

# Come to God's Last Action-Hero

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[ 0 : 0 0 ]     Go to John chapter 10, John's gospel chapter 10. We're gonna start in verse 31 and finish the chapter in John 10. John 10, 31 to 42. John 10, 31 to 42.

Excuse me, finish the chapter here in John 10. This will close off this, really, this whole section.

It started, technically, started in chapter 7, continuing to chapter 8, and then continuing even chapter 9 with the healing of the blind man, and then finishing this off, which you will see the connection that it's made, not just to chapter 10 and Jesus being the good shepherd, but also chapter 9, healing the blind man, and even back to chapter 5, healing the lame man.

So, it's all connected together. So, John 10, starting in verse 31. Remember, 30, Jesus says, I and the Father are one. Verse 31.

The Jews picked up stones again to stone him. Jesus answered them, I showed you many good works from the Father. For which of them are you stoning me?

[ 1 : 1 7 ]     The Jews answered him, For good work we don't stone you, but blasphemy, and even you, being a man, make yourself to be God. Jesus answered them, Has it not been written in your law, I said you are gods?

He's quoting Psalm 82. If he called them gods to whom the word of God came, and the scripture cannot be broken, do you say of him whom the Father set apart and sent into the world, you say you are blaspheming me because I said I am the Son of God?

If I myself do not do works, the works of my Father, do not believe me. But if I do, even if you do not believe me, believe the works that you may know and know or understand that the Father is in me and I and the Father.

Therefore, they were seeking again to seize him, but he went away from their hands. Verse 40. And he went away again beyond the Jordan to the place where John was first baptized, and he stayed there.

And many came to him and were saying, while John did no sign, yet all John said about this man was true. And many believed him there. We are in a culture with a fascination for action movies, with action heroes.

[ 2 : 5 3 ]     I just looked up the highest grossing action movies, and here's your top five, five to one. Highest grossing action movies, 2015 Jurassic Park.

Number four, Spider-Man No Way Home. Number three is Avengers Infinity War and then Avengers Endgame. And then the number one, top highest grossing action movie is Avatar.

Believe it or not, I think 2009. And Top Gun Maverick was only number eight. So, yeah, sorry, I'm just telling you what it said.

And then I found another website, and you know, everybody has probably their own bias in this, but slashfilm.com had the top best action movie actors ranked, I think from like 15 to one or something like that.

But here's the top ten, from ten to one. Number ten, Sylvester Stallone. Bruce Willis, number nine. And of course, number eight, Adnud Swashnigga, yeah.

[ 4 : 11 ] Number seven, Clint Eastwood. Number six, Michelle Yao. It's like, really? I don't know. Number five, Kurt Russell.

Number four, Keanu Reeves, a.k.a. Neo. Number three, Sigourney Weaver. And I was like, what? Number two, Tom Cruise.

And of course, number one, which I was like, oh, I never thought about that. Harrison Ford. Oh, yeah. Indiana Jones, all that stuff.

We long for a hero to rescue us. And it's quite interesting how this section of John comes right at the time that Israel was celebrating their hero.

Their hero was Judas Maccabeus, the Maccabean revolts, 165 B.C. That's what this feast was.

[ 5 : 16 ] This feast of dedication was them celebrating their hero. He rescued them from Syria. So I took this hero theme and I merged it with like an action hero movie from 10, 9, from number eight, guy number eight from Arnold.

And I thought, what a great way to merge this with our culture that's fascinating with heroes and here the Jews were also celebrating their hero when Jesus shows that he's really God's last action hero.

Come to God's last action hero. A little spoof on Schwarzenegger's last action hero movie, which was a flop. Come to God's last action hero.

Jesus really is the last action hero. Jesus is God's last action hero in that he is God's true judge, his ultimate representative, and God's final mediator.

Thank you, Klink, for pointing those three aspects out to me and I share that with you. that's what you see from the text. If you miss anything, don't miss this, that Jesus is the last action hero.

[ 6 : 45 ] Last hero in the sense that he's God's true judge, he's God's ultimate representative, and he's God's final mediator, prophesied from Psalm 82, pointing to Jesus from Psalm 82.

