

## Gospel of John - episode 20

### Chapter 10

Welcome to our sharing on St. John's Gospel, as we continue in John 10, where Jesus tells us that He is creating a new sheepfold which He wants us all to belong to. He is the gate, and therefore, He is the sole access to the Kingdom of God. Because He is the only gate, there is no other way. So, if we attempt to get into the Kingdom of God by any other means, we are thieves and brigands. The person who stands at the gate to receive us all is **THE GREAT I AM** the one who is the Lord of Heaven and Earth. He alone rules the realms of above, the realms of the Kingdom of God. He is the Emmanuel, God with us, and He alone is our intercessor with the Father. So, with this shepherd, we can feel totally secure. He is in charge of our access to God on the vertical level, and also in the sheepfold on Earth. He brings us in and out on the horizontal level as well. He comes in to us in the holy Eucharist, and He stays with us. Through the church, He looks out upon the world and deals with it. So, He has this double function, as I say, vertical and horizontal.

We have this incredible privilege of having **THE I AM** with us to protect us from the enemy. We have Incarnate Love to keep us - the sheep - going. Jesus has now resolved the problem that He spoke about in chapter 2 - where nobody had access to God in the temple of Jerusalem. He has worked out a way in which all his disciples **can** have access to God, regardless of colour, race, sex, age, or anything else. All have this incredible privilege. Psalm 118:19-20 is now fulfilled; this Psalm was recited during the Feast of Passover, "Open for me the gates of Holiness. I shall go in and give thanks to the Lord, for this is the Lord's own gate, and only the just (meaning the redeemed) can enter". Each one of us have this privilege of going in, and it is our own choice as well that we can go in or not.

Each one of us is personally loved, personally redeemed. As good disciples then we will follow the teaching of the Master. We won't follow strangers. We will only listen to His Word in the scriptures. We will not listen to heretic teachers or the teachers of false religions; we won't listen to them. We listen only to the voice of the Lord. But also, we don't just listen to him in the scriptures. We also listen to him in personal prayer. As we have seen in chapter 9, the laypeople had stopped listening to the leadership in Jerusalem, which had now become false shepherds. They are now being asked to turn and listen to the **True Shepherd** and to God through Jesus. The leaders have not understood, so Jesus had to repeat for them that He was the gate of the sheepfold and that all others who would try to break in would be false. Now, in the 3 letters of St. John you find him talking about false shepherds, whom he calls antichrists.

In other words, the thieves and the brigands had turned up rather quickly in the church, so people had to be warned from the very beginning. Yet John is also referring to something else; in the period between the death of Jesus in 30 AD and the destruction of the temple and the city in 70 AD, many false messiahs turned up. A number of them instigated the people to revolt against Rome - that's a bit like a mouse trying to kill an elephant! It was a crazy a thing to do. The Roman response was brutal: they came and destroyed Israel step by step from the north. It is described by the historian Josephus. The warning here

is important. Christians have to be absolutely sure about what Jesus means by saying, 'I am the gate, and don't listen to anybody else'. Jesus is God's Heaven-sent solution to the human race. He alone can give eternal security to the believers. He came to give the fullness of life to us. He said, "I have come so that they may have life and have it in all its fullness."

Jesus wants to give us life in all its fullness. That means that you have the highest and best life on this Earth, and you have the highest and best that God can give you in Heaven. In order to have this great life that Jesus came to give us, He, the shepherd, is going to pay for it by laying down his life. Now, in Israel, where shepherds took care of other people's sheep, they were prepared to defend the sheep, even with their lives. So, it was not an unknown concept that the Good Shepherd would lay down his life for his sheep. In other words, we who are considered nothing by the world - for the world despises us - just as the Jewish leadership despised the lay people in their day. Even though they put no value on us as individuals, groups or tribes, the Lord puts such a price on us that the Good Shepherd gave his life so that each one of us individually should be able to receive the fullness of life.

