

John 10:11-29

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Date: 03 November 2024

Preacher: Pastor Wolski

[0 : 00] Nobody else minds, right? You guys are good? Men love darkness, but I don't! I like it when it's... Okay, I'm done. I'm trying to stop. How about finding your Bible, John, and chapter number 10.

Gospel of John, chapter 10. We'll pick up where we left off here shortly. You guys getting sick of seeing the ads on your phones and on your television?

And everywhere in front of your face about everybody that's running for everything? And it's going to end soon. The ads are going to end soon. It's really rampant. You know how much money people are spending for these last few days?

Like, it's going to get worse. It's just going to get in your face even more. But they're spending and spending and spending so much money at this chance to persuade somebody to color the dot beside their name.

And if I had money, I'd spend it too and try to get on the ballot. But no, that's not true. I wouldn't do that at all. We've got enough to deal with.

[1 : 07] All right, John, chapter 10. Praise the Lord for the Word of God this morning. To be able to open it up and to look what the Word, what God teaches and says. Don't have to vote for this thing.

We have it, and it's truth. We need to believe it, study it, read it, and fall in love with it. So we're going to begin. Oh, we ended, I want to say we ended around verse 11.

I think we were right in there. And just briefly, I'll back up to verse 6. And notice that the first five verses are a parable, where verse 6 says, This parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

Well, what is that parable? Well, it has to do with a door to a sheepfold and somebody climbing up another way, a thief and a robber trying to get in to get the sheep.

But there is a shepherd of the sheep, and the door is open to him. The porter opens to him. The sheep hear his voice. They know him by name. And it's a common thing to understand in a Jewish culture, for sure, of this shepherding and sheep, and not just in a practical day-to-day sense of an occupation, but on top of that, the biblical references and the comparisons to God the Father being that shepherd.

[2 : 20] And even when Moses led them out of Egypt, he says, Now, let us them like a flock. And he continues that all the way into the future, as we looked at last week in Ezekiel, where they're always likened to a flock.

And so that spiritual concept should be in their minds and pretty graspable to them as he's putting forth this parable.

But nevertheless, they don't understand what he means. So he gives it to them in a few breakdowns. Number one, he says in verse 9, I am the door. And so he's not only the door, but we're going to see he's also the shepherd of the sheep.

And so he inserts himself into this short parable in two different ways, and that's fine. But other parables have each item represents one thing. Sometimes the seed is the word of God, and the field is the world, and the good seed are the children of the kingdom, and the terrors are the children of the wicked one.

And he goes on with the angels being like each element. But in this case, Jesus Christ is more than one element of this parable. And that's fine, because Jesus Christ is more than one thing to so much to us.

[3 : 27] He can be more than one thing at one time. So as he explains, or even, I guess, kind of illustrates the illustration, he says, I am the door.

By me, if any man enter in, he shall be saved, and go in and out and find pasture. And so now we'll pick it up in verse 11, where he is another facet here of this parable, being the shepherd of the sheep.

Let's pray before we do that. Lord, as we come before you, we open up this holy Bible. We are thankful for these words, thankful for giving them to us in such a way that we can just go buy a copy, and it's no thing for us to hold it in our hands and to read and to study and observe these words.

And we didn't have to shed our blood. We didn't have to hide it from the government. We didn't have to sneak it across borders. We don't even understand the fear and the nerves and the guts it takes to do that.

But so, Lord, as we do freely open and study without any threat, please help us to regard these words with high, with all authority.

[4 : 34] Help us, Lord, to be willing to give our lives for them and to have such a deep-rooted love for them and to not think of ourselves being above them in any way.

Help us to submit to these words, and may they come alive and teach us some things this morning. And we pray that Jesus Christ would be glorified, that your spirit would have access to each mind and heart, and that something could be accomplished for Jesus' sake, we pray.

Amen. All right. Amen. All right. So verse number 11. Let's begin there where Christ says, I am the good shepherd. This is one of his I am's, and there's seven of them here in John.

Of course, number verse 9 says, I am the door. Here I am the good shepherd. Lord, the good shepherd, giveth his life for the sheep. I don't know if you can trace that anywhere in the Bible or anywhere in history where a shepherd is dying for a sheep.

That's something that's just maybe a little bit overboard as far as a practical day-to-day occupation goes. But now he's instituting and bringing in this thought of giving his life, and he's going to mention it several times in this passage about laying down his life.

