

Unbroken - John 10:22-42

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 13 September 2026

Preacher: Pastor Jared Bromka

[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Well, good morning everybody. Welcome to Calvary Chapel Charlotte. If you need a Bible, there's some under the table out in the entranceway. If you need one to use for today, take one. If you need one to take home, take one. So, if you want to turn your Bibles, you can to John chapter 10. We'll finish John 10 today, Lord willing. John chapter 10, going line by line, verse by verse through the book of John.

Man, I'm so excited. I'm excited to finish this. It's a great section today. I don't think we've ever had a section that wasn't great. Yeah? But then getting into chapter 11, and he starts, Jesus is then, the rest of John, he's ramping up towards the cross.

He's moving in that direction. It's just, it's such good stuff. And then we'll eventually, we'll get to where he's in the upper room. John 13, 14, 15, 16, 17.

[1:41] Just building all of that. So much that John gives us to just, man, that we might believe. And that believing we might have life.

So, last week, we saw a scripture where Jesus said, Therefore, does my father love me because I lay down my life that I might take it again? The good shepherd. We've been looking at this good shepherd.

And we said, what kind of shepherd allows himself to be crucified for sheep? Or even worse, what kind of shepherd allows himself to be crucified by sheep? Because the shepherd has to let himself, right?

I mean, have you ever looked out and, oh my goodness, that flock of sheep is, you know, I hope that guy can outrun him or he's a goner. That's not what sheep do, right? No one's scared of sheep. What kind of shepherd?

Well, one worth following, isn't he? A shepherd who would lay down his life for his sheep. That's a shepherd I'll follow. That's one that's worth following. And where do we follow him into? Good pasture.

[2:38] That's what we looked at last week as we looked at sheep. We followed that up with a shepherd. Then last week, looking at pasture as we finished that parable of the good shepherd. And pasture is where the flocks lie down and rest.

And it's the abode of the shepherd. Good pasture. Where do we lie down and rest? Where's our abode? Where's the shepherd abiding? Well, spiritually, the place we go for rest is his word.

This is his pasture. Good pasture is alive and edifying. A place of rest, refreshing and restoration. It nourishes my soul. We saw all this from Psalm 23. It's where the shepherd leads.

It's in the way of righteousness. And it's for his namesake, for his glory. I don't know anywhere else other than the word that I'm going to find that. And then the word, those things that come from the word, right?

Good pasture. It's found in the unbroken words of our good shepherd. That's what Jesus is going to say today. He's going to give this phrase where he's going to say, the scripture cannot be broken.

[3:40] And so that's going to be our theme as we go through our text today. Like unbroken. God's word is unbroken. That's why we can go to Psalms and we can read it and say, hey, this applies to those it was written to.

It applies to my life now. It applies to those who will come after me and after me. And then into the future, there's prophecy. There's parables. There's promises. It's unbroken.

God's word won't break. Praise the Lord. Do you know that's why you're here today? That's why I'm here today? Because you found this word hasn't broke. If it did, you'd be somewhere else. Like,

well, this isn't for me.

You see, we don't do religion. In other words, you didn't come in and you did your specific whatever and were your specific whatever and went through these motions that gives you validation. That's not what we do.

The only thing that validates me is God's word. That's what we do here. If we didn't have God's word, we'd have to find something else to validate us. I'm going to have to go through some system to make myself feel like I'm doing enough to reach whatever it is.

[4:41] But you and I, we've chosen to come to God's word alone for our validation. So if God's word at any part fails, then our faith fails. But what we already know is it doesn't fail, does it?

Verse 22, if you remember, Jesus, so he's just finished. We'll back up into verse 19 real quick. And says that after he talked about laying down his life for the sheep, at the commandment of his father, he lays it down, he takes it up.

He says, there's a division, therefore, among the Jews for these sayings. And many of them said he has a devil and is mad. And why do you hear him? And others said, these are not the words of him that has a devil.

Can a devil open the eyes of the blind? And then we have verse 22. And it was at Jerusalem, the feast of the dedication. And it was winter. Okay, he's telling us what's going on. Yes and no.

