

## The Good Shepherd Pt. 3

### John 10:22–30

John 10:22–30 (NKJV)

<sup>22</sup> Now it was the Feast of Dedication in Jerusalem, and it was winter. <sup>23</sup> And Jesus walked in the temple, in Solomon's porch. <sup>24</sup> Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.

<sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. <sup>30</sup> I and My Father are one."

# Introduction

Earlier in this passage in verse one, we read  
John 10:1

**10** “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

Jesus was clearly referring to the past false shepherds in Israel and current Pharisees and Elders who had perverted the way of Salvation by adding there hundreds of laws and obscuring the grace of God.

But in our most recent time, I cannot think of a more extreme case of a false shepherd that has caused more harm to the body of Christ than Charles G. Finney. (The Father of American Pelagianism and Semi-pelagism)

Although he has been hailed as one of the most successful and greatest evangelist of our time buy men like Jerry Falwell, Billy Graham and even J.I Packer.

He was a heretic on many levels and propagated, anti intellectual, emotional response to a humanized Gospel.

Dr. Richard Belcher said,

“ Charles Finney’s false theology and gospel still haunt the churches of our day. Many are not even

aware of it. For years Finney has been given a free ride by evangelical preachers and churches for various reasons, but mostly because few have taken the time to read his obtuse books or even tried to understand his theology. Many supposedly came to Christ under him and that was enough to convince multitudes that he must have been sound and Biblical.”

But just a simple look at Finney’s theology reveal a series of major departures from Biblical Theology and the evangelical Gospel.

In fact it is very questionable as to whether the man was saved at all.

In his own words, it is easy to determine that he did not believe in

1. The doctrine of original Sin
2. The Substitutionary Atonement of Christ
3. Justification by Faith Alone
4. The Doctrine of Imputed Righteousness

He believe in Perfectionism for Justification and Denied the Eternal Security of the Believer.

Although clearly a false teacher, in his day he was primarily challenged on his methodology and not his Theology. ( some exceptions to this but few)

What is to be clearly understood is that your methodology is directly affected by your theology.

We have have the approaches to our evangelism, Worship and church services today because of Finneyism.

One false shepherd had brought much havoc into the Church of the Lord Jesus Christ.

Why to I point this out.

Because the doctrines taught in this passage of John 10 and the Good Shepherd are the complete antithesis of the Charles Finney's doctrine and sadly the antithesis of the large majority of the Protestant evangelical and pentecostal, charismatic community.

## Review

**John 10:1–21** (NKJV)

**10** “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. <sup>2</sup> But he who enters by the door is the shepherd of the sheep. <sup>3</sup> To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. <sup>4</sup> And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. <sup>5</sup> Yet they will by no means follow a stranger, but will flee from

him, for they do not know the voice of strangers.”<sup>6</sup> Jesus used this illustration, but they did not understand the things which He spoke to them.

<sup>7</sup> Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.”<sup>8</sup> All who ever came before Me are thieves and robbers, but the sheep did not hear them.<sup>9</sup> I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.<sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

<sup>11</sup> “I am the good shepherd. The good shepherd gives His life for the sheep.<sup>12</sup> But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.<sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep.<sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own.<sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.<sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

<sup>17</sup> “Therefore My Father loves Me, because I lay down My life that I may take it again.<sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

<sup>19</sup> Therefore there was a division again among the Jews because of these sayings. <sup>20</sup> And many of them said, “He has a demon and is mad. Why do you listen to Him?”

<sup>21</sup> Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

# Lesson

- I. Setting**
- II. The Spurning**
- III. The Security**

## **I. Setting**

<sup>22</sup> Now it was the Feast of Dedication in Jerusalem, and it was winter. <sup>23</sup> And Jesus walked in the temple, in Solomon’s porch. <sup>24</sup> Then the Jews surrounded Him

and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”

This passage marks the end of John’s presentation of Christ’s public ministry. For more than three years, Jesus had traveled the length and breadth of Israel, preaching the gospel, calling for repentance, confronting hypocritical false religion, instructing His disciples, and performing countless signs and wonders, which confirmed that He was the Messiah. Through both His words and His works, Jesus had clearly demonstrated His deity and equality with God.