[5 : 45] And so this is something they need to learn and understand. They need to be aware of that. There's no mention of that earlier in the parable. It's just a mention of a shepherd. So now he says something that should kind of shock them a little bit, that I'm the good shepherd, and I'm going to lay down my life for the sheep.

The sheep are more expendable than the shepherd, you would think. But in this case, and of course, that would be true too in the scope of eternity and the scope of creation and God. But nevertheless, the good shepherd is going to give his life.

So in verse 12, But he that is an hireling, so an hired hand or hired servant, he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he's an hireling, and careth not for the sheep. So he's going to relate this thing earlier to a thief and a robber.

And here it's a hireling, or a thief and the robber coming. Here he says it's a wolf that comes. And would you flip back to Matthew chapter 7, just to give you a cross-reference of some spiritual truth that he's already warned them about, of a wolf that would show up and would scatter the sheep.

[7 : 08] In Matthew chapter 7, he warns in verse 15 against false prophets. And this is something all through that Old Testament as well, that there's warnings from Moses throughout the prophets, saying there's going to be false preachers, false preachers in their day, during some of their kings.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they're ravening wolves. So they're wolves, but not displayed on the outside.

So a wolf shows up, and he's going to, the hireling's going to take off running, because he really doesn't care, the sheep aren't his. But the wolf's going to come and scatter, he's going to catch them and scatter them.

And in verse 13, the hireling is gone. You can almost, just by way of illustration today, a babysitter that comes to watch your kids for 20 bucks an hour, or whatever you pay them, are they going to lay their life down?

If a thief and a robber shows up with a gun, are they going to protect your kids for 20 bucks an hour, or are they just going to not know what to do, or take off running? So you're dealing with Christ setting himself as the good shepherd, verse 14 again, I am the good shepherd, comparing himself to somebody who doesn't care, who doesn't have any skin in the game, and he's willing to and prepared to lay his life down for the sheep.

[8 : 37] Now the sheep here that he speaks of are the flock of Israel, and it's that nation that needs to be redeemed unto God. God, their sins have got to be atoned for once and for all by the Lamb of God, and he's going to lay his life down.

And isn't that interesting that he's likened himself to a shepherd, and he's likened himself to a lamb, among other things. So he fits all the corners of this thing. Verse 14, I am the good shepherd, and know my sheep, and am known of mine, implying that the sheep know me, as he said earlier that they know in verse 3, he calleth his own sheep by name and leadeth them out.

And verse 4 says they know his voice. One of the things that will never, that someone will never be able to talk you out of your salvation is if you experience a personal relationship with Jesus Christ.

Like not just I went to church, I heard the Bible preached, I have some religious feeling, but if you actually have a one-on-one, I am his, and he is mine.

Nobody will be able to talk you out of that. You won't be able to maybe articulate and explain how this is, and what it's like, but when you hear his voice, and when he leads you, and he comforts you, and you lay your head on your pillow, and you can talk to God, and you know it's okay.

[9 : 55] Nobody's going to be able to talk you out of that. When you know him. That's what he says. I am known of mine. My sheep know me. Look back at chapter 8. Look back at chapter 8.

This is something when he was going at these Pharisees, when they said that they were never in bondage to anybody.

They're Abraham's seed, and Abraham's their father, and then he says, No, you're of your father the devil. Verse 47. He that is of God, heareth God's words.

Ye therefore hear them not, because ye are not of God. Ye are not of God. And so in this case here, he says, I'm the good shepherd, and know my sheep, and I'm known of mine.

In another case, you don't know God, because you're not his. But if you are his, and you're saved by the blood of Jesus Christ, and you have a relationship with him, that's a choice, to have a personal fellowship with Jesus Christ.

[10 : 58] If you have that, then you are known. He is known of you. He reveals himself to you. He speaks to you. He opens your eyes to things throughout your day, to what he would have you do, or what needs to be done, or you just see things differently in your world.

He'll put upon your hearts a co-worker, and he'll say, Look at them. They're lost. Look at how they talk. They have no hope. Like, that's God inside of you, teaching you, and opening your eyes. And so, you can't lose your, or you can't fear not being saved when you have the Lord fellowshiping with you, and you with him.

So, stay in the book, and stay and walk with him, or as you, they say, if you don't use it, you lose it. It's not a reference to salvation, but it's a reference to your knowledge, being known him, being known of you, you knowing him.

