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You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

John 10

A. Are you the Messiah? v.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.”, John 10:24 - εκυκλωσαν ουν αυτον ‘οι ιουδαιοι και ελεγον αυτω ‘εως ποτε την ψυχην ‘ημων αιρεις ει συ ει ‘ο χριστος ειπε ‘ημιν παρρησια.

1. *“The Jews gathered around him”* - *ekuklosan oun auton hoi Ioudaioi*. We have the use of the term “The Jews” mentioned 64 times in just the Book of John and that’s interesting. In fact the term is used 166 times in the NT! It’s interesting that the word isn’t used without the definite article, as we don’t have here, which would make it Jews were gathered around him. Or the use of the word Hebrews, which would give us Hebrew people were gathered around him, or Israelites! But we have *“the Jews”*. Even the Apostle Paul was very careful to refer to himself as a **Hebrew**, *“Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an **Hebrew** of the Hebrews; as touching the law, a Pharisee;”*, Philippians 3:5

What helps us understand this is that this term was appropriated by the **Edomites**, who were the descendants of Esau. It was they in around 129 BC, who petitioned the king to allow themselves to be called “the Jews” and it has been there appellative ever since then to this day. The term **Jews** could be used to refer to those of the tribe of Judah; it could be used to refer to those who came from the southern kingdom of Judah; and it could be used to denote people who were living in that geographical area. But the term **“the Jews”** refers to those Edomites who took that name for themselves.

The use of the word *kukloo*, which is found in the orist active indicative, (from which we get Ku Klux Klan), is also significant for it conveys an hostile intention. If it was to simply gather before him to meet him, or greet him, or be taught by him, then three or four other Greek words could have been used. But with the use of the word *kukloo* it meant to encircle him, or to form a circle around him for the purpose of preventing him from getting away!

They sought to force him to make a categorical statement as the result of their questionings whereby they could get him on the charge of **blasphemy** so they could stone him to death! The encircling of him by the Jews combined with the emphatic use of *oun* bears this out. So this isn’t a friendly gathering of people around the Lord by positive people to get the teaching of the Word of God, but an arrogant crowd of the Jews surrounding the Lord with hostile intentions!

“And said unto him, How long dost thou make us to doubt?” - *kai elegon auto heos pote ten psuchen hemon aireis?* The word **said** is the imperfect active indicative of *lego*, to say or speak, which tells us that they kept on asking him the question; probably by different men in the crowd. But with the special tendential use of the imperfect, it tells us that the action did not attain to the end that it was intended for, which is to say that **their trap didn’t work**.

What they kept asking him was if he was the Messiah? And this is what they wanted him to answer yes or no. But he didn’t answer their question; he never replied to their question by stating he was Israel’s Messiah. The problem was, if he answered **no**, then they would get him on that. If he answered **yes**, then he would have to line up with what **their idea** of what the Messiah was supposed to be like, which would not be the Biblical one, so they would get him on that.

“If thou be the Christ, tell us plainly.” - *ei su ei ho christos eipe humin parresia*. The second ei in the passage is the present active indicative of *eimi*, but the first ei is the first class condition of **if**, which denotes if something is true and it is. But the first class also has an assumptive idea, which is assuming something to be true for the sake of argument.

So what we have here is not a third class condition, which would be if it's true and maybe it is and maybe it isn't. If the third class condition was used, it would be giving the Lord the benefit of a doubt, which would be something like, “well maybe you're the Messiah and maybe your aren't. But with the use of the assumptive use of the first class condition, it's saying, assuming you're the Messiah, then tell us plainly. **What this is saying is that whatever they were saying to him was only for the sake of argument**. They had no intention whatsoever of accepting him as being the Messiah.

The word for **tell us plainly** is the orist active imperative of *parresia*, which meant to speak boldly or plainly. It's the type of speech that the Greek citizen would use in a public assembly. With the use of the imperative mood it's telling us that they are **commanding** Christ to speak plainly to them! And with the use of the orist tense with it tells us that they're telling him that **he hasn't been speaking plainly to them all along, so he needs to start it!**

These words, of course, are the words of **entrenched negative volition combined with arrogance**. Positive volition doesn't have to have it screamed out loud from the rooftops; for positive volition a simple statement suffices. But these Jews were neither believers in Christ, nor were they positive to Gospel information, or any other doctrinal teaching from the Lord.

B. They didn't believe. v.25

“Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.” John 10:25 - απεκριθη αυτοις ‘ο ιησους ειπον ‘υμιν και ου πιστευετε τα εργα ‘α εγω ποιω εν τω ονοματι του πατρος μου ταυτα μαρτυρει περι εμου.

“Jesus answered them, I told you,” - *apekrithe autois ho Iesous eipon humin*. The word **answered** is the orist passive indicative of *apokrinomai*, which meant to give an answer to a question, or a reply to a statement. The word for **them** is the masculine plural dative of *humin*, which referred to the crowd of Jewish men.

