



SLG Gospel of John
Week 5 Day 29-35

Daily Devotion Guide
Life Together Series: Five-Year Plan
www.totalgrowth.org

Week 5

Day 29-35

I. Invocation and Adoration:

1. Invocation Prayer

“Almighty God, who always moves with clarity of will and singleness of purpose, help me to live and work with certainty in an uncertain world. Light a lamp before me so that my feet do not stumble. Make my path clear so I may never wander from your chosen way. I pray in the name of Jesus who comes to make your way clear before our eyes.” Amen. (Guide to Prayer for All God’s People)

2. Adoration through Psalm 139

(We’ll use this Psalm, not for today’s Bible reading, but for the sake of focusing our thoughts on God.)

Read slowly this passage at least three times and each day gather one thought about this psalm that points to God’s character and translate it into a prayer of adoration.

II. Confession

Pause now and ask the Holy Spirit to reveal to you your sins and ask for forgiveness.

III. Thanksgiving

List, one by one, things for which you should give thanks.

IV. Scriptural Reflection: John 8:48-59

This week we shall continue the study of the Gospel of John. Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) Jesus was accusing the Jews for not believing that He is sent by His Father and He said that their father was Satan, the liar (8:44); this obviously infuriated them. Why would they say that:
 - a. Jesus was a Samaritan and
 - b. That He was demon-possessed? (7:20; Mk. 3:22)
- (2) What symptoms were normally associated with demon-possession in Jesus' time? (See Matt. 8:28ff, 9:33ff; 12:22ff)
- (3) Did Jesus exhibit anything that remotely resembled any of these symptoms?
- (4) How did Jesus defend Himself in vv. 49-51? In particular, what was the most important point that Jesus was trying to make in His response? (vv. 48-51)
- (5) As Jesus points out the truth that "whoever obeys my word will never see death":
 - a. How did the Jews misunderstand His word?
 - b. The Jews asked, "Who do you think you are?" (v. 53) Did they not know who Jesus claims himself to be? If so, what does this "question" show?
- (6) How has the Father glorified the Son so far? How will the Father glorify Him? (See 1 Tim. 3:16)
- (7) In addition to claiming He is the Son of God, what does Jesus claim to be in v. 56 & v. 58? (You may wish to reflect on this question further as you read today's Meditative Article).
- (8) Summarize what Jesus has said about "who He is" in this section.
- (9) What is the main message to you today and how may you apply it to your life?

V. Meditative Reflection: The Great I AM

“Very truly I tell you,’ Jesus answered, ‘before Abraham was born, I am!’” (Jn. 8:58)

The Gospel of John contains 8 amazing claims by Jesus as the Great I AM — the very name of God introduced to Moses in Exodus, “This is what you are to say to the Israelites, ‘I AM has sent me to you’” (Exod. 3:14). These amazing claims include:

- (1) “I am the Bread of life” (6:35, 41, 48, and 51);

- (2) “I am the Light of the World” (8:12);
- (3) “...before Abraham was, I am” (8:58);
- (4) “I am the door of the sheep.” (10:7, 9);
- (5) “I am the good shepherd” (10:11, 14);
- (6) “I am the Resurrection and the Life” (11:25);
- (7) “I am the Way, the Truth and the Life” (14:6)
- (8) “I am the true Vine” (15:1)

On the face of it, such statements focus on who He is, such as the Bread of Life, the Light of the World etc. But John understands the force of these declarations in the ears of the first hearers with their emphasis on the first two words, I AM or in Greek, “*Ego Eimi*”.

This name of God, is not just of any god, but of the God of Abraham, Isaac and Jacob, Yahweh, as He introduced Himself to Moses (Exod. 3:15). And John carefully presents it in his gospel to show how Jesus uses this “*Ego Eimi*” formula to signify that He is none other than Yahweh.

In the original Hebrew language, the Lord told Moses His name is “Ehyeh-Asher-Ehyeh”. (I AM WHO I AM). But down the centuries, the Jews considered it too sacred to pronounce this name “as is”, even the High Priest on the Day of Atonement did not dare to say, “I AM WHO I AM”, according to distinguished OT scholar, Bruce Waltke. They changed it to “HE IS WHO HE IS”, or in short, “He is”: “Yihyeh”—“with the medial y sound in this conjugated form would have had considerable phonetic interchange with the w consonant,” and thus resulted in the four famous consonants “YHWH”, which, according to the strongest consensus of biblical scholarship, is most likely pronounced as “Yahweh” . (Robert Alter)

At the time of Jesus, which was again some 600 years after they last had their own sovereign nation, the civilized world was largely Hellenistic, i.e. converted to the Greek culture. The Jews had lost much of their Hebrew literary customs, and thus about 200 years before Christ, they felt the need to translate the Hebrew OT into Greek and when finished, it was called the Septuagint or LXX in short, which was used in the time of Jesus, in addition to their Aramaic OT.