The value that God puts on a human life and the value that humans put on a human life is very different. It belongs to a different world altogether. But while Jesus is prepared to show the depths of God's love for us by laying down his life for us in the ultimate sacrifice, He warns us that there will be thieves and hirelings about also. Even the church will experience false leaders, those who will be in it for the job, for themselves, for the money, what they can get out of it. They are the hirelings. They won't do anything for the sheep. So, while we have all these privileges in being in the sheepfold of the Lord, at the same time, we're not free from struggle, difficulties, or from false shepherds. Therefore, the situation you find in Israel is not all that unusual. We have found it over and over again in the church.

In telling us this, John has given us the meaning of Jesus's death. (We will deal with Jesus's death in the second half of the Gospel). Yet, for eyes that cannot see, and ears that cannot hear, and hearts that don't understand, it looks like they have found something radically wrong with this man, and they kill him as if He were a criminal. How could He heal other people, and not heal himself? So, they will say to him, 'listen, if you can work miracles, come down from the cross. Even we would believe in you! But they wouldn't. John is saying here that the real meaning of what you will see on Calvary is the Good Shepherd laying down his life so that all the sheep can have the fullness of life. Now, we mentioned this before, that in the Kingdom of God, the King makes his subjects great, and He pays the price for it. So, the shepherd will pay the price for the sheep to receive the fullness of life. John says that the meaning of the Hour of Jesus and his sacrifice is that He is showing us the ultimate in God's love.

So, the church will be attacked, just as the sheepfold in Israel was, and the attack will come from two sources: one from outside by persecution, and the other from the inside by false shepherds and hirelings. Since this would be continuous, the church must discern continuously. Jesus says in verse 14, "I know my own sheep and my own know me". This is really fantastic: out of all of the crowds that attend church and are part of this mystery worldwide, Jesus says, 'I have some real sheep. They know me personally'. To know means to have an intimate personal relationship with God. 'I know them, and they know me'. We know each other; this is an extraordinary personal union with God. We are in comm-union. The incredible



thing is that we who are nothing, 'the little I am not', can be in communion with **THE GREAT I AM**. It's an incredible mystery. But He said, 'in my sheepfold, I will know them, and they will know me, just as the Father knows me, He says, and I know the Father.

The wonderful communion that Jesus has with the Father as the Incarnate Son - that privilege is being passed on to us. So, make sure that each of us enters into this communion with the Lord. If you do not have a prayer life, you are staying outside of it by your own decision. It's as simple as that. If you enter into communion with God, it's your own decision also, because that communion is in prayer. It's not just attending Mass as somebody who is looking at something happening outside of them. No, you are part of the mystery. Your prayer life is the thing that's absolutely essential. Because of this, in the flock of Christ, there is no 'us and them'. Each one has the same privilege, the same access to God, and the same astonishing testimony that 'I know him as He knows me'. It's absolutely amazing.

'To know' is a very special verb used by John. He uses it in the same way as other books of the Bible use the verb 'to know'. If you look at a modern dictionary, they will tell you it's about intellectual knowledge that you gain from books - but that's not the verb 'to know'. The biblical use of the verb to know means to enter into a personal relationship with God which bears fruit in love. To illustrate that, the old translations of the Bible used to say that Adam knew his wife, Eve, and therefore she conceived. That is an intimate personal relationship. So, the 'I am not' of the little creature experience this extraordinary communion with the **I AM** who is the Lord. This is what Saint Paul said in 1 Corinthians 13:12, "now I know in part, but then when I see him, I shall know fully as I am known fully by him". This is what John is talking about here, and it's a wonderful thing.