“I did tell you”, or, *“I told you”* is *eipon humin*, which is the orist active imperative of *lego*. In the orist tense it refers to an utterance previously made. The imperative mood deals with their conduct and that the statements that Christ had made carried with them the force of command, which they had rejected. To see the force of all this one needs to see that this situation with the Jews in Jerusalem was just part of an on-going narrative where the Jews had been hounding him from the beginning ever since he identified with doing the Father's will. This is legalism persecuting grace and truth.

John 1:29 It began with John the Baptist as he was ministering where the Jews of Jerusalem sent Levites and Priests to find out who he was: the Messiah, Elijah, or the Prophet. *“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?”*

John 2:13-20 Where Jesus threw the moneychangers out of the temple and they demanded that he authenticate his authority. *“And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:”* John 2:14

John 5:16-18 After this episode at the Passover the Jews were against him, especially after he had healed the official's son on the Sabbath, then the Jews tried harder to kill him. *“And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”*

John 5:39 He had confronted the Jews in verses 19-47 and told them that they do study the scriptures and think they have eternal life in them, but don't, because **they refuse to come to him for salvation**. *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”* *“You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.”* John 5:39,40

John 6:64 He tells them that they had not believed on him. *“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.”*

John 7:1 talks about how he hung around in Jerusalem because the Jews in Jerusalem were trying to kill him. *“After these things Jesus walked in Galilee: for he would not walk in Jewry, (Ioudaia – Judaea), because the Jews sought to **kill** him.”*

John 7:2-6,11,13 brings the narrative around to the Fall and the Feast of Tabernacles and his brothers tried to get him to go to Jerusalem and celebrate it, but he refused to go with them, instead later went in secret for the Jews were still trying to kill him. *“Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready.”* In verse 11 the Jews refer to him in a demeaning term by referring to him as **“that one”**. *“Then the Jews sought him at the feast, and said, Where is he (ekeinos – **that one**)?”*

John 7:19,20 *“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?”* John 7:25 *“Then said some of them of Jerusalem, Is not this he, whom they seek to kill?”* John 7:30 *“Then they sought to take him: but no man laid hands on him, because his hour was not yet come.”* John 7:32 *“The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”* all show that the Jews were still trying to kill him.

John 8:3-7 shows how they were using **questions** in an attempt to **trap him** so they could bring an **accusation** against him. *“And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”*

John 8:13 *“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.”* and John 8:25 *“Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.”* Shows that they were constant challenging him

demanding to know who he was. But he didn't have to reply to their questions for his statements and acts (miracles) were enough proof to verify who he was.

John 8:37 “I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.” John 8:40 “But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”; John 8:48 “Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?”; John 8:52 “Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.” John 8:57 “Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?”; John 8:59 “Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”; all show that the Jews were trying to kill him; and they also accused him of being demon-possessed, crazy and a bastard. At this juncture they were going to kill him by stoning.

John 9:22 “These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.” shows that the Jews would kick anybody out of the Synagogue who confessed that Jesus was the Messiah. This was done by a ceremonial “slap on the cheek” hence the basis for Christ's statement of “turning the other cheek”. “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, **turn to him the other also.**” Matthew 5:39

And now we come to the Feast of Dedication in December, which followed the Feast of Tabernacles in the fall; and here they are again following their strategy of trying to trap him with words for the purpose so they could kill him! They wanted to get him to state that he was the Messiah, so they could get him on some other trumped up charge so they could have him killed. But Christ didn't have to answer their questions; his words, his acts; his miracles were sufficient proof to verify that he was Israel's Messiah. But these Jews did not believe his words, or his miracles because they did not want to believe! Their arrogance and entrenched negative volition damned them to Hell. But the point is he had been telling them all along, but they weren't listening. They **didn't want** to listen!

“I did tell you”, or “I told you”, and ye believed not: is in the aorist past tense, which says that he had already told them in the past. And, “you do not believe”, is in the historical present, or static present, which denotes a condition that is perpetually existing. They didn't believe him back then and they still don't. They didn't believe him when he was talking to them before, and they didn't believe him when he was talking to then, and with the use of the emphatic no, ou, it tells us **how negative** they were.

“The works that I do in my Father's name, they bear witness of me.” - *ta erga a ego poio en to onomati tou patros mou tauta marturei peri emou*. The word for **miracles** here is *erga*, which means works or activities, which I am doing in the name of my Father, these bear witness of me. The name of the Father shows that he was sent from the Eternal One in heaven as his representative here on earth, which carried his full name and authority to do certain things. His doing of these things was proof of this.

