent into the world as the glory of God.
- These same verbs, *consecrate* and *sent* are finally used by Jesus in his prayer to the Father in regards to his disciples (John 17:17-19) that they too may be brought into unity that he has with his Father and might share in his glory (John 17:21-24)

*The ‘feast of Dedication’ the renewal of the Temple – the renewal of humanity through our sharing in the life of Christ through righteousness, faith, baptism, being anointed through the Holy Spirit in Chrismation and sitting at the table in the New Jerusalem – His Kingdom.*

Fr. Behr – “Christianity holds that human beings are not of this world...As living ones they are rather, sons of life, and so sons of God...the human being resembling Christ, the human being in the image of God. (p. 283).”

Saint Irenæus: “‘You are gods, and all of you the sons of the Most High.’ For it was for this end that the Logos of God was made Man, and He Who was the Son of God became the Son of Man, that man, having been taken into the Logos, and receiving the adoption, might become the son of God. For by no other means could we have attained to incorruptibility and immortality, unless we had been united to incorruptibility and immortality. But how could we be joined to incorruptibility and immortality, unless, first, incorruptibility and immortality had become that which we also are, so that the corruptible might be swallowed up by incorruptibility, and the mortal by immortality, that we might receive the adoption of sons?” [*Against Heresies*, Bk. III, Ch. XIX(1), in *Ante-Nicene*, I:448.]

Saint Athanasios: “For He was made Man that we might be made god (θεοποιηθῶμεν) and He manifested Himself by a body that we might receive the idea of the unseen Father...” [*Incarnation of the Word*, § 54(3), in *Nicene*, 2<sup>nd</sup> Ser., IV:65.]

**<sup>37</sup>“If I do not the works of My Father, cease believing Me. <sup>38</sup>“But if I do, even if you believe Me not, believe the works, that you might come to know and believe that the Father is in Me, and I in Him.”**

Saint Chrysostom: “Do you see how He proves here that He is in nothing inferior to the Father, but is equal to Him in every way? For since it was impossible to see His essence, from the equality and sameness of the works, He furnishes proof of the unvarying power.” [Ib.]

**<sup>39</sup>Therefore they were seeking again to lay hold of Him, but He went forth out of their hand. <sup>40</sup>And He went away again on the other side of the Jordan to the place where John was baptizing at the first, and He stayed there. <sup>41</sup>And many came to Him, and were saying, “John on the one hand did no sign, but on the other hand all things, as many as John spoke, concerning this One, were true.” <sup>42</sup>And many believed on Him there.**

Fr. Behr: “When Jesus leaves the Temple, never to return, he does so by going ‘away across the Jordan to the place where John first baptized. This movement...eastward across the Jordan, ‘traces the path of God’s glory when it left the Solomonic Temple prior to its destruction by the Babylonians. The parallel is ominous, and looks ahead to Jesus’ final moment. (p. 171)”