He's and it's his relationship with the Father, this union, this ontological and functional relationship that Jesus has with the Father that solidifies this truth of his identity.

Jesus will give two evidences of his identity and mission. First, he's God's final representative. He's God's ultimate representative.

He's God's final mediator. Look at that from Psalm 82. But second, his good works. So the proof is the Old Testament scripture and the proof is what he does, his actions.

And both of these proved his ontological relationship with God the Father. Last, action. Action in that the works he did from the Father showed his identity.

[ 8 : 03 ] Hero in that he was sent by the Father to rescue his people. Last, there's no one else coming after Jesus. Action his works.

Hero, he rescues his people. Thus, God's last action hero. See, I'm not as dumb as I look. God's final, ultimate representative and mediator, the true judge.

it's Jesus. His actions, his work show who he is. He's here to rescue his people. He is the ultimate last hero. The Father set Jesus apart and sent him to the world to save the world, to rescue the weak, to rescue the needy, and he will soon come again to judge the world in righteousness and true justice.

God's And so when we come to a passage like this, we see we come to admit our weakness and neediness, that we are fatherless and helpless.

Admit you're weak and needy. Admit you're fatherless and helpless. Admit you're bankrupt and need to be rescued or redemptively restored.

[ 9 : 17 ] Admit that. It's why we gather together to admit that to ourselves and to worship God, thanking him that he's rescued us, thanking him that Jesus did the final work, the work on the cross.

He died for us in our place. That's the final work that he did. And he rose from the dead. That's why we gather to worship.

We gather together. Only Jesus can rescue us. Only Jesus can redeem us. Only Jesus can restore us. He's our hero. The last hero. So let's walk through the text and then we're going to see how Jesus gives proof number one he's a hero, proof number two his works that show his identity and his mission.

But first notice it begins with their response. Their response, they were angry and I call this angry disbelief. In verse 31 to 32, the Jews took up stones again to stone him.

Now remember his claim from verse 30. I and the father are one. The reason why Jesus is such a good shepherd is because he has this ontological union with the father and they got mad over that angry disbelief they wanted to stone him and they tried this before.

[ 10 : 37 ] How'd that work out for you guys? It didn't. Chapter 8 verse 59, they tried to do it. Couldn't do it. Maybe they tried to do it again in chapter 8 verse 20. At least they tried to grab him and seize him.

Didn't happen. Chapter 5 verse 18, didn't happen. But see the Jews could only act in one of two ways. Trust him or kill him.

And Jews, meaning the religious leaders here, either trust him or kill him. There is no other option for them. Either Jesus is who he truly claimed or he's a blasphemer or actually the third option, he's an absolute complete total nutcase.

But Jesus, either he truly is who he claimed to be or he's a complete and total liar. They chose the latter. According to Leviticus chapter 24 verse 16, they were going to stone him.

Now, true, they could not kill anyone, without Roman approval, but this was not going to be an official execution. Friends, this was a lynching. And notice Jesus, he actually tried to reason with them by explaining his actions.

[ 11 : 58 ] Jesus answered, I should have showed you many good works from the Father. For what are you stoning me? What's wrong with you guys? I did good works. He demonstrated the proof of his identity and his intentions showed.

I mean, don't you think it's a good thing that a lame man's walking? I choose it's a good thing. Or don't you think it's a good thing that a blind man sees?

I think that's probably good. Don't you think it's good that a blind man now sees? And good because they're from the Father, not from himself. And then we move into this proof.

Proof number one, Jesus is going to prove, I'm the hero. He's God's true, ultimate, final, judge, representative, mediator, hero. God's true, ultimate, final, judge, rep, mediator, hero.

That's who Jesus is. And the proof of that is going to be Psalm 82. So notice how they respond first to him in verse 33. For a good work, we're not stoning you.

[ 13 : 06 ] We're not chucking stones at you because you did good works. But blasphemy, well that makes no sense. Because he said I and the father are one. Notice even you, it is even you being a man, make yourself to be God.

Interesting, amazing. Even the Jews slash religious leaders, they knew full well Jesus declared himself to be God as opposed to Jehovah witnesses who say Jesus never claimed that.