You can definitely lose that. You'll start to wonder, Am I truly saved? Did I pray the right prayer? Because you're living ungodly and worldly. Verse 15 says, As the Father knoweth me, even so know I the Father.

And I lay down my life for the sheep. As the Father knoweth me, even so know I the Father. And that relationship is expounded a little bit later, and throughout this book, we'll see it coming forward.

[12 : 17] Verse 16, And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

Now, as he speaks this to this audience, I don't know, I think there can be multiple applications to this, but one that we take really quickly is to the church, and to the future believers, or Gentile believers, that will get into this fold.

He likens it in Romans to a tree that has a wild branch graft into it, and it's one tree. Look at Ephesians chapter 2, he likens it to a body.

Look at Ephesians chapter 2. And here in John 10, he likens it to a fold of sheep. So Ephesians chapter 2, and in verse 11, he references Gentiles, and he contrasts Jews and Gentiles as being uncircumcision and circumcision.

So if you understand that, then the Gentiles, or you and I, who are dead in our sins, away from this nation, and away from what he calls a commonwealth, verse 12, the commonwealth of Israel, and we, outsiders, were strangers, in verse 12, from the covenants of promise, no hope without God, verse 13 says, but now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

[14 : 03] So Gentiles are brought nigh to God by the blood of Christ. The Jews were brought nigh to God by promises and covenants and being part of that nation through circumcision, through Abrahamic covenant, and their obedience to God.

But now on this side of Calvary, verse 14 says, he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, that he might reconcile both unto God in one, O-N-E, one body, by the cross.

And once more here, verse 17, he came and preached peace to you which were afar off, Gentiles, and he preached peace to them that were nigh, the Jews.

So for by him, we both have access. So there's a truth in Paul's revelation that God is bringing the Gentiles in through the blood of Jesus Christ into one body called the church.

And that's earlier in Ephesians as well, chapter 1 at the end there, you'll see that, which is his body. Now look at John chapter 10 again. Here he's talking about a fold. And he says, Other sheep I have which are not of this fold, verse 16, Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

[15 : 42] Now the reason I say there's, I believe, multiple application here is because regardless of the church and the revelation of Paul, if the Jews don't reject and treat the way they did in the early book of Acts, there's still prophecies, particularly in Isaiah, for sure, that Gentiles are going to come and they're going to be part of the kingdom.

As a matter of fact, flip back to Matthew chapter 8. Regardless of the church age, which is kind of a parenthetical thought in prophecy, Gentiles are going to come and be part of the kingdom.

Matthew chapter 8, and notice verse number 11. Here's something Christ said a few years before this in John. Matthew 8, verse 11, And I say unto you that many, that's a reference to Gentiles, many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

But the children of the kingdom shall be cast out. And he's talking about their lack of faith in that passage. So there's already going to be Gentiles brought in and Jews brought in to this kingdom.

So there's an application that could have been made there without a church age in the future as far as in the moment in John chapter 10. But we can interpret that to refer to the body of Christ just as well because that in fact, as Paul describes in a few different ways, does happen where we as other sheep get in on this eternal life through the blood of Jesus Christ and get access to God.

[17 : 21] So John chapter 10 again in verse 16, Other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice and there shall be one fold and one shepherd.

Isn't that interesting? There's only one shepherd and there's one fold. According to the word of God, there's one way and there's not multiple avenues and multiple flocks that lead to God and multiple shepherds that all say the same thing and if you follow, that doesn't work with the word of God.

That works in man's reasoning but they have to disregard the word of God to elevate their reasoning that everybody's religion leads to God. The book doesn't give you that. Verse 17, Therefore doth my Father love me because I lay down my life that I might take it again.

No man taketh 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 commandment have I received of my Father.

It looks to me that the commandment is to lay down the life and that's why the struggle was in Matthew 26 at the garden when he says, Let this cup pass from me nevertheless, not as I will but as thy will be done.

[18 : 34] It was the will of God for him to lay his life down. And so this commandment have I received of my Father. No man taketh it from me. And so that's an important thing in this Bible doctrine is that Jesus Christ laid down his life.

He wasn't just grabbed and murdered but that it was a voluntary sacrificial death. He was as a lamb before the, or as a lamb to the slaughter, a sheep before a shearer is dumb so he opened not his mouth.

He voluntarily allowed it happening one step at a time. The song says he could have called 10,000 angels. And it's true. He could have called, as the Bible says, like the legion of angels.

