

John 10:27-30

Good Shepherd Gives Eternal Life to His Sheep: The Eternal Security of the Believer

John 10:27–30 (NKJV)

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

Introduction

Over the years, I have had the privilege of leading a number of people to Christ. Being a pastor gives you a lot of opportunity to preach and teach the gospel. With that great privilege comes great joy and great sorrow.

I have seen many people that I have personally talked to about Christ, prayed with them and watched them weep over their sin, and privately and publicly repent of sin and confess that they are believers in Christ.

Only to see them later, with no desire to follow Christ or be obedient to His word. Sadly I would have to say the more have walked away than have stayed.

I remember one particular young man, who I was involved in ministry with. I can remember when he walked the aisle at church and prayed to receive Christ and was baptized. He was one that would often confess Christ publicly and constantly talks of praising God and loving Jesus. We headed up the outreach ministry together. We would plan and map out the community and go to the homes with hopes of getting an opportunity to share the gospel. We would also go out on Saturdays and find the homes that had children and ask their parents if we could pick them up in our church bus and bring them to church. And we were successful in many ways. This young man I worked along side of was one of the most enthusiastic, on fire for God, smiling all the time persons I had ever met. In fact many times, his commitment and enthusiasm made me wonder if I was real.

If there was a ministry to get involved in, he was in it. Choir, youth ministry, bus ministry, outreach ministry... you name it he had his hands in it.

I eventually went to seminary and moved and lost contact with him. I got married, had children, became a pastor and for years never heard from him.

I later found out that he had left the church, abandoned the faith, embraced homosexuality and died of AIDS.

Some would hear that and say that he had lost his salvation.

But actually, it indicated that he never was saved at all!!

Review

Lesson:

This passage is one of the greatest in the Bible on the topic of the security of the Believer.

Our Lord clearly teaches that the Security of the Believer depends on 3 things. These are absolutely critical to understand in order to address false teaching of that someone can “lose their Salvation”

- I. The Nature of the Salvation**
- II. The Nature of the Security**
- III. The Nature of the Sameness**

- I. The Nature of the Salvation**

27 My sheep hear My voice, and I know them, and they follow Me. **28** And I give them eternal life,
 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν,
 κάγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι
 κάγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον,

- 1. It is a Sovereign Gift**
- 2. It is a Saving Faith**
- 3. It is a persevering Faith**

1. It is a Sovereign Gift

28 And I give them eternal life,
give is a present tense verb. He is continually giving eternal life.

it is sovereignly given.
 Notice

27 My sheep hear My voice, and I know them, and they follow Me. **28** And I give them eternal life,

My sheep, I give them.

who are his sheep.

The ones he owns. he calls, He knows. He lays down his life for them.

v.26 indicates that not all are his sheep.

God is not moved by who you are. His choice to give you eternal life is not dependent on your choice of Him. Rather, your choice of him is dependent on His choice of you. and the granting of Life to you.

John 17:1–2 (NKJV)

17 Jesus spoke these words, lifted up His eyes to heaven, and said: **“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.”**

John 5:21 (NKJV)

²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

It is a gift. **Not earned...** not deserved it is sovereignly given.

Ephesians 2:8–9 (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

Romans 3:23–24 (NKJV)

²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

Galatians 3:22 (NKJV)

²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

1 John 5:11–12 (NKJV)

¹¹ And this is the testimony: that God has given us eternal life, and this life is in His Son. ¹² He who has the Son has life; he who does not have the Son of God does not have life.

2. It is a Saving Faith

²⁷ My sheep hear My voice, and I know them, and they follow Me.

We've seen this a number of times already.

John 10:3 (NKJV)

³ To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

John 10:4 (NKJV)

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

John 10:8 (NKJV)

⁸ All who *ever* came before Me are thieves and robbers, but the sheep did not hear them.

John 10:14 (NKJV)

¹⁴ I am the good shepherd; and I know My sheep, and am known by My own.

John 10:16 (NKJV)

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

All the verbs are present tense

Hear

know

follow

This is not references a one time decision to follow Christ. This is a lifestyle. This is an ongoing habitual change.

you continually hear
 You continually know
 You continually follow

We have all seen it,

some one makes a profession of Faith, seems to get saved, and then a few months or years walks away from the church, and the Christian life.