Of course he claimed that. He claimed to be God. That's why they were going to kill him. And by the way, he wasn't making himself out to be God. The works and his words spoke for themselves.

He was sent by God and is God. He's not making himself to be anything. But notice, their whole argument was based on an a priori assumption.

you, even you, being a man. That's the assumption. That's an a priori assumption.

[ 14 : 20 ] You're just a mere man. But his actions showed he was more than just a man. And now, verse 34 into verse 36, really into verse 38, but 34 through 36, you see this first proof, how Jesus' defense of his declaration of being God's supreme judge, representative, and mediator.

And he uses a lesser to greater argument. Centering upon the interpretation of Psalm 82, notice how Jesus begins verse 34.

Jesus answered him, has it not been written in your law, I said you are God's. I'm supposed to turn there and I forgot to give you the verse from Psalm 82.

So he's quoting from Psalm 82 and he's quoting from verse 6 of Psalm 82.

He's quoting from verse 6 of Psalm 82. I'm going to keep that there. Where am I at?

[ 15 : 29 ] Ah, okay, this is what I wanted to say. So let me first give you, this is Jesus' point. Let me give you Jesus' point first and then we'll walk through the text, okay? Here's Jesus' point. If God, the Father, called these guys gods from Psalm 82.6 and they were being called gods, God, apostrophe S, his judges, his representatives, his mediators to the people, why do you call it blasphemy?

because I am God's true judge, ultimate representative, final mediator, a.k.a. son of God.

That's Jesus' point in this. And notice Jesus' answer for verse 34, has it not been written in your law?

You see that, the pronoun, your law, your to show the connection between them and what they held to be authoritative, which was the Old Testament. So he's going to show them from the very thing they held as authoritative, the law, the Old Testament, that his claim of being one with the Father was, is, truly valid.

It's legit. It's legit. So the verse, again, I said you are gods. And then verse 35, if he called them gods to whom the word of God came and the scripture cannot be broken.

[ 17 : 06 ] Now stop there. Jesus' point rested completely on how the psalmist, Psalm 82, intended the passage to be taken.

So when the psalmist says, it's a psalm of Asaph, by the way, from verse 6, I said you were gods, and all of you are sons of the Most High. There's three ways you can take this.

Three different ways. One, the gods can refer to angelic powers. Two, gods, it could refer to the people of Israel at Sinai.

Or three, a third option, gods refers to the judges of Israel. Not judges in terms of the book of Judges, but those who would judge Israel.

The word of God came to these ones. God's word came to these ones whom God called gods. That's what Jesus is saying here from verse 35.

[ 18 : 09 ] If he called them gods to whom the word of God came to them, the word of God came to them, these guys were called gods. Now, I, where's my, oh, where's right here? I take the third view.

I believe the psalmist here in Psalm 82, it means the judges of Israel who were given authority over God's people to judge, to act as God, to decide between what's happening between the people.

And again, not talking about the judges in the book of Judges, I mean, it could include them, but the people who were designated to be judges within, that Moses talked about that in the book of Exodus, they were ones who would judge Israel, they would discern what's right and wrong, so he called them gods, but they failed.

Those in the office of judge, Yahweh God addressed them as gods, as sons of the most high God, terms which revealed their power and authority was from God himself, and yet they failed the people.

They failed Yahweh. They were not good judges. Back to Psalm 82, you read this, remember? How long will you judge unjustly and show partiality to the wicked?

[ 19 : 32 ] That's why you read that from our congregational reading, because that's what the judges were doing. They failed in their judging, because they defended the unjust and showed partiality to the wicked.

That's what happened. And I think this flows better with the context, because Jesus was just comparing himself, the good shepherd, to the thieves or the robbers or the bad shepherds of Israel, the very guys to whom he was talking.

he was talking to the religious leaders, and he's basically telling them again, you have failed. You were judges, you were shepherds, you should be leading God's people and you're failing them.

That's why you're thieves, that's why you're robbers. So Jesus, even in this sense, he's actually rebuking the Jewish leaders again, showing how they failed.