Let's go to 10:16: "there are other sheep that I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will only be one fold and one shepherd". A tiny little testimony. When I was a child, my father taught me the scriptures, and I used to have nightmares about the fact that there were many people on Earth who didn't have the knowledge that we had. My father came to me one day when I was very young, and he brought me this text: John 10:16. "There are other sheep I have that don't belong to this fold, and them also I will bring". I knew I would take the Gospel to the ends of the Earth. This has always been one of the most consoling texts in the Bible for me - the Lord has worked it out, that no matter where a person lives, or what stage of history they live in, the message can get to them because He takes care of the sheepfold; He is the Good Shepherd. It's not us. We just have the immense privilege of being part of it. He tells us here that - unlike the situation that He was dealing with in Israel - being part of his sheepfold has nothing to do with national descent, or being a special family in a special tribe, in a special country in special circumstances. It's nothing to do with Race.

The Good Shepherd was opening his gate of the Kingdom of God to the Gentiles, which was unthinkable to the Jews at the time. If the Jewish leaders despised lay people who were Jews, can you imagine what they thought of the Gentiles? They called them dogs! But the Good Shepherd wanted the Gentile nations to know God - that they too would experience this astonishing, unbelievable, inexplicable love of God. In spite of all appearances to the contrary, there would be one fold belonging to Jesus, and there would be One Shepherd, and that is Jesus himself. John was saying that Christianity was going to be universal; we



call that Catholic - which means universal. When we come to the end of Chapter 11, John will say that Jesus was going to gather together the scattered children of God around the world. We have the intention given here in Chapter 10:17-18 Jesus says, "The Father loves me because I lay down my life".

But truly, the Father loved him anyway! The Father loved Him infinitely, absolutely, unconditionally, eternally, so, Jesus is saying something else, isn't He? We can say that parents love their children, but that they have a special love for a particular child who is behaving in a particular way. In other words, over and above the love of parent and child, they have this particular love for this child because they are doing or acting in a particular way. That's what Jesus is saying here, over and above this infinite, absolute, perfect, eternal love that the Father has for his Son He has a very particular tender love for him because He was prepared to pay such a price for his sheep. "The Father loves me because I lay down my life. Now, nobody takes it from me, Jesus said. I lay it down of my own free will. It is in my power to lay it down, and it is in my power to take it up again. This is the command that I have been given by my Father". Now, this is extremely important. This is still the first half of the Gospel, and Jesus says that when you meet his Hour in the second half of the Gospel - when you see him tortured, cruelly treated and nailed to a cross like a criminal, that you are not seeing anything accidental – you are seeing something that He has decided to do, that you are looking at a price that He has decided to pay.

Therefore, it makes you look at the Passion of Jesus in detail and to look at what He did. For example, Jesus wore a crown of thorns so that one day He could give us a crown of glory! Jesus took the mace of mockery as a king so that we could one day, reign with him in the Kingdom of God. Jesus took the frightful scourging so that we could be cleansed, purified and brought into communion with God. If you were to talk about the Passion, you would have to have a whole series on its own. This is to remind you that every detail of the Passion happens only because God permits it, and only because it has an essential meaning for our salvation. So, Jesus says, 'nobody forces me to do it'. John will bring out this very clearly when you come to chapter 18; when Jesus faces the men who want to arrest him in Gethsemane, the first thing He does is He shows them who He is - and they fall back in absolute terror.

So, it's completely obvious that these men cannot arrest Jesus unless He surrenders. Not only that, but He has to surrender his divine power in order to let them arrest him. This is extremely important. "I lay it down of my own free will and it is in my power to do that because Jesus had free will, just as we have free will". He could have said, 'No, this is too much. I am not going to do this'. He could have said that. He could have refused to pay this price. He also said, "not only is it in my power to lay down my life, but it's also in my power to take it up again". He is saying something that we hardly register - that is that the one who's going to submit to this unspeakable torture has the power to recompose his body and to rise from the dead. When we see him risen from the dead, there will be no sign of torture on him except the signature wounds by which we would identify him. So, notice, everything is under his control. You could see why He is so calm and why He is so peaceful, no matter what opposition that He gets, because He knows what He wants to do to save the human race, and He is prepared to do it.

