

1. Please take your Bibles this morning and turn with me to John chapter 10.
2. In our last couple of times together, we have looked at the first 21 verses where Jesus uses two figures of speech in His confrontation with the religious leaders.
3. The first figure occurred in the first 6 verses where Jesus presents himself as the shepherd to the sheep.
4. The second is found in verses 7-21.
5. In those verses Jesus presents Himself as the door to the fold.
6. It's clear from verse 22 that this "begins a new section of the chapter, but it is clear that what follows is closely related to that which has gone before" (A.W. Pink, John).
7. In fact as you look at this section in comparison with the previous you will notice a few things:
8. In the first part of John 10 it is Christ in "the form of a servant" which is before us. He gains entrance to the sheepfold by "the porter opening to him" (verse 3). He is the "door" into God's presence (verse 9), the Way unto the Father. There, He is seen as the One who was to "give his life for the sheep" (verse 11). There, we behold Him in the

place of obedience, in subjection to the “commandment” of the father (verse 18). But mark the contrast in the second half of John 10. Here, He presents Himself as the One endowed with the sovereign right to “give eternal life” to His own (verse 28); as One possessed of almighty power, so that none can pluck them out of His hand (verse 28); as one with the Father (verse 30); as “the Son of God” (verse 36).

9. John tells us in verses 22-23 that this concluding narrative occurred during "the Feast of the Dedication" in Jerusalem (v.22).
10. The "Feast of Dedication" was also known as "the Feast of Lights" because of the lighting of lamps and candles in Jewish homes to commemorate the event.
11. It was the "Feast of Dedication" or the Jewish Celebration of Hanukkah because it also commemorated the Israelites victory over the Syrian leader Antiochus Epiphanes.
12. It is generally believed that this feast was instituted by Judas Maccabeus when the temple was rededicated after being defiled by Antiochus Epiphanes in 164 B.C. (William MacDonald, Believers Bible Commentary: John 10:22).
13. John tells us in verse 23 that "it was winter."

14. By this phrase John indicated that the cold weather drove Jesus to walk on the eastern side of the temple in the sheltered area of Solomon's porch, which after the resurrection became the regular meeting place of Christians where they would proclaim the gospel (John MacArthur, The MacArthur Study Bible: John 10:22).
15. It's at this spot where "the Jews gathered around Him, and were saying to Him, 'How long will You keep us in suspense? If You are the Christ, tell us plainly'" (v.24).
16. Their desire to know if Jesus was the Messiah was not due to a genuine interest on their part.
17. Nor was it salvific.
18. They were looking for a way to justify their attack of Him.
19. It's clear from verses 31 and 39 that they wanted to destroy Him.
20. Verse 31 says the "Jews picked up stones again to stone Him."
21. Verse 39 says, "Therefore they were seeking again to seize Him, and He eluded their grasp."

22. So their desire to know "plainly" whether Jesus was the Messiah or not was not pure.
23. But Jesus does answer their question.
24. And did they get an ear full!
25. Listen to what He says beginning at verse 25 down through verse 30.
26. Here Jesus hits them where it hurts.
27. He confronts their unbelief.
28. He identifies the depths of their sin---unbelief---and says they "are not [His] sheep" (v.26).
29. Again He gives us a contrast.
30. They do not believe He is who He said He is because they are not His sheep.
31. On the other hand, those who believe in Jesus are His sheep and they hear His voice and follow Him.
32. He gives His sheep eternal life and they will never perish.

33. And not only that, "no one will snatch them out of [His] hand" (v.28) or the Father's.
34. When you look at this section of Scripture, you have to conclude that this is probably one of the greatest sections found in the Bible regarding eternal security.
35. When no one is able to snatch you out of Jesus' or the Father's hand, you're secure.
36. It's like what Paul said in Romans 8:31-39*
37. William Barclay says, "The people who listened to Jesus on this occasion were confronted with a dilemma which is for ever confronting men. Either Jesus was a megalomaniac madman, or he was the Son of God. There is no escape from that choice. If a man speaks about God and about himself in the way in which Jesus spoke, either he is completely deluded, or else he is profoundly right. The claims which Jesus made signify either insanity or divinity" (Daily Bible Study Series: The Gospel of John).
38. So which is it?
39. Let's find out.
40. Jesus begins by referencing what He had already told them.

What Jesus Already Told Them About Himself (vv.22-25)

Jesus responds to their question in verse 24, "If You are the Christ, tell us plainly," by saying in verse 25, "I told you, and you do not believe."