The use of the word *martureo* for **bear witness** is significant. In the eyes of the Law a legal fact could not be established apart from 2 or 3 witnesses; one who had either seen it or hear it themselves. Jesus came to us from God, but what man among us is qualified to be the witness concerning that? Were any of us in heaven before this occurred? No! But if he came doing the works of God, these miracles would **bear witness** concerning him and that's what we have here. Other Jews understood that saying, who could do these things unless he had been sent from God!

C. They were not his sheep. v.26

“*But ye believe not, because ye are not of my sheep, as I said unto you.*” John 10:26 - ἀλλ ‘ὕμεις οὐ πιστεύετε οὐ γὰρ ἐστε ἐκ τῶν προβατῶν τῶν ‘ἐμῶν καθὼς εἶπον ‘ὕμιν

“*But ye believe not,*” - *all' humeis ou pisteuete.* The word **believe** is the present active indicative of *pisteuo*, which simply means to believe. It is used with the emphatic negative *ou*, which says that they absolutely did not believe him, or believe in him. They didn't believe his words; they didn't believe his testimony; they didn't believe the miracles that he was doing; and they didn't believe in him.

Alla is used here to contrast something. The **subject** here is borne out by the masculine plural nominative of **you**, *humeis*, which refers to the Jews, those unsaved, arrogant, self righteous legalists from Jerusalem, who were trying to get the Lord on something so they could kill him. This could also be rendered, “*but you, you do not believe*”, or, “*but as for you, you do not believe*”. By wording it this way he brings our attention to this group of men in contrast to other people. It was this group of men, (and others like them), that did not believe on him. But there were many others who did.

“*Because ye are not of my sheep, as I said unto you.*” - *ou gar este ek ton probaton ton emon kathos eipon humin.* He begins with the word *gar* to explain why it is that they do not believe him; they are not his sheep! And with the use of the emphatic negative *ou* once again; it's emphatic; they are **definitely not his sheep**. If they were, then they would have believed him.

The preposition *ek* is used here to denote one's origin, or where they came from, or whom they belonged to, or what group they were a part of. The main body in view would be the sheep of Christ, his flock, his people, those who believed in him as their Lord and Savior. The flock of Christ would be the whole. If we meet anyone who is a believer in Christ, regardless of where they come from, then he or she is a part of that flock of Christ. And as such they would believe the words of Christ.

D. Known by the shepherd. v.27

“*My sheep hear my voice, and I know them, and they follow me:*” John 10:27 - τα προβατα τα εμα της φωνης μου ακουει καγω γινωσκω αυτα και ακολουθουσιν μοι.

“*My sheep hear my voice,*” - *ta probata ta ema tes phones mou akouei.* The word for **hear** is the present active indicative of *akouo*, which denotes an ongoing concept of hearing Christ's voice. It could also be translated as **listening**; my sheep listen to my voice. But the word for voice is not the words for words, but the actual sound of the voice. Each person may say the same word, but each person's voice has its own distinctive sound.

Then what makes the **sound** of Christ's voice, the Chief Shepherd's voice so different than other men's voices? What distinctive sound coming from him would be so recognizable by his sheep? The answer is simple to his sheep; it is the sound of truth; the distinctive ring of Bible Doctrine. The sheep do not listen for a distinctive physical sound in their shepherd's voice, but one that has a distinctive **spiritual quality**; the sound of the truth of God the Father.

The **hearing** spoken of here is the hearing of believing, holding to and depending upon the sound of truth; and wherever that sound goes the sheep follow after.

“And I know them,” - *kago ginosko auta*. The word *kago*, **and I**, is a compound of *kai* and *ego*, “and I know”, or, “**and I, I know them**”. The one thing about the Semitic shepherd is that he knew who his sheep were. He walked with them; talked to them; lived, ate and slept with them; protected them; helped them when in trouble or need and led them from pasture to pasture. The word for **know** is the present active indicative of *ginosko*, and **them** is the accusative neuter plural, which is a reference back to the sheep of Christ.

From spending all his time with his sheep it would be easy to see how he knew each one of them. So when the Lord told these Jews they were not his sheep, he knew what he was talking about because he knew every one of his sheep! And remember also, it was his **Father** who gave him these sheep! “*And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.*” John 6:39 “***My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.***” John 10:29

“And they follow me:” - *kai akolouthousin moi*. The word for **follow** is the present active indicative of *akoloutheo*. We want to note that “*My sheep **hear** my voice,*” and “*And I **know** them,*” and “*And they **follow** me:*” are all in the indicative mood, which stresses the reality of the situation. Christ's sheep **listen** to the sound of his voice; he definitely **knows** each and every one of them personally, and they definitely **follow** after him.

All three of these verbs in our passage, “*My sheep **hear** my voice, and I **know** them, and they **follow** me:*” are in the declarative indicative mood, which is the mood of reality. Jesus is declaring a fact of reality in each instance concerning his sheep; they **hear** his voice, which is Bible Doctrine; he **knows** them, Christ knows who have believed on him; and they **follow** him.