That is why He said that 'this is the command that my Father has given to me'. Why would He say that? When we started this Gospel, we were told the Word was with God, and the Word was God. So, Jesus is



revealing that it was a decision of the most blessed Trinity ab aeterno, that they would redeem the human race. What is it about the human race that would make God, our Creator, pay such a price to redeem us? You will have to go to Him yourself. You will have to open up your interior to let him reveal it to you because it's an amazing mystery. Psalm 8 says, "Lord, what is man that you would care for him? What is man that you would even give a thought to him. Yet you have made him little less than a god, and you have crowned him with glory and honour, and put all things under his feet". What an incredible mystery that God loves us to that extent. But if God loves us to that extent, we have a responsibility to love him in return, and to bring the other children to him.

Jesus reveals that the power of his love is limitless, that God can accomplish anything. Not only has He the power to redeem us, He has the power to rise from the dead. The Apostles will see him in the Ascension, rise to Heaven by his own power and God's limitless love will be set free into the Cosmos by this. What is the secret of getting God's love out into the Cosmos to transform it? It is the power that is behind the Kingdom of God. But what is the power behind the Kingdom of God? Jesus says it is sacrificial love. This is why every single one of us who are disciples of Jesus are given an opportunity to use one of the keys to the Kingdom of Heaven, which is forgiveness. The other key is sacrificial love. We are given the keys to the Kingdom and we are given plenty of opportunity to use them to let God's power and love loose into the universe so that He can transform the whole Earth.

If we don't use the keys, we are responsible because He is asking us to follow him in laying down our lives for others. Now, the laying down of our lives is, first of all, in service. Then, if it is asked of us in martyrdom, yes, we do that also. We know that in the 20th century, more Christians died for Christ than in the 19th centuries before that. It resulted in the great victory of the Church rising from the dead in the Soviet Union, for example. We know that Christians are being persecuted and giving their lives to Christ as we speak in many parts of the world now. So, this principle of us laying down our lives so that love can triumph on the Earth continues on a daily basis. Thank you for listening.

### **INTERVAL**

Welcome to our Sharing on St. John's Gospel. We continue with Chapter 10. What reaction did Jesus get to this wonderful revelation about him being the Good Shepherd? We enjoyed all that Jesus was saying, but we are believers. Not everybody listening to Jesus was a believer! So, in 10:19-21 He got a bad reaction. By now we are used to him getting a bad reaction from the leadership. The present leaders are becoming more and more blind because otherwise, they would never kill him. So, they say, "He is possessed; He is raving!" Why then would you bother with him? But the strange thing is while they say that they follow him continuously, and listen to every word that He says! They are utterly astonished at what He is doing. They understand what He is claiming perfectly. Not only this, they know that He is fulfilling the scriptures, so, while they say that He is possessed and raving, they will continue to pursue him. It's really sad.



I now want to go into the Feast of the Dedication, which we have in 10:22-42. The scene now shifts from the October Feast of Lights to the December Feast, which was also a Feast of Lights. This is the end of the trial of the Son of Man before the people of Israel, and explains why there's no trial of Jesus before the Sanhedrin in John's Gospel. Jesus has about five months to live now. Knowing this might help you to concentrate on the text in a different way, because usually when we're reading this Gospel, we say that we haven't even finished the first half yet. We have to get to chapter 12 before the first half is complete. Many don't realise that the whole of the second half is encapsulated into a very short time. Here John tells us that it is winter, and it is winter, spiritually as well as physically. This will be the last visit of Jesus to the temple. "It was the time when the Feast of Dedication was being celebrated in Jerusalem. It was winter, and Jesus was in the temple walking up and down in the portico of Solomon". If you look at a model of the temple - the external part of it, covering all of the courts – you will see that there were covered walkways so that people could walk up and down praying, or even gather to discuss with teachers....