Like they were ready to go. He could have. He could have, but he submitted to it. And there's no greater evidence of submission to something that you lay your life down, not just for your friends, but for a cause that you are not guilty of, that you're innocent in and others are guilty of, and yet you lay your life down for them.

I don't see it to be any greater thing there. So therefore, doth my father love me because I lay down my life that I might take it again. He said that earlier in John chapter 2.

[19 : 44] We came through there and he said that about it at the temple and laying it down and then rearing it up again. Where are we at here? Verse 19. There was a division.

Imagine that. Have we not seen this already? There was a division, therefore, among, again, among the Jews for these sayings and many of them said, he hath a devil and is mad.

Why hear ye him? Now that's logical to me. If you don't believe what he's saying, I agree with that concept. Of course, they're on the wrong side here, but I get annoyed by people that listen to things that aren't true or that spend their time absorbing all this information that doesn't matter or isn't accurate or is just of the world.

It just, it kind of bothers me a little bit for somebody, dude, did you hear about this? I mean, if it's something worthy and something that affects me and the world, okay, but if it's just nonsense, just the common natural cycle of news and foolishness, no, I don't care.

And so, I feel like, why hear ye him? I say to Satan, why are you listening to that? Why are you spending your time with that? So these guys think that way. If they don't believe Christ, why hear ye him?

[20 : 59] Good question. Christians, if you don't believe something to be true, then why do you listen to it? If you do, why do you absorb it? Why do you, why is it that certain things attract your attention when you know it's false or you know it's propaganda or it's, why does that stuff, I mean, it's like, the greatest thing is our political culture right now.

That's the biggest one. And it's so in your face, you know, I get it. It's, it's just, you can't get away from it. Hard to get away from it. But certain things you can get away from.

Certain things you don't need to scroll or you don't need to just keep pressing or keep watching and coming back to. Why is it that we are just, what's the best word there?

I don't want to say ignorantly. I don't know what it is about it, but it's such a draw to get sucked into the drama of the news cycle of the United States of America.

It's, it's very engaging. It's entertaining. And it's sad that it's so entertaining. I mean, know who the candidates are, know who they're, you know, your local things and your state if you are, but do you really need to know who's fighting for what in Michigan right now and for the drama that they dug up on so-and-so from Virginia or like the dirt in their closets that, you know, they've been waiting to dump on the race right now.

[22 : 31] Is that stuff that really should engage your mind and your voice in conversation when the world's going to hell? Every day, souls are dropping off into hell and that's what's real?

And then you're going to worry about who had an affair with who when they're not even on your ballot? Okay, I've got to stop, but that's what I think. Why hear ye him? So there's a division among them for these sayings and many of them said, he hath a devil.

Now, that's a common thing they threw around when they couldn't handle his speech, when they couldn't handle what he taught. Oh, you've got a devil. It's not just a name call. It's like, what else can you say against the man?

They got no way of combating or debating him with the scripture or with anything true, so they sling, you have a devil. And if we can pin that one on him, then it's over.

We win, he loses because he has a devil. Others said that he's mad. That's the same thing that I think it was Festus threw out at Saul or Paul when he was preaching to him about Christ's suffering and he said, much learning hath made thee mad.

[23 : 41] You're a crazy man to believe all that stuff. And so, that hasn't changed a bit. Others said, these are not the words of him that hath a devil. Verse 21, can a devil open the eyes of the blind?

Have you ever heard a devil talk? He didn't talk like this man. He didn't talk about laying his life down for the sheep. He's never said that. He's never once said that. So, that's not the words of a man that hath the devil.

And another great question and great reasoning is can a devil open the eyes of the blind? And if he could, would he? I suppose you could say, yeah, he would if he wanted to deceive everybody. But then, would he talk about laying his life down for that person?

Not a bit. So, some can reason, some can't. Now, moving on through the passage, it was at Jerusalem, the feast of the dedication and it was winter. Jesus walked in the temple of Solomon's porch.

So, a common place for him to be around the temple and especially around certain feast days. And by the way, this is when the flood of people are there. This is when it's very populated.

[24 : 46] There's a big crowd and constant flow of traffic. Verse 24, Then came the Jews round about him and said unto him, How long dost thou make us to doubt?

If thou be the Christ, tell us plainly. So, they're surrounding him in a public place and they're making this foolish statement again that you're making us doubt.

And his response is, I told you and ye believe not. And he says then in verse 25, the works that I do. So, we've already covered all this. He said it multiple times that the works that I do, they witness.