What did He already tell them that they didn't believe?

He answers that question in verse 25, "The works that I do in My Father's name, these testify of Me."

In other words, Jesus already told them plainly who He was; in fact He spent the last three years doing so.

After He healed a man who had been "ill for thirty-eight years" (John 5:5), He tells him to "Get up, pick up your pallet and walk" (v.8).

John 5:9 tells us "Immediately the man became well, and picked up his pallet and began to walk. Now it was the sabbath on that day."

When the Jews saw the man carrying his pallet on the sabbath they told him that it was "not permissible for you to carry your pallet" (v.10).

But the man told them that the One who had made him well said "pick up your pallet and walk" (v.11).

So he did, but he didn't know who it was who healed him or told him to carry his pallet.

Later Jesus found the man in the temple and told him not to "sin anymore, so that nothing worse happens to you" (v.14).

Immediately the man went to the Pharisees and told them that it was Jesus who healed and told him to carry his pallet.

Verse 16 says, "For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath."

Jesus heals this man on the sabbath and tells the religious leaders that [His] "father is working until now, and [He Himself is] working" (v.17).

This is a statement of equality.

That's what Jesus meant and that's what they heard.

Verse 18 says, "For this reason therefore the Jews were seeking all the more to kill Him, because He was not only breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

So according to this narrative, Jesus told them plainly that God was His Father and both of them were working together therefore claiming to have equality with God.

They understood what He was saying but they didn't believe it.

They saw it as blasphemy.

That's why they wanted to kill Him.

Listen to what Jesus said to them in further identifying who He was:

In verse 19 He refers to Himself as the "Son" and says "the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner."

Verse 21: "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes."

Nothing says it better as to who Jesus is than the act of Him raising someone from the dead.

In John 3 He raised Nicodemus from spiritual death to spiritual life but in John 11 He raised Lazarus from physical death and gave Him physical life.

Because of this act, that verified who He was.

It says in John 11:45, "Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him."

Who wouldn't after witnessing this incredible miracle?

Who has the authority to raise people from the dead?

If you take the very miracles that Jesus has already done up to this point in the Gospel of John, all point to the work of the Father and testify that Jesus is God incarnate.

In John 1:48 He demonstrates His omniscience by telling Nathanael, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael marveled and said, "Rabbi, You are the Son of God; You are the King of Israel" (v.49).

In chapter 2 He turns water into wine and cleanses the temple.

In chapter 3 He gives the new birth to a Pharisee named Nicodemus.

In chapter 4 He gives living water to a Samaritan woman and heals the son of a royal official.

In chapter 5 he heals a man who had been sick for 38 years.

In chapter 6 he feeds 5000 men plus women and children and walks on water.

What more could they ask?

He clearly did the works of the Father!

He also either stated or not denied that He was "the Son of God" (1:34), the "Messiah" (1:41), "the King of Israel" (1:49), "the Son of Man" (1:51), "the Savior of the world" (4:42), "the bread of life" (6:35), and "the I AM."

Again how could they say tell us plainly if you are the Messiah.

He already told them in John 7:28-29, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. 29 I know Him, because I am from Him, and He sent Me."

Notice now...

What Jesus Tells Them Again About Themselves (v.26)

He says in verse 26, "But you do not believe because you are not of My sheep."

This is not the first time He pointed out their unbelief.

He said to them in John 8:47, "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."

Their problem was not due to any ambiguity in the revelation of the truth, but rather to their spiritual blindness.

They lacked understanding, not because they lacked information, but because they lacked repentance and faith.

Their unbelief was not due to insufficient exposure to the truth, but to their hatred of the truth and love of sin and lies (John 3:19–21). [John MacArthur, The MacArthur New Testament Commentary : John 1-11, 441-42].

Notice what Jesus is saying here in verse 26.

They "do not believe because [they] are not of [His] sheep."

If they were His sheep they would believe but because they are not they reject Him.

In order to believe you have to be one of His sheep.

How do you become one of God's sheep?

Earlier in John 6:44, Jesus said, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out."

First, you have to be given to Jesus by God.

Second, Jesus says in John 6:44 that the Father has to draw you to Himself.

He says, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day."

Third, He says in verse 65 that the Father has to grant you to come.

He says, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

So you have to be given to Jesus, drawn by God, and granted the permission to come.

I would add a fourth-----according to Ephesians 1:4, this all had to occur "before the foundation of the world."

Acts 13:48 says, "When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed."