The word of God came to you, you should be judging righteously, you should be judging justly, you should, back to the song, vindicate the weak and fatherless, do justice to the afflicted and destitute, rescue the weak and needy, deliver them out of the hand of the wicked.

[ 20 : 57 ] That's what they should be doing. These judges were called to rule with God's authority as his representatives, defending the weak and fatherless and rescuing the weak and needy.

Isn't that what a judge should do? Isn't that what heroes do? Don't heroes rescue those in need?

Instead, they did not know or understand but walked in darkness. Interesting. That's what Jesus said about the religious leaders. Remember, he says, I'm the light of the world.

He who follows me will not walk in darkness. And he said to the religious leaders, unless you believe I am, you will die in your sin. Back to the psalm, in verse five, it says, they do not know nor do they understand, they walk about in darkness.

Oh, interesting. You see the correlation here between Psalm 82 and what Jesus is saying here in chapter 10 of John's gospel? They failed at the role.

[ 22 : 15 ] And God the judge, he pronounced a guilty verdict upon them by saying, from verse seven, nevertheless, you will die like men, you'll fall like one of the princes.

You will die like mere mortals. You will fall like other rulers. Their punishment would be death, they were rejected by Yahweh, and they would die.

So, notice, Jesus is rebuking the religious leaders. Jesus is the true shepherd of God's people. He's the true, faithful, ultimate, perfect judge of God's people.

Jesus is the only one who can fulfill this office. Truly fulfill it because he's the only one who deserves it by the very fact of his union, even communion with the Father.

And notice what Jesus says at the end of verse 35. And the scripture cannot be broken. Back to John 10, verse 35. And the scripture cannot be broken. It's true because the scripture cannot be broken.

[ 23 : 22 ] In other words, it has no error. And it's true to the very detail, God's word. So then, here's the lesser argument.

So, God calls them gods, these men, they were judges, they were judging, acting as God, judging the people. They should have been judging fairly, justly, rescuing the weak and the needy, and giving out justice to the wicked.

They were doing the opposite to that. Here's the lesser argument, and notice the greater argument, verse 36 of John 10. Whom the Father set apart and sent into the world, you say you are blaspheming because I said I am the Son of God?

What about the one who was set apart and sent into the world by the Father? If the judges were given titles by God to be God's representatives, isn't it exegetically and biblically logical to have an office that will totally fulfill where these judges have failed?

Jesus says yes, and it's me. These would judge from the law as God's representatives, mediating between God and the people.

[ 24 : 45 ] That's what they were meant to do. Divinely authorized by God to do this, to represent him. So Jesus' argument showed his claim that he is God's son and one ontologically with him is valid.

The lesser argument is Yahweh called these judges gods who were called to fulfill a particular role in judging God's people according to the word. And Jesus says, how is it blasphemy if I say I'm the son of God?

I have a unique office. I'm God's eternal son. I'm the ultimate representative Jesus is saying. Interesting too how the psalmist ended the psalm, which this is the verse we did read today from Psalm 82.

Rise, O God, judge the earth, for it is you who possess all the nations. God himself would judge his people.

So Yahweh has risen up and set apart his son to be the true judge, the ultimate representative, the final mediator between us and God.

[ 25 : 58 ] Again, Klink was so well to point this out. Who is the ultimate representative? Who is the final representative, the ultimate mediator, the true judge of us all between God and us?

It's the man Christ Jesus. It's him. And no better time. Remember from John chapter 10 verse 22, it was the feast of dedication took place in Jerusalem.

What's this feast of dedication? Remember, it was a rededication of the temple by Judas Maccabeus in 165 BC. The Syrian king Antiochus Epiphanes, he desecrated the temple, took a pig, slaughtered the pig, there was bacon for everybody.

Under Maccabeus leadership, he overthrew Syria, he recaptured the temple, recaptured the whole land, and that time coincided in December.

That's why you have the thing called Happy Hanukkah. That's why they have Hanukkah, because it goes back to that time, this festival, and it commemorated national deliverance, political victory, it was almost like a second exodus to everybody.

[ 27 : 13 ] They celebrated God's faithfulness, in the past, rescuing his people and his temple, he restored his people, restored his temple, and he used heroes to do it, to accomplish his redemptive restoration.