You see, what we've been reading about, where we've been with Jesus going through all this, was the feast of tabernacles, which takes place in the fall. This is actually two months later. There's two months between verse 21 and 22.

[5:42] The feast of dedication is Hanukkah. It's what we call Hanukkah today. Which is remarkable because Hanukkah is not a biblical feast. It's not one that God said, you shall keep this as a feast unto me.

But here Jesus is there and the Bible is acknowledging this feast that took place during the intertestament period. So this would be two months afterwards. Jesus is gone back to Galilee.

And now he's back there during the feast of Hanukkah. What is Hanukkah? Well, Hanukkah is an eight-day celebration that celebrates the cleansing of the temple in 164 BC.

So, everybody know who Alexander the Great is? Alexander the Great, on the tail end of the Babylonian and the Medes and the Persians empire, Alexander the Great comes on the scene and conquers the known world.

He dies in a drunken depression in his early 30s because there's no more countries to conquer. His four generals then split up this massive area that he has conquered.

[6:38] One of them is the Seleucid Empire. And eventually, out of that, rises this man called Antiochus Epiphanes. And he believed that the whole world should be Hellenized, Hellenistic.

That just means Greek, that it should be Greek. And he tried to force that on every culture that he oversaw. And part of that, one of those was Israel, the land of Israel. He tried to force the Jewish people.

Any mother that had her child, Jewish child circumcised, would be crucified with her child, dead child, hanging around her neck. He went in and he defiled the temple. He sacrificed a pig on the altar and set up an idol to Zeus.

He was really, really wicked. And this is where we get the Maccabean revolt. Judas Maccabean. And they, God gives them favor and they overthrow him. They cleanse the temple. And during this time, there wasn't enough oil to keep the menorah going.

Remember that seven candlestick, the lamp we saw in the tabernacle there, going through Exodus? Well, this would have been in the temple. This would have been the second temple. The first temple was destroyed, right?

[7:45] This is now the second temple. And so there's not enough oil to keep the menorah going. And miraculously, it lasts eight days. And so Hanukkah is specifically a feast commemorating this.

But ultimately, it commemorates the successful resistance of an attempt to erase the Jewish people. The successful resistance of anti-Semitism.

To erase the Jewish people, the Jewish nation, and the Jewish identity. They say, hey, we're going to get rid of these people. Behind Antiochus Epiphanes was what? Was Satan.

Because Israel is what? But Israel is God's means of redemption in this world, through which this world will be redeemed. The Messiah comes through Israel. The kingdom comes through Israel, in which all of the creation will be renewed.

Remember when the apostles, they're talking to Jesus. They're like, what's going to happen to us? We've left everything. And Jesus says, hey, in the regeneration, the renewal of creation, he says, you will sit with me on 12 thrones, judging the 12 tribes of Israel, in my kingdom, in the regeneration.

[8:53] And then he goes on to say, and all who've left fathers and mothers and homes and lands shall receive a hundredfold in this life and the one to come. But Jesus specifically talks about this regeneration that Israel will be part of.

So that's what's being commemorated here. Zechariah 12, 3 says, all that burden themselves with Jerusalem shall be cut in pieces, though all the people of the earth be gathered together against it. And that's where we see our first point of unbroken, an unbroken past. The past is unbroken. It cannot be changed. It cannot be rewritten. It cannot be redone.

And because the past is unbroken, God's word is unbroken in the past. It's going to be unbroken in my life. It'll be unbroken in the future. But here is Jesus, right? He's there commemorating this feast. And what do we see? Jesus is the greater cleansing. Jesus is the greater light as he's there at the feast of Hanukkah, commemorating the cleansing of the temple and the menorah, the lights that continue.

[9:51] And here's Jesus, the greater cleansing, the greater light. And it says there it was winter. Well, it was. It was December. But also the idea there is it was really stormy. It was bad weather. Verse 23 says, and Jesus walked in the temple in Solomon's porch.

I don't know exactly what that looked like. It could have been one of the porticos, right, under the side of the temple around the court of the women where Jesus was. Solomon's temple, if you remember, was destroyed by the Babylonians, by Nebuchadnezzar.