Many have concluded that this person was once saved and then loss their salvation

This is a typical belief among the Pentecostal, Charismatic circles, and some Churches of the Nazarene

Those who would hold to the five points of Arminianism (from Jacobus Arminius 1559-1609) would believe you could fall from Grace.

They would affirm this because of the first point of Arminianism is

Human Free Will--This states that though man is fallen, he is not incapacitated by the sinful nature and can freely choose God. His will is not restricted and enslaved by his sinful nature.

So since men can freely choose Christ , they can freely leave Christ.

Its logical

But both points art not Biblical

Where so many go wrong on this topic of the loss of salvation is that they make Salvation a synergistic Work rather than a monergistic Work

Salvation is wholly a work of God, not man

Salvation is not you cooperating with God or had you not cooperated with God, then God would not be able to save you.

All that has happened in your salvation is a response to God, not God responding to you. In other words,

The Belief you have in Christ

The Repentance you have from Your Sin

The Confession you have of Christ

The Willingness you have to follow him

All this did not originate in you of your own free will . It was given to you By God. When rightly understood from Scripture, Salvation becomes wholly a work of God.

If salvation depends on you and your will, then it will be as unstable as you are and as unstable as the vacillating choices of man.

But if Salvation depends upon the decrees and the sovereign, miraculous gifts of God , then salvation is as dependable as God is.

We say that we believe,
 That we repent
 that we confess

All this is true. True sheep do genuinely believe
 True sheep do genuinely repent
 True Sheep do genuinely confess

The question should not be

Did we of our own will come to believe, repent and confess

The question should be

HOW did we come of our own will to believe, repent and confess.

Man in his natural lost condition, will not come, does not want to come, and cannot come.

John 3:20 (NKJV)

²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

John 6:44 (NKJV)

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

1 Corinthians 2:14 (NKJV)

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

Romans 8:7 (NKJV)

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

The only way a dead, blind, lost sinner come to Christ in genuine faith, repentance and confession is if God grants it to him

God grants

Belief

Philippians 1:29 (NKJV)

²⁹ For to you it has been **granted on behalf of Christ, not only to believe in Him**, but also to suffer for His sake,

Acts 14:27 (NKJV)

²⁷ Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

Ephesians 2:8–9 (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

Repentance

2 Timothy 2:24–25 (NKJV)

²⁴ And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, ²⁵ in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,

Acts 5:30–31 (NKJV)

³⁰ The God of our fathers raised up Jesus whom you murdered by hanging on a tree. ³¹ Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

Acts 11:17–18 (NKJV)

¹⁷ If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?”

¹⁸ When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

Acts 26:17–18 (NKJV)

¹⁷ I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, ¹⁸ to open their eyes, *in order to turn them* from darkness to light, and

from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

Confession

1 Corinthians 12:3 (NKJV)

³ Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

Matthew 16:16–17 (NKJV)

¹⁶ Simon Peter answered and said, "You are the Christ, the Son of the living God."

¹⁷ Jesus answered and said to him, "**Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.**

This all happens because someone is granted new life Born again.

John 3:3 (NKJV)

³ Jesus answered and said to him, "**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**"

So all these, belief, repentance, and confession are works of God.

Not just works of human will

You know Christ
 Your eyes are opened
 Your heart is not stone
 you love the light
 you love holiness
 you hate sin

Eternal life is a qualitative change in nature and character.

God has given this life to you, and he will not take it back. on HIS word.

Romans 11:29 (NKJV)

²⁹ For the gifts and the calling of God are irrevocable. *7/metamelomai, "regret") – properly, no change of concern (interest), i.e. without regret or remorse for an action because it was done from deep conviction*

God is not sorry for his gifts to and calling of the Jews

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 11:29). Nashville, TN: Broadman Press.

- 1. It is a Sovereign Gift**
- 2. It is a Saving Faith**
- 3. It is a persevering Faith**

²⁷ *My sheep hear My voice, and I know them, and they follow Me.*

Wiersbe, W. W.

“It is important to keep in mind that Jesus was talking about sheep—true believers—and not counterfeits. The dog and the pig will go back into sin (2 Peter 2:20–22); but the sheep, will follow the Shepherd into the green pastures. Most of us know people who professed to be saved and then went back into sin, but their doing so only proved that they never really trusted Christ to begin with. Jesus did not promise security to anyone but His true sheep.”

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 332). Wheaton, IL: Victor Books.