If one can picture the old Semitic shepherd leading his flock from pasture to pasture one will see a variety of things. First there were always those sheep that stayed the closest to him. Sometimes the shepherd would break the leg of some sheep that was prone to **straying**, but then he would bind the leg up and carry it around with him wherever he went until it healed. When it finally healed it never strayed, but always stayed the **closest** to him. #03 6-02-16 #04

Then there was a larger group of sheep, which stayed **relatively close** to the shepherd. And there were those sheep who would **wander off** and get caught in the brambles, briars and thorns, (which addresses Christians involvement in the world system), and when they did they would yell out; the shepherd would come over with his staff and yank it out and return it to the fold, (local church).

There were those sheep, which were always **straggling** behind the main flock and would end up being a **meal** for the predator, if the shepherd did not get their quick enough. There were those who got “**cast down**”. Sometimes sheep that would be so weighted down by their wool, or if they got wet for some reason, and if they ended up on their backs, they could not get up by themselves. So they would call out for the shepherd and he would set them up on their feet again. This speaks of the believer in depression. Then there were the **wolves** that would sneak in among the flock in “sheep's clothing”, who would be easily recognized by the shepherd, who would come and get them out.

All of the sheep knew the sound of the voice of their shepherd; the small crowd of sheep stayed the closest to him; the main body stayed reasonably close and were reasonably safe, except for the wolf coming in amongst their midst; and those who wandered off or straggled behind did not pay attention to the shepherd; they could hear his voice, but didn't “listen” to him.

There are several words for **following after**: 1) *dioko* – to pursue after (persecution); 2) *katadioko* – to pursue after with determination; 3) *sunakoloutheo* – to follow along with, to accompany a leader; 4) *parakoloutheo* – to follow close up, or side by side; 5) *katakoloutheo* – to follow behind intently; 6) *epakoloutheo* – to follow closely behind; 7) *exakoloutheo* – to follow to the end; 8) *akoloutheo* – a follower of someone, companion, or disciple.

The significance of *akoloutheo* is a follower or companion of someone with the ideas of union and likeness; it also has the idea of one going in the same way as the other, or following along in the same path that the other is taking. What this says is that Christ and his sheep are going in the same direction, the path they are on leads to heaven and eternal life.

The Church's relationship to Christ never changes; they are his and he is theirs. But the dynamic between Christ's sheep and Christ does vary. There are some believers, due to having to go through many trials and suffering, that have been trained to stay very close to him always listening to the sound of his voice for comfort and strength, which is the teaching of his Word.

Then there are those sheep that can't seem to keep their noses out of the world system. So they're always wandering off from the sound of the Master's voice, (Bible Doctrine), and getting themselves entangled in the affairs of this life to their own detriment. Then there are those Christians, who either wander off, or straggle behind the flock, who make themselves easy prey for the predators, the false teachers who would bring them under the bondage of legalism, programism, the occult, the new age movement, etc..

But regardless of what the temporal experience is of Christ's sheep here on earth, they are all heading in the same direction united to their Master and they will all end up in the same place – heaven! So the word *akoloutheo* allows for the fact that Christ's sheep are all of the same fold, his fold; some stay close, some stay close by, others lag behind and others wander off, but they all belong to him and are all going in the same direction and all will arrive in heaven.

E. The sheep have eternal life. v.28

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” John 10:28 - καγω ζωην αιωνιον διδωμι αυτοις και ου μη απολωνται εις τον αιωνα και ουχ αρπασει τις αυτα εκ της χειρος μου

“And I, I give unto them eternal life;” - kago zoen aionion didomi autois. To **give** is the present active indicative of didomi, which denotes the legal granting of something to someone. The eternal Father has given the authority to grant eternal life solely to his Son, Jesus Christ. The receiving of eternal life lies solely in the hands of Jesus Christ and to reject him is to reject this life. The unsaved of the world must believe on him as their Savior, if they want to enter into eternity. We also want to note that it is a gift of his grace, no one can earn it, no one deserves it and no one merits it. **#04 6-09-16 #05**

There are three kinds of life: 1) **Biological life**, which all creatures, man included, have. This the physical life of the flesh. 2) **Soul life**, which only humans possess, which is given to them at birth, as a non-meritorious gift from God. 3) **Spiritual life**, which only humans that have believed on Jesus Christ as their Savior possess, which also is a non-meritorious gift from God in the act of regeneration.