The church picked that idea up; from early church history the monasteries also built porticoes, or long walkways, so that the monks or nuns could walk up and down to pray, meditate or read the scriptures, and it is because of Jesus walking in the portico of Solomon. The Jewish leaders gathered around him and said, "how much longer are you going to leave us in suspense?" But they have only just said that 'He is mad; He is raving, who would ever bother with him?' yet they do bother with him. Jesus has really disturbed them. So, they said, "if you are the Christ, tell us plainly". Stop talking in parables. Just give it to us straight, yes or no. But Jesus, in answering them, replies from his above level as He has always done, and He tries to bring them up to this level. So, the whole context tells us that they are very disturbed by him because they know that what He is saying is fulfilling the scriptures!

They had heard all that He said about being the Good Shepherd. Now, if He is, in fact, the Good Shepherd, He has to belong to the Davidic lineage because the shepherd that they were expecting was to be a Messiah from the house of David. He would have to be a Davidic Messiah. They have looked into everything about Jesus. They know very well that He is from the house of David. They know that, but they pretend that they don't. Jesus treads very carefully in answering them, because if He says directly, 'Yes, I am from the house of David. I am the only claimant to the throne of David'. What will they do? They will try and force him to become king, just as the people tried to do in chapter 6. Jesus doesn't want that because the kingdom that He accepts to rule is spiritual. It is not political, but the king they want is political, not spiritual. So, they are on different planes altogether. They would laugh if they knew that the only army Jesus has is twelve legions of angels! That's what He is going to tell Pilate, and it will be absolutely incomprehensible to him. So, He has to be very careful.

Again, Jesus reminds them of his works, because they know that if a person produces works from God, that He is from God. Nicodemus told us that in Chapter 3. Jesus has to tell them, 'you are not my sheep. If you were, you would understand', because all the lay people who are following Jesus, who have become his disciples, recognise him as the Messiah. They recognise him as the Davidic king. We know that even the Apostles thought He would declare himself king at some stage, because in the Synoptic Gospels, we have James and John asking to be at his right and left in the Kingdom. So, they were all part of this way of thinking. Jesus had to educate them slowly, step by step, to think the way God thinks. Isaiah

Chapter 55 said, that the way God thinks is as different from the way we think as the Heavens are from the Earth. Jesus said in verse 27 - and it is really sad – “the reason why you can't hear me is that you are no sheep of mine, and therefore you don't recognise my voice”. If they were to become one of his sheep and recognise his voice, they would have to be born from above, as Jesus told Nicodemus in Chapter 3. We've gone a long journey since Chapter 3! These men have become more and more blind to who Jesus is because of their resistance to grace. So, in 10:28, Jesus says, that those who are born from above He will give them eternal life, and they will never be lost. Jesus's gift is so incredible that you would think that they might ask for it, but they don't. If you go back to the Book of Wisdom 3:1, we read that “the souls of the virtuous are in the hands of God. No torment will touch them. They are at peace”. Now, it is this everlasting peace - this everlasting security - that Jesus offers in the Kingdom of God.

The Book of Wisdom said, “the Lord will be their King forever”. Jesus takes this up without quoting it, and He tells the leadership in 10:29, that “no one will ever steal these sheep from my hands. The Father who gave them to me is greater than anybody, and nobody can steal from the Father”. So, a soul who is completely given God is very secure, not only on Earth, but in Heaven. They are secure when they die because they go straight into the arms of God. That is why the Church has been so sure in telling the dying who are in the Grace of God that they are going into the Presence of God.

Saint Paul speaks about this eternal secure community of believers in a wonderful way in Romans 8:38-39: He asks the question, “who can separate us from the love of Christ?” He answers it by saying, “I am convinced that neither death nor life, nor angels, nor demons, neither the present, nor the future, nor any power that you can think of, nor any height, nor depth, nor anything else in all of creation will be able to separate us from the love of God in Christ Jesus, our Lord”. Now, Paul began by being an enemy of Christ and persecuting Christians, and yet came to these heights! When He had his eyes and his heart opened to receiving Baptism of water and the Spirit, He came to realise, as we have been hearing from John all this time, that Jesus truly is the Lord. Then He began to proclaim the Christ in a way that really disturbed all his Jewish friends because they knew where He had come from.

