

**“Who is Jesus?”: One with God – Part 1**  
**John 10:22-30**

**INTRODUCTION**

- Today, we have before us one of the most wonderful and troubling passages in the New Testament. It is troubling because some consider it to include doctrine that is too difficult to understand, while others soften its meaning because it just can't mean what it says.
- George Whitfield, the great Methodist preacher during America's first great awakening, preached this text as his final sermon in London on August 30<sup>th</sup>, 1769 before leaving for America for the final time.
- I have been aided a great deal today for reading Spurgeon and Whitfield, but please understand that this message and its points are of my own doing and belief.
- **READ THROUGH TEXT**
- Charles Spurgeon, *“Here, when addressing the Jews, he did not hesitate to speak, even to a rude crowd, concerning that glorious doctrine. He said, “You do not believe because you are not my sheep.” [John 10:26] He does not lower the standard of doctrine; but he holds his ground, and carries the war into the enemy's camp. The notion that certain truths are not fit to be preached to a mixed gathering of people, but are to be kept for the special gathering of the saints, is, I believe, horribly wrong. Christ has not commanded us to keep a part of our teaching secret; reserved from the common folk, and set aside only for the spiritual elite. He is for openly proclaiming all truth. “What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.” [Matthew 10:27]*

**One With God – The Context (vv.22-24)**

- A) The Feast of Dedication (v.22-23)
  - a. 167 BC – Antiochus Epiphanes had established a pagan statue to desecrate the temple. Judas

Maccabeus led the recapturing of the temple in 164 BC. (not a consecrated feast in scripture) – Hanukah (festival of lights)

- b. **Daniel 11:31**, *“Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate.”*
- c. **Matt.24:15**, *“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand)...”*
- d. The Temple (colonnade of Solomon) – long stretch along the outside of the temple that was trafficked particularly during winter

B) The Jews (v.24)

- a. Drawn
- b. Inquire
  - i. The Christ?
  - ii. Plainly? (boldly, publicly)

C) Application:

- a. Do you still have questions about who Christ is?
- b. If you are still in disbelief about Christ it is either because you are not His sheep, or you soon will be one in His flock.

**One with God – The Defense (vv.25-30)**

A) Basis is Belief (v.25)

- a. **John 20:30-31**, *“30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”*
- b. Works Testify to Belief
- c. **John 10:37-38**, *“37 If I am not doing the works of my Father, then do not believe me; 38 but if I do*

*them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."*

B) Inherent Inability to Believe (v.26)

- a. Not Sheep
  - i. This is why there is no ground to ask, "What about those who want to be Christians but are not elect?" (And I use that word "elect" because it is a Bible word and aptly describes sheep)
  - ii. What He's said before
- b. **John 6:44-47**, "**44** No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. **45** It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— **46** not that anyone has seen the Father except he who is from God; he has seen the Father. **47** Truly, truly, I say to you, whoever believes has eternal life."

C) Preservation of the Sheep (vv.27-30)

- a. Knowing the Sheep (v.27)
  - i. He Knows the Sheep
    1. By name (before time)
    2. By possession (atonement) – He's already stated that He lays down His life for them
  - ii. The Sheep know the Shepherd
    1. Listen / Hear
    2. Follow
    3. Each one...all of us
    4. "me" - After the Person of Christ, not the mere idea of Christ
    5. This, I would say, is the human responsibility side (with election, the giving of sheep is God's side). He knows perfectly, we can only know by fruit (PROVEN BY FAITH)
- b. Gift of Eternal Life (v.28-29)

- i. Ongoing gift ("I give...")
- ii. Nature of it cannot be lost (temporal security of the believer?)
- iii. Dependent upon His identity (b/c of who He is)
- iv. Kept by Christ
  1. Not Pharisees
  2. **John 10:18**, "*No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.*"
- v. Kept by the Father
  1. Gives the sheep to the Son
    - a. Gifts to the Son
    - b. Sovereignty
  2. Is Greater
    - a. Abundant
    - b. More
    - c. Big
    - d. Fierce
- vi. In Charles Spurgeon day (late 1800's) holding to eternal security was tantamount to being a Calvinist. **Spurgeon** said, "*I don't know another way to preach from this text than the way in which I am preaching from it. Somebody says, 'Oh, that is Calvinism!' I don't care what it is. It is Scriptural. I have this inspired Book before me, and I cannot see any meaning in the words before me, if they do not mean that those who have received life from the Lord Jesus have an endless inheritance. I cannot make them mean anything else. 'I give my sheep eternal life,' must mean that believers are eternally secure.*"
- vii. As Baptists we have long since held to this great biblical doctrine of eternal security.

c. Eternal Security for the Sheep is Testimony to the Deity of Christ!

i. One with God

1. Bound up in the eternal security language – Great news!
2. Neuter “hen” (One in purpose & will)
3. **John 6:37-39**, “**37** All that the Father gives me will come to me, and whoever comes to me I will never cast out. **38** For I have come down from heaven, not to do my own will but the will of him who sent me. **39** And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.”
4. The Trinity (hinted at throughout scripture)
  - a. One Godhead – 3 Distinct Persons
  - b. Genesis 1:26, “Then God said, “Let us make man in our image, after our likeness.”
  - c. Matt.22:41-46 (turn there)
  - d. Eph.1:3-13 (blessing for the believer in their function)

ii. Implications

1. Man is not strong enough to keep himself saved (should not over-emphasize free will)
2. We were sheep before God gave us to Christ to save
3. We remain saved because of God and Christ
4. All true sheep remain
5. True sheep live like they remain (1 John 2:19)
  - a. Purpose of 1 John (5:13)
  - b. Combined with this gospel we have John first wanting to lead others to believe in Jesus with

emphasis on His deity. In his letters he writes to help the believer have assurance of his/her belief marked by fruit and behavior. So, 1 John seems to be the outworking of the truths in this section that eternal security for the believer puts the deity of Jesus Christ on display!

- c. So, eternal security cannot promote licentious living because, essentially, we live the eternally secure life for our lifetime – YOU CANNOT CLAIM ETERNAL LIFE IF YOU’RE NOT A SHEEP!

6. Our salvation (and its security) point us to exalting Christ as God!

D) Application:

- a. Are you sure that you are one of His sheep? If you’re not certain, confirm it and rejoice in God’s keeping you saved.
- b. If eternal security gives you a “freedom” to sin as you please, you are not one of his sheep. There is no aisle or prayer strong enough to save such a one. Only God and Christ hold us for eternity and those in the hands of Christ are sheep who listen and follow, trust and obey!