These three categories of life are also related to time and eternity: 1) **Biological life** ceases to exist at the moment of physical death. There is no biological life past death. 2) **Soul life** exists past physical death and there are two schools of thought on this.

a) The first school of thought is that the unredeemed soul is not immortal, (only God is immortal); it can die and will die at the final judgment of God, as he sets up the new eternal age. There the soul will be totally consumed by the consuming fires of the Lake of Fire. *“And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an **ensample** unto those that after should live ungodly;”* 2 Peter 2:6 *“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”* Jude 1:7

b) The second school of thought is that the soul is immortal and cannot die. This doctrine originated in the Mystery religions, but is held to by many Christians today. *“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (εις των αιωνων των αιωνων).”* Revelations 20:10

3) **Spiritual life** alone is eternal; it is not bound by time or eternity. Even though physical life ceases at physical death; and soul life continues on past physical life; spiritual life is eternal, immortal; it cannot die, it will not die and exists forever continuing on into eternity. It is this life that Christ gives to his sheep, which life comes from him!

The eternal state belongs to God and his Son; it is their domain, their kingdom and no one has the right to enter into just because they have physical birth, physical life and soul life. One must be granted permission by the Father and the Son to enter into the eternal state, which takes spiritual life to exist in. One has no right to this; one can make no claim to it; one cannot make any demands concerning it just because they exist in this life. Eternal life is given as a gift by believing on Christ as their Savior.

The only life that God has granted to all humans at physical birth is physical life and soul life. If God did not wish them to exist, or allow them to exist, he would not have given them soul life. (Which brings up an interesting point: do the Nephilim, who are part human and part celestial being, have soul life? Do they have souls in the sense we do?) But if God didn't want or allow a child to have life, they would have been stillborn, or miscarried. And the fact that people do now exist in this life with physical life and soul life shows that God has granted them temporal life as a gift.

But being alive in this place of existence with physical life and soul life is no guarantee that one will exist in the spiritual eternal state! Nor is it a basis for a claim or demand to do so. Just like soul life is non-meritoriously given to all at birth by God, which enables him/her to live in this plane of existence on earth, so is the next life given or granted non-meritoriously to people by God out of his grace by faith in Jesus Christ as their Savior. To reject Christ is to reject eternity with God.

Millions upon millions of people are going to be heart-broken when they stand before Christ in judgment. For they will not only see him, but they will also see that there is another state of existence that will go on for eternity; a state of non-ending joy and peace, but it will not be for them! When they stand there they will see that they had the “gift of life”, physical life, biological life and soul life, but they will also see that's all they would ever have. They had “their day in the sun” and that's all there would ever be. They will see the eternal state and beings with eternal bodies and spiritual eternal life, but they will not be one of them. Instead they will be thrown into the Lake of Fire.

Most will claim that they had never heard of Christ, but will be without excuse because, if they had wanted to know God, he would have revealed his Son to them. God is fair in his judgments and gives to all the consequences of our decisions.

Christ gives eternal life to his sheep, “**And I, I give unto them eternal life;**” and this word for **giving**, *didomi*, meant not just to give in the sense of handing something to someone, but takes on a fuller meaning of a great king conferring something to someone by way of a grant. It is a legal concept and signifies conveying the full title of something over to that person where they not only possess it, but also possess the title to it as well. **Apparently angels have not been granted eternal life!**

And we note here that it is not soul life that he gives to us, (we already have that), but eternal life, which is spiritual. The full conveyance of the granting of eternal life signifies that Christians have been granted both the legal title to and possession of eternal life. It is in us and we hold the title to it. “*These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye have **eternal life**, and that ye may believe on the name of the Son of God.*” 1 John 5:13 #05 6-30-16

#06

2. “*And they shall never perish,*” - *kai ou me apolontai eis ton aiona*. The word **perish** is the aorist middle subjunctive of *apollumi*. The subjunctive mood here used with *ou* and *me*, both of which are negative, is used for emphatic negation, which is to say that **they absolutely will not perish**. Whenever one wants to make a point that something will never happen, then the double negative *ou* and *me* are used with the subjunctive mood to denote that something will never happen under any circumstances whatsoever. So what this is saying is that absolutely not under any condition will those who have believed on Christ ever perish!

Apollumi didn’t mean just death, although death was involved in it, it meant to be exterminated, ruined, or destroyed, such as, the people were destroyed by the flood, or by fire, by the serpents, by armies, etc.. *Thnesko*, *apothnesko*, *teleutao* and *koimao* all refer to **death**, but *apollumi* in the middle voice meant to be ruined or destroyed, as one’s demise (death) is brought about by a series of events, usually connected with judgment, whereby one is destroyed.