In other words, you must be chosen or appointed to eternal life.

Those "appointed to eternal life" will eventually believe upon hearing the preaching of the gospel of Jesus Christ.

So these Jews didn't believe because they were not given to the Son or drawn to God or given permission to come.

They were never appointed or chosen by God before the foundation of the world.

Therefore, they were not His sheep.

They were reprobates.

Until a person believes and embraces the gospel, he is either one of the elect, whom God is still yet to draw to Himself or He is a reprobate.

In contrast, notice...

What Jesus Tells Them About His Sheep (vv.27-30)

He says, "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

Here Jesus reinforces what He has just said in verse 26.

They didn't believe because they were not His sheep and according to verses 27-30 those who believe only do so because they are His sheep.

They have been given to the Son by the Father before the foundation of the world and they know the voice of the shepherd and the shepherd knows them and they follow Him.

Jesus gives them eternal life and they will never perish!

Notice what He has already said about His sheep in John 10:

1. The sheep follow the shepherd because they know his voice (v.4)
2. The sheep do not hear the voice of thieves and robbers (v.11)
3. The sheep know the shepherd and he knows them (v.14)
4. Only those who belong to Jesus hear His voice

John 5:25 says, "Truly, truly, I say to you, an hour is coming when the dead will hear the voice of the Son of God, and those who hear will live."

John 8:30-31 says, "As He spoke these things, many came to believe in Him. 31 So Jesus was saying to those Jews who had

believed Him, "If you continue in My word, then you are truly disciples of Mine."

John 8:43 says, "Why do you not understand what I am saying? It is because you cannot hear My word."

5. Jesus gives His sheep eternal life and they will never perish (v.28)

"No creature has the power or the authority to give eternal life, but Jesus claimed to have that power and authority. Unmistakably, He claimed to be God" (R.C. Sproul, John, 196).

And He says in verse 28 that He gives "eternal life to them," "them" referring to His sheep.

Again this is not the first time He has said this.

In John 6:40, He said, "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

The familiar verse in John 3:16 states this as well.

Even verse 36 of John 3 says, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

In His prayer in John 17, He prays to the Father in verses 2-3 and says, "Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

6. The sheep are secure because they are in the hands of the Father and Son (vv.28-29)

"And no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand."

We are kept by both the Father and the Son.

R.C. Sproul gives this illustration: A strong father is walking with his three-year-old son beside a dangerous railroad track. There are two ways the father can protect the son. He can reach out his hand and say to the little boy, 'Now listen, son, hold on tightly to my hand, because if you let go you could fall onto the tracks and be killed.' Or the father can say, 'Son, give me your hand,' and he take the boy's hand and holds on to him. Thus, the father holds on to the son rather than the son holding on to the father. Which is the surer method?" (Ibid., 196).

"Jesus said no one can snatch His sheep out of His hand.

We are secure, not because we hold tightly to Jesus, but because He holds tightly to us" (Ibid., 196).

Jesus said in John 6:39, "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."

He said in John 17:12, "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled."

Peter said in 1 Peter 1:5 that we are "protected by the power of God through faith for a salvation ready to be revealed in the last time."

Paul said, "Who will separate us from the love of Christ?" (Rom.8:35).....NOTHING!

Notice what Jesus says next in John 10:30, "I and the Father are one."

In other words, since a believer is in the hands of Christ and God, together He keeps them. They are infinitely secure.

Colossians 3:3 says our "life is hidden with Christ in God."

Keep in mind that our salvation "does not depend on human effort, but is grounded in the gracious, sovereign election, promise, and power of God" (John MacArthur, John).

"Jesus and His Father are perfectly one in action, in what they do: what Jesus does, the Father does, and vice versa" (D.A. Carson, John).

They, together, keep the sheep and lose none.

They asked, "If You are the Christ, tell us plainly" in verse 24.

Now that they "picked up stones again to stone Him" (v.31), indicates the clarity of what He has just said.

He stated it plainly and they could not hear it.

Why? Because they were not His sheep and therefore were not interested in who He was or what He had to say.

They hated Him and were only interested in discrediting and destroying Him.

They did not want Jesus to rule over them.

As Jesus said in John 9:44, "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there

is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies."

CONCLUSION

It's no different today.

Many are not truly interested in who Jesus is.

They are more interested in their sin.

They, as Jesus said in John 3:19, love "the darkness rather than the Light, for their deeds were evil."

What about you?

Are you one of His sheep?

Do you hear His voice?

Let's pray.