MacArthur, J. F., Jr

“The elect will heed Christ’s call to salvation and continue in faith and obedience to eternal glory”(cf. Rom. 8:29–30).

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

John 8:12 (NKJV)

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

John 8:31–32 (NKJV)

³¹ Then Jesus said to those Jews who believed Him, “**If you abide in My word, you are My disciples indeed.**”

³² **And you shall know the truth, and the truth shall make you free.”**

Romans 2:7 (NKJV)

⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

Hebrews 10:38–39 (NKJV)

³⁸ *Now the just shall live by faith;*

But if anyone draws back,

My soul has no pleasure in him.”

³⁹ But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

James 1:25 (NKJV)

²⁵ But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

1 John 2:19 (NKJV)

¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

1 John 2:24 (NKJV)

²⁴ Therefore let that abide in you which you heard from the beginning. If what you heard from the

beginning abides in you, you also will abide in the Son and in the Father.

John McArthur states

I'm sure that most of us are very familiar with Charlotte Eliot's old hymn entitled "Just As I Am." That hymn, more than any other hymn in the Christian world, has been an invitation hymn in evangelistic meetings for years and years. It was penned in 1836, so it's been around for quite a while. It has been sung and re-sung. In fact, probably is being sung almost every hour of every day somewhere in the world, among English speaking people. Billy Graham, for one, has used that hymn at crusades for over 40 years, designed to move people forward at the invitation after his preaching. The most familiar verse of that familiar hymn, "Just As I Am," is the first verse, and it goes like this: "Just as I am without one plea, but that Thy blood was shed for me; and that Thou bidst me come to Thee, O Lamb of God I come, I come." The thoughts that those words meant to cover are a biblical reality. It's simply a call to sinners to come, to come to Christ, who shed His blood for them. They are to come just as they are. That's what "Just As I Am" means. Solely on the basis of faith, they are to come, and He will save them. "God so loved the world that He gave His only begotten Son, that whosoever believes on Him should not perish but

have everlasting life.” And Jesus said, “Him that comes unto Me, I’ll under no circumstances cast out,”

John 6:37. And the hymn is meant to state that the sinner who wants to come can come just as he is, by faith, to embrace Christ.

Interestingly enough, however, the erosion of the gospel in our day has given that particular verse and hymn a rather insidious twist. The language of the modern message sounds vaguely similar to “Just As I Am,” but the difference in meaning is quite profound. Sinners today, you see, are hearing not only that Christ will receive them just as they are, but also that He will let them stay that way. Many erroneously believe that they can come to Christ, receive absolution from their sins, or forgiveness, be granted the gift of immortality, or heaven, and then walk away to continue living life any way they please, even choosing, as one well-known Bible teacher, author and theologian says, quote: “To leave God out and live according to the old nature.” Beloved, that is the gospel we hear today. Come just as you are, and go away just as you are. Jesus will take you just the way you are. In fact, He will let you stay that way

In the preface, for example, to Martin Luther’s *Commentary on Romans*, he wrote this: “Faith is not something dreamed, a human illusion, although this is what many people understand by the term. Whenever

they see that it is not followed either by an improvement in morals or by good works, while much is still being said about faith, they fall into the error of declaring that faith is not enough, that we must do works if we are to become upright and attain salvation. The reason is that when they hear the gospel they miss the point. In their hearts and out of their own resources, they conjure up an idea which they call belief, which they treat as genuine faith. All the same, it is but a human fabrication, an idea without a corresponding experience in the depths of the heart. It is therefore ineffective and not followed by a better kind of life,” end quote.

A.W. Pink – who said much on this subject, by the way – but in 1937, listen to what he wrote. “The terms of Christ’s salvation are erroneously stated by the present-day evangelist” – this is 50 years ago, same problem – “With very rare exceptions, the present-day evangelist tells his hearers that salvation is by grace and is received as a free gift, that Christ has done everything for the sinner and nothing remains but for him to believe, to trust in the infinite merits of His blood. And so widely does this conception now prevail in orthodox circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one to now challenge it and denounce it as being so inadequate and one-sided as to be deceptive

and erroneous, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works,” end quote

Pink says, “Salvation is by grace, by grace alone. Nevertheless, divine grace is not exercised at the expense of holiness, for it never compromises with sin. It is also true that salvation is a free gift. But an empty hand must receive it and not a hand which still tightly grasps the world. Something more than believing is necessary to salvation. A heart that is steeled in rebellion against God cannot savingly believe. It must first be broken. And only those who are spiritually blind would declare that Christ will save any who despise His authority and refuse His yoke. Those preachers who tell sinners they may be saved without forsaking their idols, without repenting, without surrendering to the lordship of Christ, are as erroneous and dangerous as others who insist that salvation is by works, and that heaven must be earned by their own efforts,” end quote.