Using the intensive middle this is a destruction of the soul that results in eternal death. It is appointed unto all men to die once, this is the 1st death, which is physical death. “*And as it is appointed unto men **once to die**, but after this the judgment:*” Hebrews 9:27 Even Christians must experience this, but destruction is something different. The **second death**, which is for all unbelievers, is the destruction of the soul and body in the Lake of Fire. “*He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the **second death**.*” Revelations 2:11 “*Blessed and holy is he that hath part in the first resurrection: on such the **second death** hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*” Revelations 20:6 “*And death and hell were cast into the **lake of fire. This is the second death.***” Revelations 20:14

The result of being given eternal life by Christ is that Christ’s sheep will never perish or be destroyed with the type of destruction that destroys the soul; they shall never be eternally destroyed. And this is emphatically stated by Christ as he previously stated “*And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have **everlasting life**: and I will raise him up at the last day.*” John 6:39,40

And they shall never perish into the age - *kai ou me apolontai eis ton aiona*. **Into the age** is not translated in the English, but is there in the Greek. **Into the age** is an adverbial accusative, which denotes the degree of the destruction lasting into the age, or into the eternal age, or into the eternal state. The destruction and death of unbelievers will occur in the Lake of Fire, but the souls and new bodies of believers in Christ will never be destroyed by it.

When it says that Christ's sheep will **never perish** using the word *apollumi*, it brings in a more enhanced idea of death and destruction. In the Greek it's *apollumi* and in the Hebrew it's *abad*, such as in Revelations 9:11, "*And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is **Abaddon**, but in the Greek tongue hath his name **Apollyon**.*"

When used of people it refers to **death**. When used of land, nations or cities, it refers to **desolation where nothing is left**. The word has the idea of not merely dying, but an act of destruction or desolation, a calamity of some sort, an act of violence, a breaking down, or tearing down of something. It was often used of divinely willed destruction that came about by the judgment of God.

It is used of God, who is able to destroy both body and soul in Gehenna. "*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is **able to destroy (apollumi) both soul and body in hell.***" Matthew 10:28 The significance of *apollumi* is not just death, but death by **violent** means! It meant to destroy, to ruin utterly, to dissolve, to **consume** where there is nothing left.

The Israelites in Korah's rebellion **died** when the **earth** opened up and swallowed them alive. "*And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.*" Numbers 26:10

The antediluvian generation **died** by the **flood** of Noah's day. That is, they were utterly and completely destroyed by the flood of Noah's day. "*By these waters also the world of that time was deluged and destroyed.*" 2 Peter 3:6

The heavens and the earth will be **destroyed** by the violent means of **fire**. "*They shall perish; but thou remainest; and they all shall wax old as doth a garment;*" Hebrews 1:11 "*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire** against the day of judgment and **perdition** (destruction), of ungodly men.*" 2 Peter 3:7

23,000 Israelites in the wilderness **died**. "*Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*" 1 Corinthians 10:8,9

He who lives by the **sword** will die by the violent death of the sword. "*Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*" Matthew 26:52

People without Christ are people who have no shepherd to rescue them, but in the case of Christ and his sheep, if one of us goes astray our shepherd will go out to find him and bring him back. "*How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*" Matthew 18:12

Another grammatical point to consider is that verse 28 has a polysyndeton in it, many **ands**, which is used to denote the idea that we are not to read this as reaching a conclusion, but to stop and ponder each point carefully to strengthen our faith: **and** I know them; **and** they follow me; **and** I give them eternal life; **and** they shall never perish; **and** not anyone shall pluck them out of my hand. Why? Because a sheep that is lost will shortly be violently destroyed by the predators. It is God's will that none of Christ's sheep will ever end up having their souls destroyed. Christ is the Savior of our souls, and even if we go through rough times in this life our souls will be preserved into eternity. **#06 7-07-16**

The gift of eternal life is the guarantee that one will not and cannot experience the eternal destruction of the soul and body, (**perish**), which is death by the violent means of the Lake of Fire! The Lake of Fire has been reserved by God for the total destruction of the devil and his angels and all those who rejected God's gracious gift of salvation. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" Matthew 25:41

*"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the **second death**."* Revelations 21:8 "And death and hell were cast into the lake of fire. This is the **second death**. And whosoever was not found written in the book of life was cast into the lake of fire." Revelations 20:14,15 (Metonymy? Those who had died and were in Hell?)

Those who did not believe on Christ in their lifetime and those who take the mark of the beast on their forehead or head will not see eternal life, but eternal death. It is appointed unto man once to die and after that the judgment, but no one has been appointed unto eternal death. The second death is reserved for those who reject Christ's redeeming salvation through faith in him, even faith in his name! "But as many as received him, to them gave he power to become the sons of God, even to them that **believe on his name**:" John 1:12 "For whosoever shall call upon the name of the Lord shall be saved." Rom.10:13

All those who refuse to believe on Christ as their Savior, along with the devil and his angels, will be judged and thrown into the Lake of Fire. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelations 14:9-11 "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Revelations 20:10 "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Revelations 19:20

Those whose names have been written down in the Lamb's Book of Life will not be thrown into the Lake of Fire; they will not experience the second death, which is eternal. "And whosoever was not found written in the book of life was cast into the lake of fire." Revelations 20:15 These also will not take the mark of the beast. Everyone on earth will worship the Beast – except those whose names are in Christ's Book of Life. Revelations 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." So when Christ declares, states and promises that his sheep will never perish, it means just that! They will have to die, that is, experience physical death, but physical death is not eternal destruction! Eternal destruction is reserved for all those outside of Christ; they will experience the second death in the Lake of Fire and if alive during the last days, then these will wholeheartedly embrace the Cosmic world system and take the Beast's mark!

