

Dr. Robert A. Peterson, Johannine Theology, Session 6, Jesus' I Am Sayings, Part 1

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This is Robert A. Peterson in his teaching on Johannine Theology. This is session 6, Jesus's I Am Sayings, Part 1.

We continue our study of the theology of the fourth gospel with a detailed examination of Jesus' seven I Am Sayings.

The first is in chapter six. Once again, to define our terms, I Am Sayings are sayings of Jesus in which he says, "I am" then and follows the word the with a predicate nominative, the bread of life, the light of the world, gate, way, truth, and life, good shepherd, the true vine, resurrection. I am the bread of life.

This is a case, chapter six, in which Jesus combines a sign, the feeding of the five thousand, with a sermon, the I am the bread of life discourse—chapter six. Jesus crossed the Sea of Galilee.

A crowd followed because they saw signs. Jesus went up a mountain, gathered his disciples, and saw a large crowd gathering, and John mentions it was before Passover. He tested his disciples by asking them to provide bread.

We don't have enough money to buy bread. There are too many people. And then we have the account of the boy with five barley loaves and two fish.

Jesus ordered the people through the disciples to sit down. About five thousand, and it's debated, but that may only be the number of men. Anyway, lots and lots of people, thousands.

Jesus gave thanks and distributed the loaves and fish through his disciples. It is not as Peter Marshall said; the great act of sacrifice and giving of the young boy inspired everybody else to bring their lunch out. No, no.

John specifically says that is an attempt on Marshall's part, who apparently believed the gospel was the chaplain of the Senate or whatever, to downplay the supernatural. Well, we don't see the supernatural where it is not. But we do not deny it when it shows up.

And this is definitely a supernatural multiplication of loaves and fish. People ate all they wanted. The disciples gathered up 12 baskets of leftovers.

Verse 13. Of bread. When the people saw the sign he had done, they said, this is indeed the prophet who was to come into the world.

A reference to Deuteronomy 18. Perhaps around verses 15 and 18, where Moses predicted that God would send a prophet like him when the Israelites entered the promised land. They were not to listen to the witches and the diviners and the necromancers and all those kinds of occult types, false prophets.

They are to listen to the prophet that God would send. It seems to be a collective idea. Predicting, as my professor Robert Vannoy taught me years ago, professor of Old Testament, the whole prophetic institution of Israel culminating, as Peter says in Acts chapter four, in the Messiah, the Lord Jesus, who's the great and final prophet of God.

Final prophet? What about New Testament prophets? They are his emissaries. Hebrews one, one, and two. They are his prophets serving under his divine prophetic ministry at God's right hand.

Jesus saw that they were about to take him and make him king by force. He escapes. He walks on water.

Verse 22. On the next day, the crowd of chapter six of John, the crowd that remained on the other side of the sea, saw there was only one boat there, and they wanted to hear about how Jesus got there. They're interested.

Signs in John and the people's seeking of them are complicated. On the one hand, as we saw, the purpose statement says the signs were written to elicit faith, which leads to eternal life. And yet it is a wicked generation, Jesus says in Matthew, that seeks a sign.

And at that point, he said, you're not going to get any sign except the sign of Moses of Jonah. Excuse me. Whose experience with the whale, shall we say, is a type, an Old Testament event that forecasts, Jesus said, his own death and resurrection.

So, God gave signs to authenticate Jesus' message and to point to his person, along with the I am sayings, which did the very same things. But to seek signs themselves apart from Jesus, perhaps that's the thought, is wrong. To see them as pointing to Jesus, revealing Jesus is right.

Seeking them on their own is not good. And he rebukes them in the chapter, in verse 26. He begins his discourse shortly thereafter.

The crowd brings up the manna. What sign do you do, 6:30, that we may see and believe you? What work do you perform? Our fathers ate manna in the wilderness, as it is written. He gave them bread from heaven to eat.

A quotation from Nehemiah 9:15, hearkening back to Exodus and Numbers. Exodus 16, Numbers 11. Jesus then said to them, truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my father gives you the true bread from heaven.

The manna and God's provision of this this supernatural provision of sustenance during the wilderness wanderings is a type. Types are Old Testament historical persons, events, or institutions that were historical and had a place to play and a role to play in Israel's history. At the same time, they were prophetic.