They bear witness of me. My own words, they bear witness of me because the Father's with me so I have another witness within me. Their statement is, How long dost thou make us to doubt?

If thou be the Christ, tell us plainly. So, to me, this is just more pious hypocrisy because he is not making them doubt. He's already told them plainly on more than one occasion.

[25 : 44] And so, when somebody comes at you with that, they're full of guile. They've already rejected the truth and rejected your words and even accused you of having a devil and have no interest but now, they want to come and just be like, the burden of proof is on you.

How long are you going to make us to doubt? Just tell us the truth. Just tell us plainly as if we'll believe. So, it's just lies. It's guile. It's false. It's deceit coming out of them.

And Jesus answered them in verse 25, I told you and you believe not. The works that I do in my Father's name, they bear witness of me but ye believe not. Here's why.

Because ye are not of my sheep as I said unto you. And we looked at that in John chapter 8 earlier. As I said unto you, my sheep hear my voice and I know them and they follow me.

And I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand.

[26 : 50] Now this gets into something that I think no matter who you are, young or old, in the Lord, it ought to stir you and it ought to maybe underline it or get it memorized and get it inside of you.

That the Lord Jesus Christ said that he gives to his sheep eternal life and I have those four words underlined. They shall never perish.

So, if he gives eternal life, the result is you never perish. What's the word perish mean?

Well, it doesn't mean like your bread is perishable or your cereal can perish at this date. Milk is a perishable item. They shall never perish. It doesn't mean they'll never die.

They'll never pass away. I give unto them eternal life. What is this? They shall never perish. Well, I'm not going to run all the references to tell you. I think you get it.

[27 : 46] It's a spiritual thought. But come back to John 3. This is where it came earlier. John 3, Nicodemus, the new birth, being born again.

And verse number 14, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. A reference to him laying down his life.

That whosoever believeth in him in the context of his death on Calvary, believeth in him, should not perish, but have eternal life.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that believeth on him is not condemned, but he that believeth not is condemned already. So going through this concept here, the condemnation is of a spiritual nature. It's for your sins.

[28 : 54] And the salvation is of a spiritual nature. The eternal life is of a spiritual nature, as is the perishing of a spiritual nature. John chapter 5.

Look at that one while we're close. John chapter 5, verse 24. Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life.

Nowhere does he promise a man or woman that they live forever physically. Nor would you want to live forever in this physical body with these limitations.

But the promises of everlasting life, if we put it all together, it's a promise of a resurrection even further in that passage. I'll give it to you there in that passage.

In verse 28 and 29, you can see the promise of a resurrection and a resurrection unto or of life, it's called in that verse. So it's obviously a future thing, everlasting life, being raised from the dead.

[30 : 10] Okay, back in John chapter 10, let's get into this a little bit, that this eternal life that he offers, it's something that cannot be undone.

And I want to give you a few verses. If you don't know them, you should get familiar with them. Come to 1 Peter chapter 1. And we're going to go to Jude, verse 1.

But for now, just slip back to 1 Peter and get a few verses. You ought to get these down. If you don't have them down, if you can't teach me that you have eternal security, then you should write these down.

Because you should know this, not just believe it in your heart that I am secure in Christ, I'm saved, and I can't lose it. You should know why that's true.

And you should be able to show me and show yourself even or others from the Bible. A good place is John chapter 10. They shall never perish. Okay, 1 Peter chapter 1.

[31 : 10] And let's see here. We'll start with verse 3 where it mentions a new birth. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled that fadeth not away reserved in heaven for you.

And here's the phrase, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. You are kept not by your good works, not by your faith, but by the power of God.

And the keeping is in connection to you've been born again, begotten again unto a lively hope, and you're going to have this resurrection, and it's going to be something reserved in heaven for you, and you're kept unto that thing.

All right, flip over to Jude, if you will. Find Jude all the way toward the back. And notice a phrase here that you ought to be familiar with.

In verse number 1, the introduction to this short epistle, Jude says, Jude, the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and, here's the phrase, preserved in Jesus Christ and called.

[32 : 40] Is that you or is that somebody else? Because whoever that is, they are preserved in Jesus Christ. If you want to say you can lose your salvation, whoever's in Jesus Christ there is preserved, and somebody's kept by the power of God.

And I might add, I'm sanctified, in verse 1, by God the Father. And Paul tells me that I was this, this, and this, but now I'm washed, and I'm sanctified, and I'm justified.

Okay, come back to one more. It's Philippians chapter 1. There's another verse that you ought to note and be familiar with when it comes to your eternal life and eternal security in Jesus Christ.

Philippians chapter 1. And let's look down at just verse number 6.

Something Paul is confident of, which is a good strong word. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

[34 : 03] Well, who is the he? Is it you? No, it's he that hath begun a good work in you. The worker is God himself. God began a good work in you.

God will perform that good work until the day of Jesus Christ. Now, if you want to flip just to, just to add to, no, just go back a few more since we're on the topic.

Go back a page to chapter 4 of Ephesians and verse 30. 4 verse 30, You're sealed until a future day.

You're preserved in Christ Jesus. You're kept by the power of God. I'll give you one more. Come back to Romans chapter 8. Romans chapter 8.

Christ said, I give unto them eternal life and they shall never perish.

[35 : 23] Why? Well, this is why. Because God's keeping you. God will perform that work. God has sealed you. And there's a lot more to add on to this to back all this up and tie it in tighter.

But here we are in Romans 8 verse 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

And in the entirety of this chapter and the overall context, it's a reference to getting your new body, which is either being changed at the return of Christ or resurrected and given a new body, which starts all the way back in verse 17, being glorified.

In verse 18, the glory which shall be revealed in us. Verse 19, the manifestation of the sons of God. And it continues and continues and continues.

Verse 23 ends with the redemption of our body. And he says, you're predestinated to be conformed to the image of his Son. John says later in 1 John 2, that we shall be like him, or chapter 3, I believe it is, that when we shall see him, we shall be like him, for we shall see him as he is.

[36 : 44] So the thought is here, some religions teach, well, you know, you can lose your salvation if you believe on Christ, that's good, but, you know, you can lose that if you sin, and if you willfully sin, and if you do that, then you can't be saved again.

And people teach that, they try to use the Bible to teach that. Others say, you can never know for sure that you're saved, but you can only hope, and you can only wait for it, and you can only do the best you can right now.

And that one really makes sense to most people, is just do your best, and then find out if it was good enough. But Christ said, if you're my sheep, I give unto them eternal life.

So where does that fit with if you do your best, maybe it'll happen? They shall never perish. So we'll go with the Scripture here, and I need you to practice believing the Bible, and just letting the words say what they say.

So John chapter 10, let's come back there, and notice there's no mention, you don't see the little word, if, in verse 27 or 28.

[37 : 52] I give unto them eternal life, they shall never perish, if they keep the commandments. If they are good, if they, that's not in there.

That's not a condition. There's no mention of, they shall never perish, or I give them eternal life until they, such and such. That doesn't show up either.

So a lot of teachings can be erased by believing this verse, and then coupling them with the other Scriptures mentioned. It's an important thing. Maybe everybody in here is just sealed on this.

Maybe you've all got it down. I hope you do. If you don't, maybe today helps, because you don't really go too far forward doubting your salvation, and you're going to sin today probably, or tomorrow.

And in the next year, you're probably going to mess up somewhere, or things are going to hit you a little bit harder in life. And you're going to wonder, and the devil's going to put it in your mind, does God really love you, or does he really care?

[38 : 56] Are you sure you're saved? Because, come on, Christians are happy. Christians have it good. They're supposed to. That's what their preachers are telling them. It's the best life ever. And somewhere along the line, you're going to get hit, and you're going to doubt.

And what do you do? You go to the Word of God. You go right back to these passages. You read them again, as if for the first time, and remind yourself, oh no, I'm a child of God.

I'll never perish. No one's going to pluck me out of his hand. We didn't get to that yet. So let's finish that verse. Verse 28 says, And I give unto them eternal life, and they shall never, ever, ever, ever, ever perish, neither shall any man pluck them out of my hand.

So implied there, you are in the hand of Jesus Christ. And furthermore, to go one step further, you're in the hand of the Father. And of course, they're one, but in the illustration here, verse 29, My Father which gave them me is greater than all.

Amen. And no man is able to pluck them out of my Father's hand. I and my Father are one. Now the teaching blows up because they're ready to kill him after hearing that again.

[40 : 13] This is not the first time. But getting to the teaching itself, no one can pluck the sheep out of the shepherd's hand. The shepherd is willing to give his life for the sheep.

If a hireling comes and tries to steal, or a thief tries to come and steal the sheep, the shepherd says, Oh no, you don't. Not my sheep. I'll die for that sheep. You're not getting him.

And so you can just take it personal and say if the devil himself comes to fight Jesus Christ for your soul, if your soul has been bought with that price of the blood of Christ and you've obeyed the gospel and believed on his son for eternal life, Christ stands up to bat for you.

For you, personally. You. He cares about you. He knows you by name. And he knows you so much so, even the ugliest of you.

And he says, Oh, you're not taking that one from me. I bought that one. They're mine. And nobody's taking them out of my hand. Nobody's stealing my sheep, as it were.

[41 : 20] Let me find a verse I want. I think it's in Mark chapter 3. I'm not sure if that's the one. Yeah.

Look at Mark 3 for a similar thought here that it goes along with this. Speaking of the devil himself coming after a soul. What Christ says is, The sheep are mine and they're in my hand or under my protection over my guard.

Nobody's getting any of them. So the thought here is, in Mark chapter 3, they accuse him of having a devil. They accuse him of casting out devils by the power of Satan or the prince of the devils.

And he asked them this question. Look at verse 23. He called them unto him and said unto them in parables, How can Satan cast out Satan if I truly am the devil or working for him?

How can that happen? And I just want to get you to this place here. verse 27. He says this, No man can enter into a strong man's house and spoil his goods, except he first bind the strong man and then he will spoil his house.

[42 : 35] And so he's saying, likening that to the devil. But I want to point that thought that he's putting out as truth and liken this here to the devil or the thief or the robber coming after, even the wolf coming to scatter the flock to the Lord Jesus Christ saying, They're in my hand.

They're in my control now. You're my sheep. And if you're going to come and get my sheep, you're going to have to be stronger than me. You're going to have to bind me first before you can spoil my goods or mess with my flock.

And then he takes it a step further and says, My father which gave them me is greater than all. So who in this universe, what power in this universe can come for your soul?

What power in the universe can come after you and pull you or pluck you out of the protection of Jesus Christ? You're preserved in him. You're kept by the power of God. And that God is greater than all.

Those are the words we read last week, last Sunday of Jethro when Jethro came and heard what God had done and he said that very thing that he's above all gods. And so if he says, You're my sheep, then if somebody's greater than God, then maybe you have to fear.

[43 : 57] But if God is truly greater than all, let's just close with this. Go back to Isaiah 40. If God's greater than all, then you have nothing to fear. Not even your sin.

Look at Isaiah 40. And we could spend some time in these chapters of Isaiah.

They are solid, solid stuff. When God speaks in the first person about himself. Man, this is so good.

This whole thing. I'll just point out a few verses here. 18. 18 is a challenge. To whom then will ye liken God?

Or what likeness will ye compare unto him? And then he's going to talk about somebody taking some earth, elements of the earth, gold, dig up some silver, and then melt it down and fashion it into some image and say, is that what you're going to?

[45 : 03] You're going to fashion an image that's going to liken itself to me and represent me and my power? No. You're going to cut down a tree and shape that thing and make it look like me?

And is that going to be my, you're going to worship that thing? Is that, so he's mocking, but look at, he says it again in verse 25. To whom then will you liken me or shall I be equal?

Lift up your eyes on high. Behold, who hath created these things? And he goes on to just describe creation. You can't compare God to anything.

You can't equal him to anything. He's above all is what was said in John. There's nothing to compare him to. Moses said it, I want to say it was in Deuteronomy, I don't know the chapter, Deuteronomy, I believe, he was telling and commanding them that you're not going, like God did not let you see any image or any similitude because you would then go and try to fashion a tree or graven image or stone or something likened unto that image.

So he never lets you see an image or similitude. And he won't let you do that because then you'll think you can equal him out to that and you can't compare him to anything.

[46 : 26] He says this a few times and I won't read through all these passages. We're going to have to quit here. I think it's in 46. He says it again. Yeah, 46.5.

He says the same thing. To whom will ye liken me and make me equal and compare me that we may be like? And the answer again is always nothing.

Not one thing that mind has ever conceived or seen can we compare or equal or liken God to. And so when Christ says he's above all, he's above all.

And because he's above all, nobody can mess with him. And if you're in his power, in his hand, you're safe, you're secure, and therefore we use the word you're eternally secure in your faith or the eternal security of the believer in Jesus Christ.

All right, let's stop there and we'll pick it up next week with his hand.