But tragically the nation of Israel, led by her religious leaders, rejected the Messiah—just as the Old Testament predicted would happen (cf. Ps. 22:6–8; Isa. 49:7; 50:6; 53:3). At the end of His life, Jesus had a mere handful of genuine followers; the Bible mentions 120 in Jerusalem (Acts 1:15), and several hundred more, probably in Galilee (1 Cor. 15:6; cf. Matt. 28:7, 16). Instead of embracing Him as their long-awaited Redeemer King, the people of Israel “nailed [Him] to a cross by the hands of godless men and put Him to death” (Acts 2:23). As noted in previous chapters of this volume, the nation’s rejection of Jesus is a frequent theme in John’s gospel (cf. 1:10–11; 3:32; 4:1–3; 5:16–18; 6:41–43, 66; 7:1, 20, 26–27, 30–52; 8:13–59; 9:16, 24, 29, 40–41; 10:20; 11:46–57; 12:37–40).

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.

John's note that it was now the **time of the Feast of the Dedication** sets the stage for the next episode. There is a gap of approximately two months between verse 21 (which is still set at the time of the Feast of Tabernacles [7:2, 10, 37]) and verse 22. Some commentators think that Jesus left Jerusalem during that two-month period, since verse 22 calls attention to **Jerusalem** again as the setting for this dialogue. Others believe the Lord remained in the vicinity of Jerusalem, since verse 22 does not say that He went up to Jerusalem—the usual wording for going to the city from another region (cf. 2:13; 5:1; 11:55; Matt. 20:17–18; Luke 2:22; 19:28; Acts 11:2; 15:2; 21:12, 15; 24:11; 25:1, 9; Gal. 1:17–18). Both views are only speculative, since the gospels do not say where Jesus was during those two months.

Known today as Hanukkah, or the Feast of Lights (because of the lamps and candles lit in Jewish homes as part of the celebration), **the Feast of the Dedication** was celebrated on the twenty-fifth day of the Jewish month Chislev (Nov.–Dec.). It was not one of the feasts prescribed in the Old Testament, but originated during the intertestamental period. The feast commemorated the Israelites' victory over the infamous Syrian king Antiochus Epiphanes (175–164 b.c.). A



devotee of Greek culture, Antiochus, in a decree given by him in 167 b.c., sought to impose it on his subjects (a process known as Hellenization). Antiochus captured Jerusalem and desecrated the temple (170 b.c.) by sacrificing a pig on the altar, setting up a pagan altar in its place, and erecting a statue of Zeus in the most holy place. As he attempted to systematically stamp out Judaism, Antiochus brutally oppressed the Jews, who clung tenaciously to their religion. Under his despotic direction, the Jews were required to offer sacrifices to pagan gods; they were not allowed to own or read the Old Testament Scriptures, and copies of it were destroyed; and they were forbidden to perform such mandatory religious practices as observing the Sabbath and circumcising children. Antiochus was the first pagan king to persecute the Jews for their religion (cf. Dan. 8:9–14, 23–25; 11:21–35).

Antiochus' savage persecution caused the pious Jews to rise in revolt, led by a priest named Mattathias and his sons. After three years of guerilla warfare the Jews, under the brilliant military leadership of Judas Maccabeus (the son of Mattathias), were able to retake Jerusalem. On 25 Chislev 164 b.c., they liberated the temple, rededicated it, and established the Feast of Dedication. The apocryphal book of 2 Maccabees recounts an historical version of the story:

Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; and they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts. They purified the sanctuary, and made

another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set out the bread of the Presence. And when they had done this, they fell prostrate and besought the Lord that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations. It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev. And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals. Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year. (10:1–8)

### 23 And Jesus walked in the temple, in Solomon's porch.

The Feast of Dedication, which celebrated the successful revolt, took place in **winter**, which may explain why **Jesus**, who **was walking in the temple**, was specifically **in the portico of Solomon**. It was probably cold, and may have been raining, since winter is the rainy season in Palestine. The **portico of Solomon** would have provided a measure of protection from the elements; it was a roofed colonnade supported by pillars, located on the east side of the temple area and overlooking the Kidron Valley below. Many people frequented the site, especially in inclement weather. Some walked there to meditate, and rabbis sometimes taught their students there. Later, the

early Christians would gather in the portico of Solomon to proclaim the gospel (Acts 3:11; 5:12).

Some see in John's reference to **winter** a metaphor for the Jews' spiritual state—that it described not only the season of the year, but also Israel's spiritual coldness. “The thoughtful reader of the Gospel understands that time and temperature notations in John are reflections of the spiritual condition of the persons in the stories (cf. 3:2; 13:30; 18:18; 20:1, 19; 21:3–4)” (Gerald L. Borchert, *John 1–11*, The New American Commentary [Nashville: Broadman & Holman, 2002], 337–38).