What is important to note here, is that in the LXX in Exodus 3:14, when God told Moses He is the Great I AM, the Greek OT translates His name I AM, as *Ego Eimi*! Therefore, as Jesus repeatedly says “*Ego Eimi*” — I AM, the priests, the scribes and the Pharisees knew exactly what He was claiming to be, so when He said, “before Abraham was, I AM”, they did not hesitate to stone Him right away.

For critics of the Bible, especially liberal theologians, to say that Jesus has never claimed Himself as God is totally groundless. Perhaps, it was part of the reason why the Apostle John felt the need to write this Fourth Gospel in his old age.

Day 30

IV. Scriptural Reflection: John 9:1-12

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

This appears to be the continuation of Jesus' time in Jerusalem after the Feast of Tabernacle:

- (1) What did the disciples say upon seeing the blind man? Why would they ask such a question?
- (2) Is such kind of thinking still common today among people, including Christians upon seeing some misfortune happen to themselves or others?
- (3) Does blindness, sickness or misfortune happen "so that the works of God might be displayed"? Why or why not?
- (4) Was Jesus only the "Light of the world" while he was on earth? What about now?
- (5) What was the emphasis on "while I am in the world" about? (v. 4)
- (6) How might we apply the same emphasis to us today?
- (7) What does the healing of the blind have to do with Jesus being the Light of the world and the doing of the works of God as He has been sent to do? (vv. 3-5)
- (8) This healing was a two-step process: what was the significance of having him washed in the Pool of Siloam and why did John bother to tell his reader the meaning of the Pool of Siloam?
- (9) What is the main message to you today and how may you apply it to your life?

V. Meditative Reflection: Whose Sin is It?

"His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?'" (Jn. 9:2)

We know that it is very common for non-believers, especially those superstitious ones, to at once think of "karma" when they see something happen to themselves or to others. However, it is sad that this is still rather common among believers.

A sister had just been diagnosed with cancer, and among the calls she received comforting her and praying with her, there was a self-proclaimed spiritual sister who said over the phone, “You must have sinned. Repent and you will be healed”. This is certainly not an isolated incident; it happens when there is sickness, it happens even when there is death of a loved one. So-called spiritual Christians impose upon themselves as prophets to associate such misfortune as necessarily tied to sin. The result is: they have victimized the suffering sister or brother twice! These “spiritual” Christians appear to have never read the words of Jesus concerning the blindness of the man in John 9:3, “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.”

However, the natural question arises from these words of Jesus is, “Does every sickness or misfortune happen so that the works of God might be displayed?” The answer is both yes and no.

If we interpret the display of the works of God only in terms of healing or deliverance from our misfortune, then the answer is no — not necessarily so! God may choose to heal (in the case of sickness), and God may choose not to. However, we have to remember these two promises of God:

“And God is faithful; He will not let you be tempted (or tried) beyond what you can bear. But when you are tempted (or tried), He will also provide a way out so that you can endure it.” (1 Cor. 10:13)

“And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.” (Rom. 8:28)

The key to whether our trials will result in the display of the works of God is our obedience. If God chooses to heal (in case of sickness), of course, this will be the display of His miraculous power; but if He chooses not to heal, our submission to Him will display His glory in a far greater fashion than His miracles!

Day 31

IV. Scriptural Reflection: John 9:13-38

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

Let's study this longer passage by reflecting on the three (groups of) characters in the story:

- (1) The Pharisees and the Jews:
 - a. What did they know about the incident? (vv. 14, 15, 20, 25)
 - b. Why did they refuse to acknowledge it? (vv. 16, 24, 28)
 - c. What was the result of their "investigation"?
 - d. What was their agenda?
 - e. What sin have they committed?
 - f. If they did not even know where Jesus came from (v. 29), what should their attitude be?
- (2) The parents:
 - a. What did they know about the incident? (vv. 20-21)
 - b. If you were the parents, how would you react to the incident? Why?
 - c. Why did they leave their son to fend for himself?
 - d. Can you blame them? Why or why not?
- (3) The blind man:
 - a. Before Jesus revealed Himself to him, how did he interpret this miracle? (vv. 17, 25, 27, 30-33)
 - b. Was he afraid of the Pharisees? Why or why not?
 - c. How different was he from his parents?
 - d. How precious was his faith and what do you appreciate about him most?
- (4) What is the main message to you today and how may you apply it to your life?

