

The background of the entire image is a photograph of a person, likely Jesus, walking on water. The person is wearing a long, flowing blue robe and is captured from the waist down, with their feet visible on the surface of the water. The scene is set during a sunset or sunrise, with a bright, golden sun low on the horizon, creating a strong lens flare and illuminating the water with shimmering reflections. The overall mood is serene and miraculous.

THE GOSPEL OF JOHN

PART TWENTY-NINE

The Word Made Flesh



JOHN 10:28-42

1. Eternal Life (vv.28-30)

a. In verse 28, Jesus uses the strongest negation in the Greek language (οὐ μὴ) never, never, it could be translated, but he simply says that no one will ever or has the ability to snatch them out of my hand.



b. To be noted is the extent to which one believes God is able to give eternal life should directly correlate to one's belief in his ability to secure it



c. Aberrant Views of God

i. Definition- God consists of a self-existent unified being existing and relating to one another and the world in three distinct persons, commonly referred to as the Trinity, who are equal in all respects—this God has created, governs, and sustains the order of the universe for his own eternal plan and purpose.



(1) An incorrect view of God affects one's belief about what such a God is capable of or committed to

(2) Some aberrant views of God affect one's view of eternal security



ii. Deism

(1) Etymologically the word deism comes from the Latin deus ("God"), parallel to the Greek theos, indicating a belief in God or a god. In the 17th c. deism and theism were used interchangeably, however deism gradually developed into a family of beliefs or religion of its own.



(2) In modern usage, deism refers to belief in a Supreme Being as creator of the universe and ground of morality, however, unlike theism this God does not intervene in the world. Special revelation, incarnation, salvation and miracles have no place in a worldview where God is believed to have created the world and then (to varying degrees) left it to function on its own.



(3) It was an attempt at dealing with the problem of evil

iii. Open Theism

(1) As the name suggests, Free Will Theism emphasizes God's granting of libertarian freedom to moral creatures.



(2) Open View Theism rejects classical theology's assertion that God is impassible, immutable and atemporal. Unlike Arminians, Open theists see God as a God of change, flexible and everlastingly working within time.



(3) The Open view emphasizes that God has chosen to enter into dynamic personal relation with creation and mankind. God lacks knowledge of the future because the future does not yet exist. Hence, he takes risks, changes his mind, and works creatively amidst the choices of humanity.



d. The Father as Co-Keeper (v.29)

i. Jesus again brings awareness to the unity and interdependence of the relationship he has with the Father, and teaches us that there is a double protection (though later we learn that the Spirit preserves the believer also) for eternal life



ii. D.A. Carson says the question we have to ask ourselves is who then is big enough to steal from God?

iii. Paul says (Col 3:3) that the saint's life is hidden with Christ in God



(1) The term κέκρυπται (hidden) is the perfect tense form of a term that means to conceal.

(2) This means that a particular action (concealment of your new life) occurred in a past action and continues into the future

(3) This is accomplished with Christ (as agent) and in God--meaning according to the Father's plan



2. They've Heard Enough (vv.31-42)

a. This is the third time they attempt to kill Jesus (5:18; 8:59), and in each instance, the desire is because he was claiming equality or oneness with God, which is accurate.



i. Stoning was commanded for blasphemy in Lev 24:16

ii. A trial was typical, but because of current Roman tension, lynch law often prevailed (Acts 7:54ff.)



b. Jesus draws attention again to his good deeds (v.32)

c. The Jews continue to miss what Jesus is doing as they separate his identity from his works (v.33)



i. The implication is, why would a regular person spend time and energy turning water into wine, healing a paralytic outcast, feeding 5,000, opening a blind man's eyes for no positive kickbacks and not be associated with YHWH in some way?



d. Your Law (vv.34-38)

i. Jesus quotes the Septuagint (Greek translation of the OT) version of Psalm 82:6-7

ii. He is referring to the entire OT by using the term law



iii. His argument is first that the term god is used for persons in Scripture that are not the Most High (YHWH)

(1) Jesus makes an argument from lesser to greater

(2) If unjust judges were considered gods because they were vehicles of the Word of God, how much more should the Son of God be considered deity



Homework:

1. How would the aberrant (non-biblical) views of God (mentioned earlier) affect the biblical teaching of eternal security?