3. "Neither shall any man pluck them out of my hand." - kai ouch harpasei **tis** auta ek tes cheiros mou. To **pluck** is the future active indicative of *harpazo*, which meant to snatch something from something or someone. The future indicative stresses the absolute certainty that this will **never** happen.

Harpazo had the idea of snatching or plucking something by the use of force; the eagle swoops down to snatch the fish from the river; the angels of the Lord snatch the elect of Christ from the earth to take them up to Christ who is in the air. So what this is saying is that there is no one in heaven or on earth that has the power to snatch Christ's people away from him!

The word **any man** is how they translated tis, but *tis* really means **anyone!** There is not anyone alive, or ever will be, there is not any man or angel, (**anyone**), that will be able to snatch a believer in Christ away from Christ! He is the 2nd person of the Godhead; he is God and no one is stronger than God!

It's the word used for the snatching away of the saints by the angels at the return of Christ to the earth. *"Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."* 1 Thessalonians 4:17 *"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."* Matthew 24:31

The root word for **snatching** is *rapiō*, (which is also used for the rapture although the word rapture is not found in the Bible), and it meant in context to seize by force, to steal away, to rob, to carry off by force, where something is taken from someone by force, such as, snatching a lady's purse, or an eagle snatching one of a shepherd's sheep.

Out of my hand is *ek tes cheiros*, which is the ablative of separation showing that no one will separate us from Christ. There is no one on earth or in heaven that has the power to separate us from Christ. The word **can** is used in the passage, but it's the future tense showing **will, no one has the power to do this and no one will do it!** This will never happen.

Again this conveys the absolute eternal security that every believer in Christ has. Our security does not rest upon us holding onto him, but upon him holding onto us! This, and the eternal life that he has given to us, states emphatically that there is no way we can lose our salvation. *"Who shall **separate us** from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"* Romans 8:35 *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, **who also will do it.**"* 1 Thessalonians 5:23,24 *"Now unto **him** that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,"* Jude 1:24 No one is able to take us away from Christ and no one will! **#07 7-14-16 #08**

F. The Omnipotent Father. v. 29

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:29 – ὁ πατήρ μου ὅς δεδωκεν μοι μείζων παντῶν ἐστὶν καὶ οὐδεὶς δύναται ἀρπαξεῖν ἐκ τῆς χειρὸς τοῦ πατρὸς μου

"My Father, which gave them me" - *ho pater mou hos dedoken moi*. We notice right off the bat that it is the **Father** who gave Christ's sheep to him before we ever existed. Why? Because the Father loves these precious sheep and knew that only his Son could be the faithful Shepherd to take care of them! The word to **give** is the perfect active indicative of *didomi*, which denotes a completed action at some point in time in the past, the results of which carry right on into the future. And we also want to note the active voice in that it was the Father who gave Christ his sheep. The indicative mood introduces to us the reality of this irreversible act.

The word **them** is not found in the original, instead it is, “*My Father, who has given to me*” using the dative of possession to denote what has been given to the Son is now his. We see that they were the Father’s, but now he has given them, his sheep, to his Son. “*I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*” John 17:6

The perfect tense of to **give** denotes completed action in the past with existing and continuing results from that action. The action of the Father giving to the Son took place at a point in time in the distant past, even before the time of the writing of this book, back to a time before man was even created. There the Father granted to his Son many, many things in the eternal covenant with the results continuing on into recorded history: a priesthood, a people, a land, a kingdom, Lord over heaven and earth, etc.. And “*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*” John 6:37 The present tense of to **give** in John 6:37 brings out the idea of the on-going aspect of that action of giving, but the perfect tense in John 17:6 shows that they were granted to the Son by the Father back in eternity past.

2. “*Is greater than all,*” - *meizon panton* **Is** is the present active indicative of *eimi*, which denotes status quo, or existence, which tells us that the status quo of the Father’s existence is greater than all people, all angels and all things. The genitive plural of *pas* is used when you want to take everyone as a whole, all men as a group, or all mankind, included in that would be angels also. The word *meizon* is the comparative, also used as a superlative of great; context decides what the greatness is: money, numbers of people, or as we have here, the concept of **power**.