There was a huge feast of light, this was the last and greatest deliverance of Israel, and God used Maccabeus to be their hero. So they're celebrating this hero, this time of redemption, this time of God rescuing his people.

We were weak and needy, and God rescued us from the hero, Judas Maccabeus. And here's the irony. Jesus, God's ultimate agent and representative, is God's true ultimate hero, being the Messiah.

And he was sent by the Father according to his plan. This Old Testament psalm identified his true identity and pointed to who Jesus was. Here's proof one. And this was Jesus' point.

God called them gods and they failed. I am the one who is the ultimate representative, the final mediator, the unique son of God.

[ 28 : 34 ] You should worship me. Once again, here's Jesus' point. If God called these judges gods, which means they were his judges, his representatives, the mediators between them and God, if that's how they served, then Jesus is saying his point, why do you call blasphemy?

Because I am the son of God, God's true judge, God's ultimate representative, God's final mediator. Why is that blasphemy? So that's proof number one.

He's the hero. Now, here's proof number two. His actions, the works of the Father. The last, no one else after Jesus, action, he does his works, hero, he's the one who comes to rescue us.

See? Notice what Jesus says, verse 37. If I do not do the works of the Father, do not believe me. If I don't do those works of all means, you should disbelieve.

But remember, Jesus is ontologically and functionally in union with the Father. So, his works were proofs of his identity and his mission.

[ 30 : 00 ] So, if I don't do those words deny me, deny me, fine, but if I do, he says, verse 38, even if you do not believe me, believe the works.

Notice how he invited them to believe the evidence of his identity laid out before their eyes, which is foundational to the truth of the gospel.

Jesus is the eternal son, the only access to the father, the ultimate representative, our final mediator, and he is God's expression of love.

John 3, 16, God loved the world in this way, he gave his one and only begotten son that all the ones who believe in him will not perish but have everlasting life. Look at my works, look at what I do, this proves who I am.

This proves and notice proof one hero, proof two the works, it proves so his unique relation with God means he's the last action hero, that's who I am.

[ 31 : 08 ] Verse 38, that you may know and know, literally, that the father is in me and I in the father. Believe the works in order that you may know, again, he's graciously inviting them.

come, believe the works, they point to who I am, they show my unique relationship with God, they show I'm the last, I'm the one who does these acts, these works, and I'm the hero, the final one, it's me, he's saying.

Believe the works which also prove the functional unity between the father and his son, that you might know and understand the same words that are used in Psalm chapter 82 verse 5, that Jesus quotes.

This functional unity, that he is one promised by God to fulfill this unique office, it's in me, the father's in me and I'm in the father. Klink again says this, quote, Jesus was set apart by the father and sent into the world to accomplish the mission of God.

He's the true judge, the ultimate representative, the final mediator between us and God. It's only Jesus. There's no way else for you to be made right with God.

[ 32 : 31 ] There's no other mediator. There's no other person to represent you between you and God. There's no other person who can be the true judge. It's only Jesus.

Exclusively in Jesus. He's the only one who's come down, sent by the father, who lived and the final work that he did was he died on the cross for sinners and he rose from the dead.

That's why he says repent and trust me. He says repent and trust Christ and you'll be saved. That's the gospel. Repent and trust Jesus and you'll be saved. He'll save you and change you, rescue you.

So at the very least, he says, believe the works. I mean, those works, obviously, the lame man's walking, the blind man's seeing.

These signs, they pointed to his true identity and that the father truly sent him. I mean, notice he's just inviting them, come, here I am, I'm right here. He's inviting them to come to him, believe in him, trust him.

[ 33 : 36 ] Look at who I am. The proof, Psalm 82, the proof of my works is right here. And how do they respond? They got angry again. Angry disbelief.

Verse 39. They were seeking again to seize him. Nope. Not gonna happen. They rejected his invitation and instead tried to seize him to kill him.

But he, New American Standard, eluded or went away from their hand. Why? Because his hour had not yet come. We know that from other verses.

It would come soon enough. They would not believe. Why? Because they were not his sheep. Remember from last week and two weeks ago?