They pointed toward the Messiah, the kingdom of God, Jesus' person and work. And here, manna points toward the heavenly manna, the bread from heaven, if you will. My father gives you the true bread from heaven.

He's talking about himself. For the bread of God is he who comes down from heaven and gives life to the world. They said to him, sir, give us this bread always.

As usual, when Jesus speaks of us, he gives a spiritual meaning to earthly things. As I said last time, Andreas Kostenberger, in his Zondervan's A Theology of the Gospel, John's Gospel, and Letters, says three major symbols that Jesus employs: bread, water, and light. There we go.

Bread, water, and light. Here's the bread symbol. But they misunderstand.

They take it to mean physical bread. I'm the bread of life, 36. Whoever comes after me shall not hunger.

Whoever believes in me shall never thirst. But I said to you, you have seen me, and yet you do not believe. All the Father gives me will come to me.

Whoever comes to me, I'll never cast out. For I've come down from heaven not to do my will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all he has given me, but raise it up on the last day.

For this is the will of the father, that everyone who looks on the son and believes in him should have eternal life. And I will raise him up on the last day. The Jews grumbled about him because he said, I'm the bread that came down from heaven.

By the way, at the time of the Reformation, the Anabaptist Menno Simons, who was a Christian man, he was envious of Luther and Calvin and called them the educated

ones. It wasn't pretty, but he did preach the gospel; the Radical Reformation was so diverse, and some people in it were eschatological fanatics taking over cities in the name of the Lord, anti-Trinitarians. Menno was a straightforward believer and kind of a humble man, not a scholar, but he had a defective Christology at least in one point.

I'm not saying he doesn't have the true gospel. I'm not saying he's not saved. He is, and he's an evangelist.

But he misunderstood these words and said Jesus had heavenly flesh. No, Calvin says, he has flesh the same as us, except he is without sin. His flesh, he got from the Virgin Mary the way we all do from our mothers.

So, Menno got that from O.B. Phillips and some other Anabaptist teachers. Thankfully, the Mennonites did not follow him in teaching that Jesus had heavenly flesh. Is not this Jesus a son of Joseph, whose father and mother we know? How does he now say, I've come down from heaven? Don't grumble among yourselves, he says, John 6:44.

No one can come to me unless the father who sent me draws him, and I will raise him up on the last day. It is written in the prophets, and they will all be taught of God, as cited in Isaiah 54:13.

Everyone who's heard and learned from the father comes to me. Not that anyone has seen the Father except he, who is from God. He has seen the father.

Truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died.

This is the bread that comes down from heaven so that one may eat it and not die. I'm the living bread that came down from heaven. If anyone eats this bread, he will live forever.

And the bread that I will give for the life of the world is my flesh. He's speaking of his atonement, but again, they misunderstand. The Jews then disputed among themselves.

John 6, 52. How can this man give us his flesh to eat? The early Christians were accused by the pagans of cannibalism, immorality, and insurrection. Insurrection because they worshiped a king, Jesus, not Caesar.

Immorality because of the pagans' dirty minds; when they heard about a holy kiss, their minds went in bad ways. And cannibalism because of this, because of their

misunderstanding of the language of the Lord's Supper. How can this man give us his flesh to eat? Jesus does not back off.

He just lays it on thicker. Truly, truly, I say to you, unless you eat the flesh of the son of man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

The Gospel of John, unlike the first three Gospels, does not record the institution of the Lord's Supper. But it is impossible to read these words and not think of the Lord's Supper. So, what we say is no institution of the Lord's Supper.

By the way, some critical scholars say John either didn't know about the Lord's Supper or was anti-sacramental. It's just bizarre. Here is a theology of the Lord's Supper, union with Christ, the primary meaning of both sacraments, baptism, and the Lord's Supper, without the institution of the Supper.

Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him.

Surely, these are hard words. And they would say, what kind of a, this teacher is, ah. Sometimes, they accused him of demon possession.

As we said before, there is no exorcism in the fourth Gospel. The only mention, half dozen mentions of demons are in the accusations that Jesus has one. And, oh my word.

As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever.

Jesus said these things in the synagogue as he taught in Capernaum. And as you might expect, in the words that follow, people are offended. They're offended in two reasons.

This cannibalistic stuff, and his pardon my anachronism, Calvinism. His Augustinianism. His strong emphasis on divine sovereignty.

They can't take it. And we have the sad word. And again, he doesn't back off.

He's even more intense. 66 of John 6. After this, many of his disciples, obviously a broader use of the word, turned back and no longer walked with him. Then he says

to the 12, do you want to go away as well? Simon Peter, naturally the leader, answers, Lord, to whom shall we go? You have the words of eternal life.

And we have believed and have come to know you are the Holy One of God. Jesus answered them, did I not choose you, the 12? The meaning here is to be my disciples. And yet, one of you is a devil.

He spoke of Judas, the son of Simon Iscariot. For he, one of the 12, was going to betray him. I love Peter's answer.

Peter said, no problem, Lord. We understand the theology of the Lord's Supper before you even talk about it. We understand union with Christ before you die and rise again and send the spirit.

No problem. He understood none of that. But he clung to the person of Christ.

He didn't understand Jesus' words, but which were calling them to believe in him and thereby be by faith union to be joined with him so that what he would do would benefit them. Ultimately, his words pertain to the teaching of the Supper but not to the institution of the Supper itself. I love Peter's answer.

Lord, where can we go? You have the words of eternal life. We don't understand you fully, and certainly, we don't understand what you're saying, but we believe in you. We believe you.

We believe what you say, and we believe in you. It's beautiful. It's really beautiful.

The first I am saying is thus the bread of life. And it speaks of Jesus being the life-giver. Even as the fathers ate manna, their physical life in the wilderness was sustained.

Even as we eat bread every day of our lives, it's called the staff of life for a reason, after all. Or I suppose today you'd say around the world, rice might be the more the staff of life. Even as rice and bread sustain human beings, Jesus sustains the spiritual life.

He is the life-giver. He's the very bread of life. And one believes, one eats him by faith, by believing in him and his saving work, which is not yet revealed in the fourth gospel.

Jesus is the light of the world. This concept is introduced in chapter eight. I think I emphasized it enough.

Bread of life, I'm the bread of life. I am saying it goes with the Bread of Life sermon. Sermon and sign are united.

Words and miracles combine. So, Jesus acts first, and then he preaches. And his miraculous feeding of the 5,000 or maybe 15,000, if 5,000 only speaks of the men, is the occasion.

As their bellies are warm, as they're satisfied, as the text said, he talks about spiritual satisfaction, spiritual warming the innards, if you will, when people believe in him. And already in chapter eight, before chapter nine, Jesus announces he is the light of the world. As a matter of fact, the end of seven goes right to 8:12.

The study of the manuscripts of the New Testament and the citation of biblical references in the church fathers are all science of textual criticism. And its influence is minimal on the teaching of the New Testament. And as a matter of fact, only two places of text are substantially affected.

Mark's long ending is not in the oldest and best manuscripts. And so NASB, NIV, ESV, all have, they include it, but include it, but have a note to that effect. Likewise, the woman was caught in adultery.

People think that it's not something John made up, that it really happened, but it is not in some of the copies of John. It shows up at the end of Luke. It shows up at the end of John, I believe.

It shows up here. And so what I'm trying to say is it does not belong as a part of Holy Writ because it's not in the oldest and best manuscripts again. And so 7:52 goes right to 8:12.

I'm the light of the world, 8:12. Whoever follows me will not walk in darkness, but we'll have the light of life. And Jesus gets into this testimony about his business, in which he says, you know what? I don't testify alone.

As he said in chapter five, the Old Testament, John the Baptist, my miracles, and mostly the Father testify, all testify to me. But you know what? I do speak the truth, and I do agree with the other witnesses, especially the father. We make two witnesses as the law requires.

What I say is true. So, he introduces that business there, but it's in chapter nine, he combines once again, sign and sermon, the I am saying, to present him as the light of the world. Again, if we go back to 14:6, he's the way, the savior, he's the truth.

This is the other I am saying that shows he is the truth, the revealer of God. A major theme, already paramount, is in the prologue, where word and light speak exactly of revelation. He sees a man born blind in chapter nine.

The disciples have the same bad theology as the Jewish leaders do when they tell the guy, you were born in sin. I once heard an Arab Christian say, even still in Palestine, there are these beliefs that either your mother sinned, or you sinned in the womb if you come out into this world. Less enabled, handicapped in some way.

Differently enabled, there we go. Anyway, this guy's blind; the disciples don't understand who sinned, whether it was him, his mother, or his parents. It is not that this man sinned, nine, three, or his parents, but that the works of God might be displayed in him.

We must work on the works of the man who sent it to me while it is day. The night is coming. Is that the persecution of the church? Is that the tribulation that the book of Acts tells us is going to happen to all believers? Is it the great tribulation? Hard to know exactly, but he predicts in the farewell discourses persecution.

I'll opt for that one immediately, anyway. As long as I am in the world, I am the light of the world. He has a strange healing here.

He spits, makes mud, puts it on the man's eyes, and tells him to go wash. Give the guy credit. He's not like Naaman, who says, I'm not going to go wash in Israel's river.

That's absurd. We have better rivers where I come from. And his servant talks him into it.

This guy, hey, point me to the pool of Siloam. I'm jumping in there.

I'm there. And astonishingly, he sees what happened. He tells him.

Where's Jesus? He says, I don't know. I never saw him. And I've sort of done this before already.

The Pharisees, of course, call him in and put him on the hot seat. He will not be moved. He tells him the story of exactly what happened.

This man is not from God. Verse 16. He does not keep the Sabbath.

We know the Sabbath says, thou shall not heal blind men on the Sabbath, right? No, they should be doing backflips, praising God for this miraculous healing. As the man himself says, never before heard of.

How can a sinner do such signs that got the blind man? Former blind man says. And there was a division among them. Boy, we see that in every one of the first 12 chapters.

I believe close to it. Two responses to Jesus in the prologue. 10, 11, negative response.

12 or 13, positive response. And episode after episode in the Book of Signs, the same thing happens. And then, in chapter 15, comes the punch line.

He tells the disciples that if they reject me, they're going to reject you and your message. If they believe my word, they're going to believe your word.

Do we expect better results in the master? We're going to have conflicting responses, too. May that not keep us from witnessing the gospel. Because God will work in his people.

So that whosoever believes will be saved. Verse 18, the Jews did not believe he had been blind and received his sight until they called the parents in and gave them the third degree. He's our boy.

They were hoping he would say, no, he wasn't really born blind. He just had a little, well, he didn't see really well, but no, he was born blind. And as I said earlier, you ask him, he's of age.

They didn't want to be put out of the synagogue. They call the guy in the second time, the former blind man. He lets them have it.

He's on Jesus' side. I still have never seen Jesus, but he is just thankful. He's not like the nine lepers.

He is really thankful. And he is going to defend Jesus against these fools who can't see the nose on their face. We know God doesn't listen to sinners.

Never since the world began, verse 32, hasn't it been heard that somebody opened the eyes of a man. They're so mad. You were born in sin. Get out of here.

They put him, throw him out of the synagogue. I love verse 35. It's like God seeking out Adam and Eve in the garden after the fall.

Jesus heard they had cast him out. Having found him, he said, do you believe in the son of man? Remember, he never saw Jesus. I love this guy.

He is just putty in Jesus' hands. Who is he, sir, that I may believe in him? You tell me, I'm going to sign up. Wow, it is incredible.

Oh, to be putty in the hands of Jesus is a good thing. I've heard believers say, I'm so thankful that Christians came and knocked on my door and told me about Jesus. Because if cultists had come, I think I might have followed them.

A naive soul, a sweet soul, but impressionable. Knowing his or her weakness. I've heard that a number of times.

And this guy, he's in good hands. He's in Jesus' hands. You have seen him.

You have seen him. Oh, I love it. It's like Fanny Crosby's hymns.

Almost everyone has seen it. She wasn't born blind. She became blind, a nurse's mistake.

And in every hymn, she rejoices in seeing Jesus. Anyway, you have seen him. Those are amazing words.

It is he who's speaking to you. I love this. I told you, most of the prostration before Jesus in the gospels is not worship.

It is desperate people bowing down before an alleged miracle worker, begging for mercy, for the child, for the beloved servant. They're not worshiping. They don't have a notion that he is God, for Pete's sake.

But he's some kind of an instrument of God. This guy, I think it is worship. Even as Thomas worships him in chapter 20, I think, Lord, I believe.

And he worshiped him. That is astonishing. The Samaritan woman doesn't wait to the book of Acts to worship Jesus outside of Jerusalem.

Because he's the gospel and she believes him. And it's hilarious. She goes and tells the men, comes to you a man who told me everything I ever did.

She's a shady lady and she's notorious. They go to hear Jesus because he revealed her sinful past without her telling him. But after Jesus stays with them a while, they said, we no longer believe because of what you said.

But we have heard for ourselves. And we know he is the savior of the world. How ironic.

How customary of God. The Samaritans proclaim Jesus, the savior of the world, way before the book of Acts. And way before God works both in Cornelius and Peter to bring that thing together and to bring the gospel to the Gentiles.

Yes, half-breeds and Aryan heretics believe because of Jesus and his words. To the woman and to the people. And then we get these cryptic words.

Lord, I believe, and he worshiped him. Jesus said, for judgment, I've come into this world. That is a surface contradiction in chapter three.

God did not send his son in the world to condemn the world. And more than that, I think in chapter 12, you get the same kind of thing. What's going on here? The major motivation of the father sending the son is to save.

But just like missionaries, a byproduct of their saving ministry is judgment. So, Jesus here, judgment means more like separation or discrimination. For judgment, I've come into the world that those who do not see may see.

Oh, he's talking about physical sight, right? He gave it to the blind man. Yeah. But is he talking about more than that? Hold on a second.

And so that those who see may become blind. That's not literal. There's no example of Jesus blinding anybody.

Oh, Paul blinded somebody on the island of Paphos. I've lost it. Anyway, Paul, in his missionary journeys, blinded a false prophet.

Jesus never blinded anybody. No, it's figurative language. It's spiritual language, if you will.

Metaphorical. For judgment, I've come into the world that those who do not see, those who recognize their spiritual need in my light, when the light of the world shines on them, and God has revealed, the revealer of God reveals God to them, they submit, they confess, they repent and believe. And they see.

And those who see might become blind. Those who claim they can see, apart from me, the light of the world. Oh, he's speaking right against the leaders.

Exhibit A, blind man, former blind man. Exhibit B, Jewish leaders. It's been all through this chapter.

Now he does it in his, well, cryptic speech. Some of the Pharisees near him heard these things. Are we also blind? We're not inadequate, are we? We're the great ones.

We're the authorities, blah, blah, blah. They're using the word differently. They're offended at the word.

If you were blind, you would see your need in the light of my revelation of the Father. But now that you claim you can see, you're damned. Jesus does not mince words in this gospel.

Are we also blind? If you were blind, you would have no guilt. But now you say we see. The meaning is apart from me, the light of the world, your guilt remains.

The way the truth and the life summarize the meanings, the three meanings of the seven iambs. Way, Jesus is the only savior. And it's 14:6 itself.

The way into the Father's heavenly house. No one comes there except through Jesus. Riding on the road, which is Jesus.

The gate is the second iamb that shows Jesus is the way, the savior. The truth, 14:6 itself. He's a revealer.

He speaks the truth. In chapter nine, he is the revealer in that he is the light of the world. Introduced in the prologue, opened up beautifully in chapter nine as Jesus combines sign and sermon.

The Gate, chapter 10. Truly I say to you, 10:1, he who does not enter the sheaf fold by the door, but climbs in another way, that man's a thief and a robber. Is he talking about the Jewish leaders? The Old Testament sure had false shepherds, and Ezekiel just rails against them.

He who enters by the door is a shepherd of the sheep. To him, the gatekeeper opens. The sheep hear his voice.

He calls out his own sheep by name and leads them out. When he's brought out all his sheep, he goes before them. And the sheep follow him, for they know his voice.

A stranger they will not follow. My wife and I many years ago visited; we were in a part of a church in which a guy had a little farm, and he had sheep. And I learned a lot about Psalm 23 and John 10 from that.

And it kind of went like this. He said, don't turn your back on the ram. He thinks you're moving in on his harem and he'll blast you.

So, I didn't turn my back. Why did the sheep have numbers? He says, well, we used to give them names. And it was kind of hard to eat Emily for dinner.

So now that's 23 and 47 and like that. And do they know your voice? I'm thinking of this. They know my voice and my oldest son's voice.

The rest of the kids don't know their voices yet. They won't listen to them at all. It isn't me, that's remarkable.

And by the way, Psalm 23 says they would not drink water if you're pouring it into the trough. It had to be still. They were easily spooked.

Unfortunately, they are not the brightest students in the class either. Anyway, verse seven. Truly, truly, I say to you, I am the door of the sheep.

If 14:6 says, Jesus is the way, the road to the Father's heavenly house with many rooms. It's a picture of heaven if you will. An earthly, he's the Messiah on earth leading to heaven.

The chapter here in chapter 10, the door of the sheep is an earthly picture. Jesus is the entranceway into the sheepfold. Old Testament imagery.

Lord is our shepherd, my shepherd; I shall not want, and so forth. Israel is the sheep. Their shepherds, God, are angry at them.

And Ezekiel, he'll shepherd his sheep because they are so terrible. They fleece the sheep. They leave the sheep.

They don't protect them. They eat the sheep. They destroy the sheep and let the animals get the sheep.

I'm the shepherd. Here, Jesus says, I'm the door of the sheep. All who came before me were thieves and robbers.

Not talking about prophets. Some scholars think he's talking about false prophets and false messiahs. He may well be talking about Jewish leadership again.

But the sheep did not listen to them. I'm the door. If anyone enters by me, he'll be saved and go in and go out and find pasture.

I'm a unrepentant Calvinist. Aha, some Armenians have said, I love my Armenian brothers and sisters in Christ. I really do.

If you know some whom I taught, they will tell you that. In any case, go in and go out. Ah, you're going to lose it, right? No, no, it's the language of sheep going in and out of the pen to feed and so forth.

Not talking about losing salvation. As a matter of fact, a little later on in this chapter, the strongest words in all the gospels. I'll give them eternal life.

They'll never perish. That is just very, very strong Greek. Anyway, the thief comes only to steal and kill and destroy.

I came that they may have life and have it abundantly. Then he switches to the good shepherd imagery to I am saying in chapter 10. I am the gate, the only way into the earthly people of God.

He's the door of the church if you will. He's the door of the people of God. Old Testament people of God were the sheep of whom God was the chief shepherd anyway.

And there were some good shepherds, but a lot of them were not good. The prophets and so forth, and the priests. Now, that sheepfold is the new Israel, and Jesus is the door of the sheep.

He's the savior of the world. He is a good shepherd. I told you, I said before, the way the truth and the life summarize the seven I am sayings into three categories because that's what there are.

Two of them show the savior gate to the sheep, the sheepfold way to the father's heavenly house. No one comes to the Father except me. Two of them show he's the truth.

The saying of 14, six itself, and chapter nine. He is the light of the world. All the other five show he is the one who bestows eternal life.

He's the bread of life. You eat him by faith. You get spiritual life, eternal life.

He's the resurrection and the life. That's rather plain. He's the true vine that gives life to the branches.

He is a good shepherd. Now, wait a minute. The good shepherd lays down his life for his sheep.

It is true. But as far as what I am saying goes, he is the good shepherd who gives eternal life, and they will never perish. I'm the good shepherd.

I know my own and my own know me. Just as the father knows me and I know the father and I lay down my life for the sheep. I have other sheep that are not of this fold.

He's talking about Gentiles. It's remarkable. I must bring them also and they will listen to my voice so that there'll be one flock, one shepherd.

Here, he's teaching about the unity of the church, for which he also prays in chapter 17. For this reason, my father loves me because I lay down my life so that I may take it up again. No one takes it from me.

I lay it down on my own accord. I have the authority to lay it down. I have the authority to take it up again.

This charge I received from my father. As I said in chapter 2, here in chapter 10, uniquely in all of scripture. Yes, that is correct.

Jesus raises himself. Usually, the father raises the son. A few times, the spirit gets in on the action.

Only in John 2 will this temple be destroyed, and in three days, I will raise it again. He was talking of the temple of his body. After his resurrection, disciples remembered and believed the scripture and the words he had spoken.

Here I lay down my life, and I take it up again. Of course, he's not against the father. He says the father gave him permission to do this.

As the incarnate son, he's in submission to the father. But here, as in John 2, we learn of the deity of Christ, whose death is certainly paramount in his; his humanity is certainly paramount in his death. He raises himself.

I lay down my life. I take it up again. No surprise, there's a division.

Two responses. 19, there was again a division among the Jews because of his words. He has a demon.

He's insane. Why listen to him? Others said these are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind? Does Satan work against Satan? Echoes of perhaps Matthew 12.

Jesus walks in the colonnade of Solomon. The theme is the same. How long will you keep us in suspense? John 10:24.

Tell us plainly if you are the Christ. He doesn't say it, but he shows exactly what's going on, what went on in the synoptics. He reads their heart.

I told you, and you do not believe me. It is not for a lack of evidence that you don't believe. The works I do in my father's name bear witness about me.

Feeding 5,000 people with a few hamburger buns and a couple of fish sticks. Are you kidding me? Healing a blind man, a man blind from birth. But you do not believe because you are not among my sheep.

It's a hard saying. As I said before, primarily John would say, you're not my sheep because you don't believe. Human unbelief is his major present way.

He presents sin. Human responsibility is spoken more of than divine sovereignty vis-a-vis unbelief. But a few times, we have reprobation, and here it is.

God is the Lord of everyone's fate. This does not nullify human responsibility and culpability. And judgment is based upon works in scripture.

People go to hell for their sins. But this is you don't believe because you're not my sheep. As I said before, John paints three pictures of election.

We'll deal with them in detail in the text. But the father gives people to the son. The son chooses people only in John 15:16 and 19.

And here, there is an antecedent or prior identity of the people of God. We'll call them sheep. That's more prevalent than this other notion, but it is there.

There is a prior or antecedent identity of the goats. You do not believe me because you are not my sheep. He is telling them in effect, you are not elect.

And that could be used by God to shake them, to humble them, to drive them to faith. If he's speaking in a corporate way, that's how I would take it. My sheep, that's their identity before they believe.

Major thrust? No, the major thrust would be that it doesn't use these words, but it's the idea. Those who believe become my sheep, of course. Ninety-eight times, John speaks of believing in Jesus.

Oh, it's more complicated. But many, many of those times, he does. I know sometimes he says people don't believe, and so forth.

But it is overwhelming to appeal to faith. My sheep hear my voice. That means they believe in him.

And I know them. He knows everybody. Not like this.

He knows his sheep, and his sheep know him. He says in verse 14, there is a reciprocal knowledge. It's like Galatians 4. Now that you've come to know God, Paul corrects himself.

I mean, that's true. Or rather, you've come to be known by God. Surely God takes the initiative in these things.

As Luther said, let him be God. In his Augustinianism, that's what he said. My sheep hear my voice.

They believe in me. I know them, and they follow me. They obey me.

Oh, not perfectly, but they do obey me. I give them eternal life. I am the good shepherd, as five, four of the other "I am" sayings.

It shows he is the bestower of life. And once again, it's evident in the prologue that life was all things made by him, the word, the eternal word. And nothing that has been made was made apart from him.

He gave life to the universe and to human beings. He gave life to everything as the Father's agent in creation. And now as the incarnate son, guess what? He gives eternal life to everyone who believes in him.

I'll say it differently. He gives eternal life to the people of God. They're both true.

They'll never perish. The standard, intermediate Greek grammar was written by that great New Testament scholar at Dallas Seminary. Daniel Wallace, yes.

I think a little bird just told me that. Daniel Wallace wrote, it's outstanding. It is the standard intermediate grammar, even more than intermediate.

He said, this is the strongest way to express this idea in the Greek language. They will never, ever perish. I'm not suggesting you translate that way, but I would preach it that way and teach it that way.

And no one will snatch them out of my hand. The Father who's given them to me is greater than all. No one's able to snatch them out of the father's hand.

The father and I are the ones preserving the sheep and keeping them saved. Thus, we conclude this lecture with this thought. Jesus, as a good shepherd, again presents him as the giver of eternal life.

Oh yes, it combines that notion with redemptive history the redemptive, the great redemptive historical events of his death and resurrection. But that is, those are

portrayed in the service of his being the giver of eternal life.

And in our next lecture, we'll figure out the I am sayings dealing with the true vine and the resurrection and the life.

This is Robert A. Peterson in his teaching on Johannine Theology. This is session 6, Jesus's I Am Sayings, Part 1.