God the Father said the same thing in a text I've already given you from Isaiah 43:13: “I am your God. I am He from eternity. Nobody can deliver from my hand. When I act, nobody can reverse it”. So, if the Lord has accepted us as His children; if He has brought us up to the level of above; if we have been baptised in water and the Spirit, and if we are living a life of communion with him in prayer; if we are feeding on the scriptures, the manna of God; if we are feeding on the Eucharist, and if we persevere right up to the moment of our death, then we go to Heaven. That's exactly what John says Jesus promised, and why it is so incredible what is being said here. At this point, we are ready for what Jesus reveals now: “The Father and I are one”. Jesus will say the same thing to Philip in John 14:6: “Philip, to have seen me is to have seen the Father”.

We will go into the second half of the Gospel having realised that looking into the face of Christ we are looking into the face of the God of Israel. This is totally astonishing. Remember that in Moses' day God had to give them terrible signs of thunder, lightning and storm on Mount Sinai to try and wake them up to the realisation that He was trying to communicate with them! To get from that to this - that looking into the

face of a young man in his 30's we are looking into the face of God is totally amazing. The journey from Mount Sinai to this is an infinite journey. In some ways, I can sympathize with the Jewish leadership who just could not take it on board that God has come so close to them.

But let's do a tiny little revision before we leave Chapter 10, because you may not have realised the enormity of what has been said. We were told in 8:42 that Jesus came from the Father. Of course, that is in the prologue anyway, since He was with God for eternity. We've been told in chapters 3,5 and 10 that Jesus is loved by the Father; also in chapters 5,7,8 and 10 that the Son has an intimate relationship with the Father. In other words, this is a revision of what we've been saying. In chapters 3, 4, 5, 6, 7, 8, and 10 that Jesus was sent by the Father as his envoy, his apostle, his representative. We've been told that Jesus was taught by the Father in 8:28, and that he receives all his power from the Father in Chapter 5:22. Jesus only does the will of the Father, we've been told in Chapter 4, 5, and 6.

So, these are all claims of one who is equal with God, a person who is truly one with God. Therefore, Jesus is God Incarnate. Jesus reveals to us, that God has left the Holy of Holies in the temple to come out among his people; Emmanuel, God with us. This is either the most incredible thing that you can hear or a dreadful scandal, depending on whether you are on the level of above or of below. You can expect the leadership to give a vicious response to this. What is it? They picked up stones to stone him! They had wanted to stone him back in 8:59 also. So, you either hear him and are absolutely thrilled and enter the sheepfold to receive all the graces, or you kill him; one or the other. The leadership heard his claim to be divine; that's why they want to kill him. Here we have the real reason why they killed Jesus in the end - that He claimed to be the actual Son of the God of Israel.

That's why they said, "you are only a man, and you claim to be God". Here is the real reason why the Sanhedrin killed him; this is the actual charge they made. The problem was that when they went to Pilate, who was a pagan - believed in false gods - and told him that Jesus claimed to be the Son of God it didn't mean anything, so Pilate said, 'look, would you deal with that yourselves!' They had to try and find some a political charge that Pilate would understand, but the real reason why they handed Jesus over is this, that He claimed to be the Son of God. In their darkness, they said that He was making himself equal to God. I've told you many times that we must listen carefully to the actual words used. If you have followed anything that I have said from the beginning of this Gospel, you know that Jesus did not make himself anything! When He tried to tell them who He was, He said that all the power came from the Father. He was only doing what the Father asked him to do.