The Nature of Saving Faith

- *Sermons Selected Scriptures 90-21 Jan 17, 1988*

I. The Nature of the Salvation

II. The Nature of the Security

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

1. It is Non Refundable
2. It is Non Perishable
3. It is Non Removable

1. It is Non Refundable

²⁸ And I give them **eternal life**,

eternal *aiōnios* (an adjective, derived from 165 *aiōn* ("an *age*, having a particular *character* and *quality*")

this is not temporary life.

2. It is Non Perishable

²⁸ And I give them eternal life, **and they shall never perish;**

καὶ **οὐ μὴ ἀπόλωνται** εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

and they shall not perish -- to the age, and no one shall pluck them out of my hand;

οὐ μὴ +εἰς τὸν αἰῶν Never EVER

perish;

apóllymi (from 575 /apó, "away from," which intensifies *ollymi*, "to destroy") – properly, *fully* destroy, cutting off entirely (note the force of the prefix, 575 /apó). 622 /*apóllymi* ("violently/completely perish") implies **permanent (absolute) destruction**, i.e. to cancel out (remove); "to die, with the implication of ruin and **destruction**" (L & N, 1, 23.106); **cause to be lost (utterly perish) by experiencing a miserable end.**

Luke 13:2–5 (NKJV)

² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? ³ I tell you, no; but unless you repent you will all likewise perish. ⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? ⁵ I tell you, no; but unless you repent you will all likewise perish.”

2 Peter 3:6;9 (NKJV)

⁶ by which the world *that* then existed perished, being flooded with water. ⁷

⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

1 Peter 1:3–5 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and **that does not fade away, reserved** (pf.pass.part) in heaven for you, ⁵ who are **kept** (pres.pass part) by the power of God through faith for salvation ready to be revealed in the last time.

reserved

tērēō – properly, maintain (preserve);

Kept *phroureō* (from *phrousos*, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard

3. It is Non Removable

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

neither shall anyone snatch them out of My hand.

snatch

Tense: Future

Mood: Indicative

Voice: Active

harpázō – properly, seize by force; *snatch* up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an *open display* of force (i.e. *not* covertly or secretly).

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

no one

oudeís ("no one, nothing *at all*") is a powerful negating conjunction. It rules out *by definition*, i.e. "shuts the door" *objectively* and leaves no exceptions.

is able**Tense:** Present**Mood:** Indicative**Voice:** Middle or Passive*dýnamai* (a primitive verb) – to show *ability* (power);
able (*enabled* by God), *empowered*to snatch**Tense:** Present**Mood:** Infinitive**Voice:** Active*harpázō* – properly, seize by force; *snatch* up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an *open display* of force

²⁹ My Father, who has given *them* to Me, is greater than all;

The Father, greater than all gave the sheep to the Son and is able to keep them.

You are wrapped up in the eternal plan of God.

John 6:37–40 (NKJV)

³⁷ **All that the Father gives Me will come to Me, and the one who comes to Me I will by no means 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 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

III. The Nature of the Sameness

³⁰ I and My Father are one.”

The word for ‘one’ is the neuter *hen*, not the masculine *heis*: Jesus and his Father are not one person, as the masculine would suggest, for then the *distinction* between Jesus and God already introduced in 1:1b would be obliterated

Carson, D. A. (1991). [The Gospel according to John](#) (p. 394). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

One (έν [*hen*]). Neuter, not masculine (εις [*heis*]). Not one person (cf. εις [*heis*] in Gal. 3:28), but one essence or nature

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 10:30). Nashville, TN: Broadman Press.

John 1:1–2 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God.

John 5:17–18 (NKJV)

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

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

John 5:23 (NKJV)

23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 14:9 (NKJV)

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

John 14:23 (NKJV)

23 Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

John 17:20–22 (NKJV)

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. ²² And the glory which You gave Me I have given them, that they may be one just as We are one: