

I. Introduction

- A. It is important that we give attention to this section of Scripture from the Lord because of its depth.
- B. With these three verses, we will see a second attempt at stoning by the Jews of the Lord because of what He said, never for what He did.
- C. Because, it might well be believed that what the church says about God today is nothing more than myths and ideologies.

2 Timothy 4:1-4

- 1 I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
 - 2 preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction.
 - 3 For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,
 - 4 and will turn away their ears from the truth and will turn aside to myths.
- D. Therefore, instead of turning to truth, the church has turned to myths about:
 - 1. The Holy Spirit – He is considered more of an impersonal force than a person who is deity.
 - 2. The Lord Jesus Christ- He is an “object of faith” more than a Person who is deity and became Man.
 - 3. The Father – He is the mysterious one who lives in mystical heaven instead of a Person who is deity.
 - 4. Catholicism – the Father = just One.
 - 5. Islam – Judge
 - 6. Buddhism – force
 - 7. Mormonism – loving “Being”
 - 8. Jehovah’s Witness – God of Jesus Christ (Jesus not God).

II. v. 28 "and I give life eternal (age-life) to them, and they will never in any way be destroyed into the age, and no one will/one will not snatch the same from My hand."

- E. This verse teaches the disciples that their real living comes at the end of the life, not at the beginning.
- F. Jesus is the source of life.
 - 1. John 17:1-3
 - 2. He gives it - John 5:20-21; 11:23-26
- G. The life He gives is indestructible.
 - 1. This is because those who receive this life have escaped death.
 - 2. Since death is defeated by life, there is no other destruction.

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Galatians 3:13

13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

1 Corinthians 15:25–28

25 For He must reign until He has put all His enemies under His feet.

26 The last enemy that will be abolished is death.

27 For He has put all things in subjection under His feet. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him.

28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

H. And, no one can change what He has done.

1. Romans 8:31-39

2. Therefore, since all this is true, you are truly impervious to:

- a) death
- b) the curse
- c) Satan
- d) Demons
- e) judgment
- f) the wicked
- g) etc...

III. V. 29 "My Father, who has given all thing to me, He is greater, and no one is able to snatch from the hand of the Father." (see Matthew 11:27)

- Who is the Father?
 1. He is the Lord's Father.
 - "My Father" = Jesus' own Father.
 - (1) What does this mean?
 - (2) Only Matthew uses the phrase "My heavenly Father" - 15:13; 18:35;
 - (3) This shows:
 - (a) Possession
 - (b) Relationship
 - (c) Submission
 - Psalm 2:7
 - This apparently does not refer to Jesus being created.
 - (1) Nowhere in the Bible does it say that anyone else existed with the Father in eternity past.
 - (2) The Bible indicates that Jesus was preexistent.
 - (3) The Bible indicates that Jesus has the same nature as the Father.

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2. He is a giver.
 - Ultimately, the Father will give all to the Son and His brethren.
 - (1) Matthew 28:18-20
 - (2) Matthew 11:27
 - (3) John 3:35; 13:3; 10:29
 - All things are for the Son.
 - (1) Colossians 1:16
 - (2) Romans 11:36
 - (3) 1 Corinthians 8:6
 - He has also purposed to give to His children as well.
 - (1) Matthew 6:8, 25-34
 - (2) Luke 12:32
 - (3) Ephesians 1:5, 9.

3. He is greater than all.
 - What does this mean?
 - In what sense is He greater than all (ones)?
 - (1) Ultimately, He, the Father, is greater than all in position.
 - (a) He is greater in life-He is eternal.
 - (b) He is greater in righteousness-He is holy.
 - (c) He is greater in position-He has a throne above the heavens.
 - (d) He is greater in size-He is infinitely immense.
 - His greatness is displayed by a number of things:

Creation: when you consider the intricacies of these things, the greatness and power of God are known.

 - (1) Psalm 74:12–17
 - (a) **12** Yet God is my king from of old,
 - (i) Who works deeds of deliverance in the midst of the earth.
 - (b) **13** You divided the sea by Your strength;
 - (i) You broke the heads of the sea monsters in the waters.
 - (c) **14** You crushed the heads of Leviathan;
 - (i) You gave him as food for the creatures of the wilderness.
 - (d) **15** You broke open springs and torrents;
 - (i) You dried up ever-flowing streams.
 - (e) **16** Yours is the day, Yours also is the night;
 - (i) You have prepared the light and the sun.
 - (f) **17** You have established all the boundaries of the earth;
 - (i) You have made summer and winter.