V. Meditative Reflection: Greater the Wonder

“Then the man said, ‘Lord, I believe,’ and he worshiped him.” (Jn. 9:38)

Allow me to share with you the insights of William Barclay concerning the journey of faith of this blind in John 9:

“Before we leave this very wonderful chapter we would do well to read it again, this time straight through from start to finish. If we do so read it with care and attention, we will see the loveliest progression in the blind man's idea of Jesus. It goes through three stages, each one higher than the last.

- (i) He began by calling Jesus a man. “A man that is called Jesus opened mine eyes” (verse 11). He began by thinking of Jesus as a wonderful man. He had never met anyone who could do the kind of things Jesus did; and he began by thinking of Jesus as supreme among men.

We do well sometimes to think of the sheer magnificence of the manhood of Jesus. In any gallery of the world's heroes He must find a place. In any anthology of the loveliest lives ever lived, His would have to be included. In any collection of the world's greatest literature His parables would have to be listed.

Shakespeare makes Mark Antony say of Brutus:

“His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, ‘This was a man!’”

Whatever else is in doubt, there is never any doubt that Jesus was a man among men.

- (ii) He went on to call Jesus a prophet. When asked his opinion of Jesus in view of the fact that He had given him his sight, his answer was: “He is a prophet” (verse 17). Now a prophet is a man who brings God's message to men. “Surely the Lord God does nothing,” said Amos, “without revealing His secret to His servants the prophets” (Amos 3:7). A prophet is a man who lives close to God and has penetrated into His inner councils. When we read the wisdom of the words of Jesus, we are bound to say: “This is a prophet!” Whatever else may be in doubt, this is true — if men followed the teachings of Jesus, all personal, all social, all national, all international problems would be solved. If ever any man had the right to be called a prophet, Jesus has.
- (iii) Finally the blind man came to confess that Jesus was the Son of God. He came to see that human categories were not adequate to describe Him. Napoleon was once in a company in which a number of clever sceptics were discussing Jesus. They dismissed Him as a very great man and nothing more. “Gentlemen,” said Napoleon, “I know men, and Jesus Christ was more than a man.”

“If Jesus Christ is a man
And only a man-I say
That of all mankind I cleave to him
And to him will I cleave alway.
If Jesus Christ is a god-
And the only God-I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!”

It is a tremendous thing about Jesus that the more we know Him the greater He becomes. The trouble with human relationships is that often the better we know a person the more we know his weaknesses and his failings; but the more we know Jesus, the greater the wonder becomes; and that will be true, not only in time, but also in eternity.”

(The Daily Study Bible Series, John, Vol. 2, 50-52)

Day 32

IV. Scriptural Reflection: John 9:39-10:10

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

We purposely stopped at 9:38 yesterday so that we may continue to study the rest of chapter 9 with chapter 10 today, as we do not want to consider the teaching of the “Good Shepherd” on its own, but understand it as part of Jesus’ answer to the Jews (especially the Pharisees) who wished to persecute Him because of the healing of the blind on Sabbath:

9:39-41—Who is the blind?

- (1) Who are the real “blind?”
- (2) What does it have to do with “judgment” (v.39)

10:1-10—The parable of the Gate

Before we consider this and the subsequent parables, we need to understand that a parable may have many facets to convey its central message, and it is important to focus on what its central message is and interpret it based on what is made plain, without necessarily dwelling on minor aspects of the parable which may not be central to its message. When reading vv. 1-10, the plain message is Jesus being the “Gate”, with the implication that He is also the “true shepherd” which is only plain in verses subsequent to this first parable:

- (3) According to vv. 1-2, what normally distinguishes a shepherd from a thief?
- (4) In vv. 3-4, Jesus highlights the relationship between the shepherd and the sheep:
 - a. Why does the shepherd not have to climb in?
 - b. Who is the gate keeper?
 - c. How does the shepherd tend the sheep?
 - d. Why would the sheep listen and follow him?
 - e. How does this describe your relationship with Jesus Christ?
- (5) How differently do the sheep respond to a thief or robber? (v. 5) Why?