Election must come first. And yet, then you have these verses. Verse 40 to 42, which I described it this way.

[ 34 : 39 ] Irony. Belief from his works. This is irony. And it's true, this is a way for John to set up the resurrection of Lazarus, which we'll see next week.

We'll look at chapter 11, 1 through 44. And it also shows there's a coming to a close of his public ministry. But also, it's here to show the openness of those outside Jerusalem versus the religious leaders who should have known better.

They were the judges of Israel. They were called gods, but they failed. And yet, people outside of that were believing in him. Notice verse 40.

He went away again beyond the Jordan to the place where John was first baptizing. He was staying there. Verse 41, and many came to him and were saying, well, John did no sign, so the focus was not on anything that John did, but notice the focus on the words that John said about Jesus.

He's the Lamb of God who takes away the sin of the world. He's the Messiah. He's the Son of God. John said that. John the Baptist said that in John chapter 1.

[ 35 : 55 ] While John didn't know signs, all that John said about this man was true. John didn't know signs, but his words pointed to the truth about Jesus who did do signs.

And then verse 42, and many believed him there. Was this true belief? No, no. You know John's gospel.

He says people believe, but then you're like, oh, I'm not sure, right? We're not certain, but what we can certainly say, their response was way different from religious leaders. Way different from the religious leaders of Jerusalem who wanted to kill him.

They would not believe, and maybe even there's an allusion to John the Baptist being a true representative of God because he was pointed to the ultimate representative, to the final mediator, Jesus, the Lamb of God who takes away the sin of the world.

Maybe there's an allusion to that here too. But regardless, you see how Jesus closes this time, really starting in chapter 7, moving into chapter 8, chapter 9 he heals this blind man, this great work that he did, and it moves into chapter 10, him being the door of the good shepherd, then rebuking these religious leaders, and then showing how the Father set Jesus apart and sent him to the world to save the world, to rescue the world, to be our hero, to rescue the weak, to rescue the needy, and he'll succumb again to judge us, to judge all people.



[ 37 : 35 ] So, Jesus is God's last action hero in that he's God's true judge, his ultimate representative, and his final mediator, and it's his relationship with the Father that solidifies this truth of his identity.

And here's the two evidences. The proof, Psalm 82. Proof number two, his works, what he did. And both, proof is this ontological relationship and union that he had with the Father.

An action, last action, action in that the works that he did from the Father showed his identity. Hero in that he was sent by the Father to rescue his people. Which is why we gather to worship.

To worship our hero. Admit your weak and needy, fatherless and helpless. Admit your bankrupt and need to be rescued, need to be redemptively restored.

This is the first step to salvation. And it's an ongoing step in our sanctification. We continue to admit our weakness and neediness. We continue to admit, oh thanks, we're doing that.

[ 38 : 47 ] That we are fatherless and helpless. We continue to admit our bankruptcy. We continue to admit we need Jesus to rescue us. And to restore us.

That's why we gather. We praise him and thank him. And then we ask, oh God, help us to be a people who mimic that same grace to each other the way you've shown grace to us.

Oh Father, help us to proclaim this grace to others the way you've brought this grace to us. Let's pray. Let's ask him to do that in us. So Father, we do pray.

As we pray each week, that we would not just come to the word, to hear the word and to find some type of pleasure with our mental exercise of scripture.

But it would infect our affections for you. And it would change our will to be a people who love you and worship you.

[ 40 : 11 ] Amen. Amen. Amen. Thank you, Jesus, for being the true judge. Thank you for coming to save us.

Thank you for being the final mediator, for representing the Father to us. And yet we were villains.

And you died for villains as our hero. Thank you for dying in our place. That's why we come to praise you.

We gather to worship you. That we would be a people that celebrate who you are and what you've done, Jesus. And we would be a people who display that same grace to each other.

and speak this grace to the world. So if you would, take a few moments, as we do each week, to focus your mind upon the truth of God's word.

[ 41 : 36 ] Fill your mind with truth. Fill your mind with Christ. Christ. And we'll sing and then we'll pray.

But take this few moments between you and the Lord to let yourself ponder what we've seen from God's word this morning. Please do that now.

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