- **Signs and wonders:**
 - (2) Psalm 72:18–19
 - (a) **18** Blessed be the Lord God, the God of Israel,
 - (i) Who alone works wonders.
 - (b) **19** And blessed be His glorious name forever;

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- (i) And may the whole earth be filled with His glory.
- (ii) Amen, and Amen.

- Exodus 15:11; Job 5:9; Psalms 77:14; 86:10; 136:4

Judgment: the fact that He is greater than all is most indicated in the event of judgment.

- Revelation 20:11-15

The new heavens and earth: the "re-creation" of a new earth and cosmos is beyond imagination.

- Revelation 21:1

4. Matthew 28:18-20: all authority has been given to Jesus Christ from the Father. That makes the Father greater than all.

- 1 Corinthians 15:28

- "...and no one is able to snatch them from My Father's hand."

1. Notice the same statement in V. 28
 - No one is able to snatch the sheep from the hand of the Son.
 - No one is able to snatch the sheep from the hand of the Father.
2. Why is this significant?
 - Consider the flow of thought here.
 - (1) It was the Feast of Booths in John 7:2
 - (a) Leviticus 23:34; Deuteronomy 16:13
 - (b) It was to be celebrated on the 15th of the Seventh month (Tishri-September/October) of their calendar
 - (c) The first month began in Abib/Nisan (March/April).
 - (2) Now, in John 10:22, John takes us to the Feast of Dedication.
 - (a) This occurred in December (Chislev/Tebeth)
 - (b) This was the feast to remember Judas Maccabeus's revolt against Antiochus Epiphanes in 165 B.C.
 - So, roughly 3 months have passed and it is now winter (V. 23).
 - The same conversation comes up.
 - (1) They want to know if He is willing to admit openly that He is the Messiah.
 - (2) He has been showing indelible proofs all these months.
 - (3) But, instead of answering their set-up question, He refers back to the enigmatic figure of speech from 3 months earlier.
 - (a) In that speech, he mentioned that there were sheep, a sheepfold, a shepherd, hirelings, thieves, and wolves.
 - (b) The sheep will not respond to a hireling.
 - (c) The sheep will respond to their owner.
 - (d) The hireling will flee when the wolf comes.
 - (e) The owner will die trying to protect the sheep.
 - (f) The sheepfold is only for sheep.
 - In the midst of the conversation, Jesus mentions that the wolf will come when a hireling is on duty and the hireling runs away in order to protect his life (V. 12).

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- (1) What does the wolf, then, do?
 - (2) "...the wolf snatches them, and scatters them."
 - (a) Thus, the desire of the wolf is to snatch and scatter.
 - (b) The integrity of the shepherd/owner is to give His life so that the sheep are not snatched and scattered.
 - (c) This Jesus did.
3. Jesus is saying that the laying down of His life ensures that the sheep are secure:
- In His hand - V. 28
 - In the Father's hand - V. 29
 - Illustration:
 - (1) 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 ("of perishing"), so that the Scripture would be fulfilled."
 - (2) John 17:11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are."
 - (3) Therefore, the unity of the Father and Son is the concern of Jesus in that they are kept by the Father, in that unity, as Jesus is away.
 - (4) But what are they kept from?
 - (a) Disunity - Vv. 11, 23
 - (b) Joylessness - V. 13
 - (c) Lack of sanctification - V. 19
 - (d) Fruitless ministry - V. 20
 - (5) Ultimately, though, this is summed up in V. 15
 - (a) "I do not ask You to take them out of the world, but to keep them from the evil one."
 - (b) The "evil one" is the wolf that snatches.
 - Therefore, Jesus has laid down His life in order to guard the sheep from the wolf, the evil one, Satan, so that he can no longer snatch and devour.
 - (1) Therefore, realize that you are kept from the evil one by means of the request of the Son, which still stands.
 - (2) But you are also kept from the evil one by means of the omnipotent purpose, and power, of the Father.