- (6) What did Jesus try to say to the Pharisees so far?
- (7) Why didn't they understand?
- (8) Do you?
- (9) Now comes the explanation by Jesus in vv. 7-10, and He seems to combine the "gate" and the "shepherd" in the parable together:
 - a. Who is the gate of the sheep?
 - b. Who are the ones He refers to as having come before Him? (See note below)
 - c. Why have they failed?
 - d. What is meant by entering into the fold through Him as the gate?
 - e. List all the results of having entered through Him, instead of through anyone else into the fold.
 - f. What do you understand by having life to the full or "abundant life"? What is its opposite?
 - g. Is that your personal experience? Why or why not?
- (10) What is His message to the Pharisees?
- (11) What is the main message to you today and how may you apply it to your life?

Note: v. 8 "Cannot refer to the prophets who preceded Jesus. It must refer to the false messiahs and supposed deliverers of the people who had appeared in the period following the restoration from the Exile and especially in the century before Jesus' advent. After the death of Herod the Great in 4 B.C., there were many factions that contended for the leadership of the nation and attempted by violence to throw off the Romans yoke. Jesus' purpose was not political, as the emphasis of the discourse shows." (The Expositor's Bible Commentary, Vol. 9, 108)

V. Meditative Reflection: Who are the Thieves?

"The thief comes and only to steal and kill and destroy."(Jn. 10:10)

As the Pharisees sought to discredit the miraculous works of Jesus Christ to the point that they accused Him of demon-possession, we know that their original intent was to safeguard "their flock" from heresies. However, they made the mistake of not knowing that these people were not their flock, and that Jesus, as the Son of God, is the true shepherd.

With this parable of the "Gate", Jesus does not only invite them to come into the fold through Him and thus have life, but to warn them not to become "thieves and robbers" who would not only lead the sheep astray, but would "steal, kill and destroy".

In this day of “ecumenism” and “inter-faith” enthusiasm in the name of tolerance and social concern, we need to take heed to the warning of Jesus. Any faith or denomination that preaches salvation other than or in addition to Jesus Christ, the only “true gate”, is not harmless.

Whether intentionally or unintentionally, they are stealing unsuspecting believers from the fold of Christ, only to kill (i.e. leading them to eternal death) and to destroy their faith in Christ alone.

Day 33

IV. Scriptural Reflection: John 10:11-21

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

Jesus now shifts from the emphasis on being the “Gate” to being the “Good Shepherd”, with the emphasis on Him laying down His life for the sheep:

- (1) Vv. 11-13: Contrast between “Hired hand” and “owner/shepherd”
 - a. What normally distinguishes a “hired hand” from the “owner/shepherd”?
 - b. Who are the “hired hands”?
 - c. How good is He as the “Shepherd”?
- (2) Vv. 14-15: Intimacy between the shepherd and the sheep
 - a. By comparing His relationship with the flock to that with His Father, what does Jesus wish to point out?
 - b. What kind of knowing is this?
 - c. What does it have to do with Him laying down His life for the sheep?
- (3) V. 16: Other Sheep
 - a. Who are these sheep not of “this sheep pen”?
 - b. How would He bring them into His pen?
 - c. What is meant by “They too will be one flock”?
- (4) Vv. 17-18: Dying on His own volition
 - a. As Jesus talks about laying down His life the third time, what are His emphases?
 - b. Why does He bring up the love of the Father?
 - c. How then may we gain the love of the Father?
- (5) With this message of “Gate” and “Good Shepherd”:

- a. Why were there such divided opinions about Him?
 - b. What might have made some consider Him as raving mad?
 - c. What might have caused some to think His words might be credible?
- (6) What is the main message to you today and how may you apply it to your life?

V. Meditative Reflection: The Hired Hand

“The man runs away because he is a hired hand and cares nothing for the sheep.” (Jn. 10:13)

Allow me to share again the insight of William Barclay concerning the hired hand:

“This passage draws the contrast between the good and the bad, the faithful and the unfaithful shepherd. The shepherd was absolutely responsible for the sheep. If anything happened to a sheep, he had to produce some kind of proof that it was not his fault. Amos speaks about the shepherd rescuing two legs or a piece of an ear out of a lion’s mouth (Amos 3:12). The law laid it down: “If it is torn by beasts, let him bring it as evidence.” The idea is that the shepherd must bring home proof that the sheep had died, and that he had been unable to prevent the death. David tells Saul how when he was keeping his father’s sheep, he had to battle with the lion and the bear (1 Sam. 17:34-36). Isaiah speaks of the crowd of shepherds being called out to deal with the lion (Isa. 31:4). To the shepherd it was the most natural thing to risk his life in defense of his flock. Sometimes the shepherd had to do more than risk his life: sometimes he had to lay it down, perhaps when thieves and robbers came to despoil the flock...