<sup>24</sup> Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”

The hostile **Jews** accosted the Lord (the verb weakly translated **gathered around** literally means “to surround,” or “to encircle” [cf. Luke 21:20; Acts 14:20; Heb. 11:30]) and demanded of Him, “**How long will You keep us in suspense? If You are the Christ, tell us plainly.**” By asking Jesus if He was the Messiah, the Jewish leaders were certainly asking the right question; indeed, it is the most significant question anyone can ask (cf. Matt. 16:15–16). But given the

revelation they had seen and heard, and their hostility to Jesus over the course of that revelation, their motive was suspect. Far from being an honest request for information, their inquiry was actually just another attempt to trap Jesus with a view to getting rid of Him. Because He was the greatest threat to their power and prestige, they were desperately looking for a way to discredit Him and dispose of Him altogether. They were unsettled by the miraculous signs He performed (11:47); tired of the divisions He caused (Luke 12:51–53), even within their own ranks (cf. 9:16); fearful of the revolt He might spark against Rome, which would jeopardize their privileged political status (11:48); angered by His public rebuke of their hypocrisy (e.g., Matt. 23:1–36); and, most of all, outraged by His unapologetic claim to be God (5:18; 10:33; 19:7). The Jewish authorities' strategy was to make Him declare publicly (the verb translated **plainly** can also be translated “publicly,” or “openly” [7:4, 13, 26; 11:54; 18:20]) that He was the Messiah, so that they would have a pretext for arresting Him.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 438). Chicago: Moody Press.

## II. The Spurning

<sup>25</sup> Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. <sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you.

## **A. The Revelation**

## **B. The Rejection**

### **A. The Revelation**

<sup>25</sup> Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me.

*Jesus Did Tell them Repeatedly*

### **John 6:35 (NKJV)**

<sup>35</sup> And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

### **John 6:51 (NKJV)**

<sup>51</sup> I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the

bread that I shall give is My flesh, which I shall give for the life of the world.”

### **John 7:37–38 (NKJV)**

<sup>37</sup> On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

### **John 8:12 (NKJV)**

<sup>12</sup> Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

### **John 8:18–19 (NKJV)**

<sup>18</sup> I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

<sup>19</sup> Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

### **John 8:24 (NKJV)**

<sup>24</sup> Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins.”

## John 8:58 (NKJV)

<sup>58</sup> Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

<sup>25</sup> Jesus answered them, “I told you, and you do not believe.”

“I told you,

The Revelation of Christ is clear. God has always been telling us about himself, from the beginning of Creation.

Some have said that God is not fair if he does not let people hear the gospel.

But that is not true.

We do not deserve the gospel. We deserve Hell and only the judgment of God. The fact that God would tell us anything is Grace.

But God is Gracious and Merciful, So He does reveal Himself

## 1.General Revelation

Romans 1:18–20 (NKJV)

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup> because what may be known of God is manifest in them, for God has shown *it* to them. <sup>20</sup> For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

## 2. Special Revelation

### **John 1:9–10** (NKJV)

<sup>9</sup> That was the true Light which gives light to every man coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him.

### **John 1:14** (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

### **John 1:18** (NKJV)

<sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

### **John 1:29** (NKJV)



<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

**John 4:25–26** (NKJV)

<sup>25</sup> The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

<sup>26</sup> Jesus said to her, “**I who speak to you am He.**”

**John 14:8–9** (NKJV)

<sup>8</sup> Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

<sup>9</sup> Jesus said to him, “**Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?**”

**Christ not only reveals himself through**

1. Creation
2. Conscience
3. Christ His words

Also .....  
works

<sup>25</sup> Jesus answered them, “I told you, and you do not believe. **The works that I do in My Father’s name, they bear witness of Me.**

**John 5:17–22** (NKJV)

<sup>17</sup> But Jesus answered them, “My Father has been working until now, and I have been working.”

<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

<sup>19</sup> Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. <sup>20</sup> For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. <sup>21</sup> For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son,

**John 10:32–33** (NKJV)

<sup>32</sup> Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

<sup>33</sup> The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

### **John 10:37–39** (NKJV)

<sup>37</sup> If I do not do the works of My Father, do not believe Me;  
<sup>38</sup> but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.” <sup>39</sup> Therefore they sought again to seize Him, but He escaped out of their hand.

### **John 3:2** (NKJV)

<sup>2</sup> This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

### **John 5:36** (NKJV)

<sup>36</sup> But I have a greater witness than John’s; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

### **John 7:31** (NKJV)

<sup>31</sup> And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

### John 11:45–47 (NKJV)

<sup>45</sup> Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. <sup>46</sup> But some of them went away to the Pharisees and told them the things Jesus did. <sup>47</sup> Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs.

### John 12:37 (NKJV)

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him,

## B. The Rejection

<sup>26</sup> **But you do not believe**, because you are not of My sheep, as I said to you.

### <sup>26</sup> **But**

**235** *allá* (typically a strong adversative conjunction) – *but (but instead), nevertheless, on the contrary*. **235** (*allá*), the neuter plural of **243** /*állos* ("other"), literally means "otherwise" or "on the other hand" (*Abbott-Smith*).

<sup>26</sup> **But you do not believe**, because you are not of My sheep, as I said to you

Why didn't they believe?

With all the Evidence  
all the miracles  
all the revelation

v.25 says

**The works that I do in My Father's name, they bear witness of Me.**

Then

**26 But you do not believe, because you are not of My sheep, as I said to you.**

It is very clear, that their unbelief was not because there wasn't enough sufficient evidence. Its not because Jesus did not do enough miracles or more powerful miracles. Its not because the gospel was not clear or that his claims were not clear.

It would be understandable for their unbelief if Jesus had just shown up and said "Hey I'm God"

But thats not all that he did.

He performed irrefutable miracles in huge volume and magnitude. He spoke unlike any who had ever spoken. He showed power of demons and the devil.

Raise the dead and forgave sin.

So notice the reason that Jesus gives for there  
unbelief

26 But you do not believe, because you are not of  
My sheep, as I said to you.

Notice

He does not say.... you do not believe, therefore you  
will not become one of my sheep.

That is how most of evangelical christianity  
understands it

NO He says You don't believe **because** you are not  
my sheep.

Many say if you believe you will become a sheep

But

Jesus says if you are my sheep you will believe  
and only my sheep will believe

In others words, Jesus says you are a  
Sheep before you believe

most say

you must believe before you become a Sheep.

Much of the church has it backwards.

1. Jesus is not looking for goats to make into sheep and
2. Jesus is not looking for other sheep that are not of his fold

He is looking for His Sheep that have been his from the beginning

These are the ones he owns, that he knows, that will hear his voice and will believe and will follow.

When this is understood, many will say that it is not fair. That all should have an opportunity to be his Sheep.

To say this is a complete misunderstand of your standing before God, We often do not understand the Holiness of God and the Sinfulness of Man

A proper Biblical understand of Man before God will bring **2**

## **Conclusions**

**1. Expected Sovereign Justice**

**2. Expected Natural Rejection**

This is understood in context of our Position before God.

### **Romans 5:6 (NKJV)**

<sup>6</sup> For when we were still without strength, in due time Christ died for the ungodly.

### **Romans 5:8 (NKJV)**

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

### **Romans 5:9–10 (NKJV)**

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

<sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

### **Romans 8:7 (NKJV)**

<sup>7</sup> Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

John 3:19–20 (NKJV)

<sup>19</sup> **And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.** <sup>20</sup> For everyone



practicing evil **hates the light** and does not come to the light, lest his deeds should be exposed.

### **Romans 1:32 (NKJV)**

<sup>32</sup> who, knowing the righteous judgment of God, that those who practice such things are **deserving of death**, not only do the same but also approve of those who practice them.

So with that position we have before God we would  
Expect.  
not hope for

### 1. **Expected Sovereign Justice**

### **John 12:37–40** (NKJV)

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?  
*And to whom has the arm of the Lord been revealed?*”

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

40 “He has blinded their eyes and hardened their hearts,  
Lest they should see with *their* eyes,  
Lest they should understand with *their* hearts and  
turn,  
*So that I should heal them.”*

## **Isaiah 6:9–11** (NKJV)

9 And He said, “Go, and tell this people:  
‘Keep on hearing, but do not understand;  
Keep on seeing, but do not perceive.’

10 “Make the heart of this people dull,  
And their ears heavy,  
And shut their eyes;  
Lest they see with their eyes,  
And hear with their ears,  
And understand with their heart,  
And return and be healed.”

11 Then I said, “Lord, how long?”  
And He answered:  
“Until the cities are laid waste and without  
inhabitant,  
The houses are without a man,  
The land is utterly desolate,

**Isaiah 44:17–18** (NKJV)

<sup>17</sup> And the rest of it he makes into a god,  
 His carved image.  
 He falls down before it and worships *it*,  
 Prays to it and says,  
 “Deliver me, for you *are* my god!”

<sup>18</sup> They do not know nor understand;  
 For He has shut their eyes, so that they cannot see,  
 And their hearts, so that they cannot understand.

**Romans 9:15–18** (NKJV)

<sup>15</sup> For He says to Moses, “*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*”

<sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. <sup>17</sup> For the Scripture says to the Pharaoh, “*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*”

<sup>18</sup> Therefore He has mercy on whom He wills, and whom He wills He hardens.

**Exodus 4:21** (NKJV)

<sup>21</sup> And the Lord said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. **But I will harden his heart,** so that he will not let the people go.

### Exodus 7:2–4 (NKJV)

<sup>2</sup> You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. <sup>3</sup> **And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.** <sup>4</sup> **But Pharaoh will not heed you,** so that I may lay My hand on Egypt and bring My armies *and* My people, the children of Israel, out of the land of Egypt by great judgments.

### Exodus 7:13–14 (NKJV)

<sup>13</sup> And Pharaoh's heart grew hard, and he did not heed them, as the Lord had said.

<sup>14</sup> So the Lord said to Moses: "Pharaoh's heart *is* hard; he refuses to let the people go.

### Exodus 9:12 (NKJV)

<sup>12</sup> But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses.

### Exodus 9:34–10:1 (NKJV)

<sup>34</sup> And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. <sup>35</sup> So the heart

of Pharaoh was hard; neither would he let the children of Israel go, as the Lord had spoken by Moses.

**10** Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him,

### What is going on here

The Blinding and the Hardening are a Judicial response to a sinner.

Sometimes it is because of Sins

Sometimes and most often it is because they are sinners

Either way is just and deserving of Justice.

The Blinding or inability to Believe or the hard heart of refusal

is not God creating in them a heart of unbelief, or rebellion.

Rather it is a judicial act of God giving them over to there own natural tendencies.

### Example

Romans 1:24–28 (NKJV)

**24 Therefore God also gave them up** to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and worshiped and served the

creature rather than the Creator, who is blessed forever. Amen.

**26 For this reason God gave them up** to vile passions. For even their women exchanged the natural use for what is against nature. <sup>27</sup> Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

<sup>28</sup> And even as they did not like to retain God in *their* knowledge, **God gave them over to a debased mind**, to do those things which are not fitting;

## **1.Expected Sovereign Justice**

## **2. Expected Natural Rejection**

John 10:26 (NKJV)

<sup>26</sup> **But you do not believe, because you are not of My sheep, as I said to you.**

I fully expect that..... and nothing else.

Men don't have to be made not to believe.

Men don't have to be made to rebel

Men don't have to be made to hate god

John 6:44 (NKJV)

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

John 8:47 (NKJV)

<sup>47</sup> He who is of God hears God's words; therefore you do not hear, because you are not of God."

2 Corinthians 4:3–4 (NKJV)

<sup>3</sup> But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

1 Corinthians 2:14 (NKJV)

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Romans 8:6–7 (NKJV)

<sup>6</sup> For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

MacArthur, J. F.

“From the perspective of human responsibility, the hostile Jews did not believe because they had deliberately rejected the truth. But from the standpoint of divine sovereignty, they did **not believe because** they were **not of the Lord’s sheep**, which were given Him by the Father (v. 29; 6:37; 17:2, 6, 9). A full understanding of exactly how those two realities, human responsibility and divine sovereignty, work together lies beyond human comprehension; but there is no difficulty with them in the infinite mind of God. Significantly, the Bible does not attempt to harmonize them, nor does it apologize for the logical tension between them. For example, speaking of Judas Iscariot’s treachery, Jesus said in Luke 22:22, “The Son of Man is going [to be betrayed] as it has been determined.” In other words, Judas’s betrayal of Christ was in accord with God’s eternal purpose. But then Jesus added, “Woe to that man by whom He is betrayed!” That Judas’s betrayal was part of God’s plan did not relieve him of the responsibility for his crime. In Acts 2:23 Peter said that Jesus was “delivered over [to the cross] by the predetermined plan and foreknowledge of God.” Yet he also charged Israel with responsibility for having “nailed [Jesus] to a cross by the hands of godless men and put Him to death.” God’s sovereignty never excuses human sin.”

MacArthur, J. F., Jr. (2006). *John 1-11* (p. 442). Chicago: Moody Press.

## Now



## What is not expected is this

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

John 10:4 (NKJV)

<sup>4</sup> And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

John 10:16 (NKJV)

<sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

John 5:24–25 (NKJV)

<sup>24</sup> “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. <sup>25</sup> Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

## III. The Security

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. <sup>30</sup> I and My Father are one."

### A. A Great Salvation

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

### B. A Great Savior

<sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

### C. A Great God

<sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

<sup>30</sup> I and My Father are one."