It takes power to snatch a sheep away from its shepherd and it would take power to snatch a Christian away from Christ. And what Christ is saying is that no one, man nor angel, individually or as a group, has the power to take away a Christian from Christ! We have an interesting concept here because what we have is all human beings as a group or whole in comparison. This isn’t saying that God is stronger than every being in heaven and on earth individual to individual, (which he is), but Christ is **stronger** than every being in heaven and on earth put together as a **group**!

We’re all familiar with a tug-of-war using a rope where you put two men or two teams pulling on the rope, but in this case we have Christ at one end of the rope and the strongest man on earth at the other end and Christ will win! But then you put Christ at one end of the rope and all the human beings that have ever lived on the other end and Christ will still win! But then you put all the celestial beings fallen and unfallen behind all the other human beings at the other end and Christ will still win! God is omnipotent, that is, he possesses all the power in the universe!

3. “*And no man is able to pluck them out of my Father's hand.*” - *kai oudeis dunatai harpazein ek tes cheiros tou patros mou*. *Dunamai* is listed here with *harpazo*, the indicative mood with the infinitive of purpose saying that no one has the power, and it’s power we’re talking about, to snatch a Christian away from Christ and his Father.

Will and power are not the same thing. There are many who would like to see Christ and his sheep destroyed, many who would like to see Christ and his sheep separated, many who would like to see the sheep of Christ taken away from him and spend eternity in the Lake of Fire; and certainly foremost among them would be Satan! They’d like to see it; they’d like to do it, but none of them has the **power** to do it! **Is greater than all** tells us that the status quo of Christ’s existence is eternal, omnipotent power; he is greater and infinitely more powerful than all beings in heaven and earth!

G. The oneness of Jesus and the Father. v.30

“I and my Father are one.” John 10:30 - εγω και ‘ο πατηρ ‘εν εσμεν.

1. *“I and my Father”* - *ego kai ho pater*. This verse reaffirms the distinctiveness of the separate personalities of each member of the Godhead; the Father, the Son and the Holy Spirit. *Ego* is the word used when referring to your own personality, when speaking of your own person – I. The connective kai shows that they are inseparably connected to one another, here Jesus and his Father.

2. *“Are one”* - *hen esmen* The word **are** is the present active indicative, first person plural, of *eimi*, **we**, which denotes once again the status of one’s existence. **We are one**. The subject is Jesus and his Father, together, the two of them are the subject and they are one!

Hen is the neuter singular of *heis*, which denotes that they are not one in person, but one in essence; essence being that which makes a thing what it is. Whatever the nature of deity is, whatever it is that makes deity deity, that is the **essence** of it. And whatever it is that makes an individual deity in contradistinction to all other individuals is the same thing that both the Father and the Son possess.

Heis, **one**, doesn’t just mean a unitary one, such as, one apple, or one orange; it has several usages. It is one of three words used to denote the uniqueness of something, that something only occurs only once, or that there is nothing like this thing. With God it speaks of his oneness and uniqueness. There is no one like him and that his singularity or oneness is complete and needs no addition.

Psalms 89:5-8 places the God of Israel in the “assembly of the holy ones”, then describes him by the name of *Yahweh*. *“And the heavens shall praise thy wonders, O LORD (Yahweh): thy faithfulness also in the congregation of the saints (holy ones). For who in the heaven can be **compared** unto the LORD (Yahweh)? who among the sons of the mighty (sons of elohim, no definite article) can be **likened** unto the LORD (Yahweh)? God is greatly to be feared in the assembly of the saints (holy ones), and to be had in reverence of all them that are about him. O LORD (Yahweh) God of hosts, who is a strong LORD (Yah) like unto thee? or to thy faithfulness round about thee?”*

God is one, God is unique, there is no one like him, no one he can be compared to. And when Christ said, *“I and the Father are one”*, he was saying that he was not only one with the Father, he was saying that that his relationship with the Father was one in essence, that it was unique, that it only occurred once, and that there is nothing like this relationship and never will be.

Jesus Christ is God in a different form, but this should not be a problem to us for he was also the Angel of the Lord, or the *Messenger-Yahweh* in the OT. The Angel of the Lord, *Malak-Yahweh* appeared to Hagar in the OT and she called him Lord or *Yahweh*, once again denoting that the Angel of the Lord was God. *“And she called the name of the **LORD** that spake unto her; Thou **God** seest me: for she said, Have I also here looked after him that seeth me?”* Genesis 16:13

Yahweh existed in a different form among the sons of God; he was in their company; they considered him one of the many sons of the gods, but he was deity among them. So when he became a man nothing was different. He was truly a man, but his essence was and is deity. *“In the beginning was the Word, and the Word was with God, **and the Word was God.**”* John 1:1 It is this other deity person who became the **only begotten** Son of God. *“For God so loved the world, that he gave his **only begotten** (monogenes – uniquely born) Son, that whosoever believeth in him should not perish, but have everlasting life.”* John 3:16 Pastor Mike