But, on the other hand, there was the unfaithful shepherd. The difference was this. A real shepherd was born to his task. He was sent out with the flock as soon as he was old enough to go; the sheep became his friends and his companions; and it became second nature to think of them before he thought of himself. But the false shepherd came into the job, not as a calling, but as a means of making money. He was in it simply and solely for the pay he could get. He might even be a man who had taken to the hills because the town was too hot to hold him. He had no sense of the height and the responsibility of his task; he was only a hireling.

Wolves were a threat to a flock. Jesus said of His disciples that He was sending them out as sheep in the midst of wolves (Matt. 10:16); Paul warned

the elders of Ephesus that grievous wolves could come, not sparing the flock (Acts 20:29). If these wolves attacked, the hireling shepherd forgot everything but the saving of his own life and ran away. Zechariah marks it as the characteristic of a false prophet that he made no attempt to gather together the scattered sheep (Zech. 11:16). Carlyle's father once took this imagery caustically to his speech (Thomas Carlyle was a renowned 19th century thinker and philosopher). In Ecclefechan they are trouble with their minister; and it was the worst of all kinds of such trouble — it is about money. Carlyle's father rose and said bitingly: "Give the hireling his wages and let him go." (The Daily Study Bible Series, John, Vol. 2, 60-62)

Day 34

IV. Scriptural Reflection: John 10:22-30

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) From the account given by John, Jesus has consistently said of Himself as the Son of God and called God His father:
 - a. Why did the people appear to be more interested about whether He was the Messiah?
 - b. How important was the Messiah to them?
- (2) How did Jesus answer them? To what did He direct their attention? (v. 25)
- (3) What reason did Jesus give for their unbelief? (v. 26)
- (4) Repeating the former theme of sheep when He was last in Jerusalem, Jesus talks about the mark and the importance of being His sheep:
 - a. What is the mark of His sheep? (v. 27)
 - b. What might be the relationship between being known by Him and following Him?
 - c. What is eternal life?
 - d. How secure is it?
 - e. Why?
- (5) What does Jesus mean by saying that "I and the Father are one"?
 - a. How does it affirm "monotheism"?
 - b. Why is this truth far more important than the original question they raised in v. 24?

(6) What is the main message to you today and how may you apply it to your life?

Note: It was not a biblical festival, but one instituted by Judas Maccabaeus in 167 BC in commemoration of the cleansing and rededication of the temple after its profanation by Antiochus Epiphanes. The annual celebration of this festival, also known as the Festival of Lights, takes place on the 25th of Chisleu (about the middle of December) and is observed throughout the country (not just in Jerusalem) for eight days. Today it is also commonly known as Hanukkah. Presumably, after the Feast of Tabernacle, Jesus left Jerusalem only to return during the Festival of Dedication.

V. Meditative Reflection: “I and the Father are one”

**“My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.”
(Jn. 10:29-30)**

Commentators differ in their opinion as to what Jesus really means by saying that. “I and the Father are one”. Does it refer simply to the power of securing those who belong to Christ, or does it refer essential unity? I find the interpretation of John Chrysostom (4th c. church father) on this subject very helpful:

“What then? Is it through the power of the Father that no man plucketh them away, and hast thou no strength, but art too weak to guard them?” By no means. And in order that thou mayest learn that the expression, “The Father which gave them to Me,” is used on their account, that they might not again call Him an enemy of God, therefore, after asserting that, “No man plucketh them out of My hand,” He proceedeth to show, that His hand and the Father’s is One.

Since had not this been so, it would have been natural for Him to say, “The Father which gave them to Me is greater than all, and no man can pluck them out of My hand.” But He said not so, but, “out of My Father’s hand.” Then that thou mayest not suppose that He indeed is weak, but that the sheep are in safety through the power of the Father, He addeth, “I and the Father are One.” As though He had said, “I did not assert that on account of the Father no man plucketh them away, as though I were too weak to keep the sheep. For I and the Father are One.” Speaking here with reference to Power, for concerning this was all His discourse; and if the power be the same, it is clear that the Essence is also.

And when the Jews used ten thousand means, plotting and casting men out of their synagogues, He telleth them that all their contrivances are useless and vain; "For the sheep are in My Father's hand" as the Prophet saith, "Upon My hand I have pictured thy walls." (Isa. xlix. 16.) Then to show that the hand is One, He sometimes saith that it is His own, sometimes the Father's.