He was watching what the Father was doing and imitating Him. He repeatedly told us that the Father is the source of everything; we get that in every chapter leading up to this one. Jesus is not making himself out to be anything. **He just happens to be the Incarnate Word!** That is stated in the prologue 1:14. The Father is the source of everything that Jesus does.... chapters 5, 6, 7, and 8. So He is not making himself out to be anything. Jesus quietly responded to them in verses 34-39, "Is it not written in your law? I said, 'you are god's". Jesus is quoting Psalm 82:6, "I said, 'You are god's all of you sons of the Most High". This text was applied to Israel's leaders who were called judges because of their privilege of leading the chosen people; they were God's instruments. Jesus says that if perfectly ordinary, mortal, and sometimes



corrupt judges who could be given this exalted title, what is their problem if the Incarnate Son of God could have that title also? Jesus is the shepherd; He is the judge - not only of Israel, but of the whole world. That is just the truth; that's who He is. He also tells them in verse 35, that scripture cannot be cast aside, and in that, He is telling us, his followers - for all the generations, for all time - you cannot cast aside scripture. Our two foods are the scriptures - the manna from Heaven - and the Eucharist. Yet these people are in the very act of casting aside God's final revelation to Israel! it is a momentous time for them, and will have terrifying consequences. Listen to somebody speaking after these events: the Letter to the Hebrews, Chapter 4:12: "The word of God is alive and active. It is sharper than any doubled-edged sword. It penetrates into the place that divides the soul from the spirit and joints from the marrow. It judges thoughts and attitudes of everybody". Nothing and nobody can escape the Word of God. Nothing in all of creation is hidden from God's sight. "Everything is uncovered and laid bare before the eyes of the one to whom we must give an account of ourselves".

Now, in all of these controversies that we've had since Chapter 5, and they finish Here in Chapter 10, we have seen the thoughts and the attitudes of the leadership of Israel laid bare before Jesus. If they had eyes to see they would have perceived him as **the creative, spirit-filled, living Word of God** in front of them. Unfortunately, they have no eyes to see, ears to hear, or hearts that understand. One of the things that disturbs me when I read these texts, and when I read the Passion of Jesus also, is that all of these men, when they died, were judged by the very man whom they had condemned! I wouldn't like to have been one of them.

Let's go to 10:36. Jesus says, "you say to someone whom the Father has consecrated and sent into the world you are blaspheming just because He says, I am the Son of God". But in the covenant, they were all sons of God; this is unknown to them because they won't open their hearts to it. Jesus is the consecrated Son. He is the Holy place. He is the Holy of Holies. He is the altar of God. He is the eternal high priest. He is the temple of God. Everything pertaining to our Redemption is through him, with him, and in him. If they cannot grasp this they will reject **the God of Israel** whom they have been worshipping for centuries. They will reject God as Father, the source of their religion. God the Father was the very centre of their religion, and they will be rejecting Him. No wonder Jesus said back in chapter 6 and 7, that they would be judged by Moses because it would be the very covenant that they have agreed to live that would judge them. So, in verses 37 and 38, Jesus again makes one final appeal to them. 'If you don't like me; if you don't accept me personally, would you at least accept the works? They prove to you that I come from the Father'. He is reminding them what Nicodemus said in Chapter 3 that they had already made this discernment that He was a prophet who came from God.

At least, He said, 'believe in the work that I do'. Then, He said, "you will know for sure that it is the Father that is in me, and I am in the Father". But since they are blind - and their blindness goes deeper and deeper as they reject all grace - what they will do is kill the one who came to give us life. So, I want to finish this by reminding you of a text that is in the Book of Wisdom, Chapter 2. It will explain the thinking behind the killing of Jesus. It says, "Let us lie and wait for the virtuous man since He annoys us, and He opposes our way of life. He reproaches us for our breaches of the law, and He accuses us of playing false to our upbringing, which was true. He claims to have knowledge of God. He calls himself a son of the

Lord. Before us, He stands a reproof to our way of thinking. The very sight of him weighs us down. His way of life is not like other men's. The path He treads are unfamiliar. He boasts of having God as his Father. Well, let us see if what He says is true. Let us observe the end He will have. Let us test him with cruelty and torture, and thus explore this gentleness of his. Let us put his endurance to the proof. Let us condemn him to a shameful death. He will be looked after. He says so". Now you know it all. They knew that the thinking of the world treated the man of God like this, and that's exactly what they did. It's a terrifying tragedy. We've come to the end of Chapter 10. Thank you for listening.