But when thou hearest the word "hand," do not understand anything material, but the power, the authority. Again, if it was on this account that no one could pluck away the sheep, because the Father gave Him power, it would have been superfluous to say what follows, "I and the Father are One." Since were He inferior to Him, this would have been a very daring saying, for it declares nothing else than an equality of power; of which the Jews were conscious, and took up stones to cast at Him. (Verse 31) Yet not even so did He remove this opinion and suspicion; though if their suspicion were erroneous, He ought to have set them right, and to have said, "Wherefore do ye these things? I spake not thus to testify that my power and the Father's are equal"; but now He doth quite the contrary, and confirmeth their suspicion, and clengeth it, and that too when they were exasperated. For He maketh no excuse for what had been said, as though it had been said ill, but rebuketh them for not entertaining a right opinion concerning Him." (*NPNF*, Vol. 14, 223-224).

Day 35

IV. Scriptural Reflection: John 10:31-42

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) Based on their reaction, can you tell what the Jews understood by "I and the Father are one"?
- (2) Jesus once again drew attention to the many good and miraculous works that He has performed, and yet they chose to ignore them completely:
 - a. In what way were they right?
 - b. In what way were they wrong?
- (3) Read Psalm 82:6, the passage quoted by Jesus (It is helpful to read the whole psalm):
 - a. Does it mean that we are gods?
 - b. In what way are we?

- c. In what way are we not?
 - d. Why did Jesus point out that “Scripture cannot be set aside”?
- (4) Vv. 36-38:
- a. How does Jesus distinguish Himself from us as the “Son of God”?
 - b. How does He back up His claim?
 - c. How does v.38 clarify for us the meaning of “The Father and I are one”?
 - d. What does it point to?
- (5) Judging from vv. 40-41
- a. How did John the Baptist fulfill His mission? (1:23)
 - b. Was his ministry a failure?
- (6) What is the main message to you today and how may you apply it to your life?

V. Meditative Reflection: Are We “gods”?

“Is it not written in your Law, ‘I have said you are “gods”?’” (Jn. 10:34)

As Jesus declares that “He and the Father are one”, the Jews understood precisely what He meant, except that they refused to believe in Him. The Jews understood that Jesus claims to be God Himself and to them this was blasphemy to the extreme, because only God is God.

However, Jesus appears to be teasing them by quoting Psalm 82:6, the entirety of which reads as follows, “I said, ‘You are “gods”; you are all sons of the Most High!’” This is followed by, “But you will die like mere men; you will fall like every other ruler” (Ps. 82:7).

This psalm is a rebuke of the Jewish rulers who had judged their people with wickedness and partiality, in spite of the fact that they had been appointed by God to rule over His people. Psalm 82:6 points out as rulers appointed by God to rule over His people, they were in fact, “children of the Most High”, and the Hebraic parallelism of the psalm then equates them as “gods” to signify that they belonged to God. As it turned out, their wickedness had rendered them just like any human ruler, and they would die as one of them. They did not belong to God, and thus were not God’s children, and were no “gods”. That is the message of this psalm.

Jesus quotes this psalm to contrast Himself with them in that

- while they were appointed to rule over the people and failed in their mission and thus disqualified them from being the children of God;

- He was set apart by the Father as “His very own”—unlike those human rulers—He is God in essence;
- He was sent into the world, i.e. His origin is from Heaven; and
- He is God’s Son—as one commentator points out, Jesus has never called God “our Father”, but “my Father”; and
- His works prove that He is truly the Son of God.

Indeed, although we do not call ourselves “gods”, the fact that by faith through Jesus Christ, we have become “children of God” (Jn. 1:12), and thus fulfilled the promise of Psalm 82:6. Between the names “gods” and “Children of the Most High”, I will choose the latter over the former anytime! Won’t you?

VI. A Time for Silence

You have meditated much with your intellectual faculty today. Now have a moment of silence (the length is up to you, 5 or even 30 minutes), and ask God quietly, “Lord, is there any important message from you today that I might have missed? Show me, your servant is listening?”

VII. Supplication

Use the following chart to cover people and ministries that you want to remember before the Lord, apart from praying for yourself:

	Your family	Other people	Church Ministries	Other Ministries	City & World	Others
Sunday						
Monday						
Tuesday						
Wednesday						
Thursday						
Friday						
Saturday						

VIII. Benediction

“May you be a pleasing aroma to the Lord as you seek to walk with Him and obey Him in all that you do.” Amen.