And Ezra and the boys, 70 years later, go back and rebuild the temple. Nehemiah then goes back and rebuilds the wall. And it's from the decree of the rebuilding of the wall, 490 years, comes Messiah.

But anyway, the first temple was destroyed. And the idea is that there's possibly there was a piece left or some section. And as they built the new temple, they said, well, this is Solomon's porch. This is where there's a piece of Solomon's temple.

But I really think what's really neat is you think of when Solomon dedicated the temple. And he prayed this prayer in 2 Chronicles 7, 14 through 16. I'm sure you've all heard it before. He prays this prayer.

[11:00] I'm sorry. He prays this prayer. And the Lord responds to his prayer. And the Lord says, John 1 tells us he is the word made flesh.

The Lord makes this promise and says, hey, this is where I'm going to put my name and my heart. And if you pray, I'll forgive your sins. And who comes? The word made flesh is walking in Solomon's porch.

Solomon's porch comes up again and acts. It seems to be the place where the early church liked to be. And by the hands of the apostles were many signs and wonders wrought among the people.

And they were all with one accord in Solomon's porch.

An unbroken past that continues into the present in the book of Acts and into our day as well. God's name, God's heart is unbroken. And it's still there fixed on that place.

So Jesus is just walking and chilling. And maybe he's thinking about Solomon. And when he prayed that prayer and the dedication. And stormy. But it's never too miserable for Pharisees to come around.

[12:27] And verse 24, If you be the Christ, tell us plainly. Give us a witness.

It's not good enough. But Jesus has already given them a witness. And it's an unbroken witness. See, these religious Jews, we just read it in John 10, 20. They've already decided who Jesus was. He's a devil and he's mad. They've already decided that. The issue isn't that Jesus wasn't clear. They would not believe the evidence of Jesus' work.

How are they going to accept his word? They're not going to believe what he's doing. They're not going to believe that Jesus' works come from God. They're definitely not going to believe his words. John 14, 11.

Jesus in the upper room will say to his disciples, Believe me that I'm in the Father and the Father in me. Or else believe me for the very works sake. You've seen what I've done. You know what's happening.

[13:29] You see, you and I, we can be 100% certain. 100% certain. We are using God's word for the wrong end. When it results in doubt. Because faith comes by hearing.

And hearing by the word. God's word doesn't result in doubt. It doesn't lead us to a place of doubt. But it does lead to a place of decision, doesn't it?

That is the issue. That's the issue for these Pharisees. His words, Jesus' words, they don't lead to doubt. But they do lead to decision. I've got to decide now. I've got to decide if I'm going to accept this unbroken word.

Well, Lord, I know your word can't break. But can we twist it a little? Can we fit it a little? Can we shift it a little? Can we make it a little more comfortable? And Jesus answers them.

Jesus is never one to shy away from a fruitful moment. Even if it's difficult. He answered them, I told you. And you didn't believe me. The works that I do in my Father's name.

[14:30] They bear witness of me. See, there was no lack of evidence. Neither was there a lack of the declaration of truth. He says, I told you. And I've showed you.

What was there? There was a lack of the acceptance of the truth. Isn't there? Is there a lack of evidence today? Is there a lack of God's word in this world? Man, it's hard for me to find a Bible today.

It's hard for me to find a teaching. Just can't find any. Good grief. You can Google and pull up all of Chuck Smith's old teachings if you wanted to.

You can pull up faithful men of old who have taught faithfully the word. And you can find those today that are still faithfully teaching. There's not a lack. What is there a lack of? Accepting the truth. Because the truth means a decision. On the surface, this question, it seems genuine. Possibly. Right? Okay. We want to know. Just tell us plainly, Jesus.

[15:28] You just tell us what you're about. What does Jesus do? He points out their question was just a pretext. To hide their unbelief, wasn't it? The question was simply trying to hide their unbelief.

See, unbelief has a commonality among it across all people. Unbelief always blames someone else. The problem, Jesus, is you just won't plainly tell us.

I mean, I'd believe in you if you'd just plainly tell me. You know, would you like to accept Christ? Well, could you have him write my name in the sky? Then I would believe. Well, that's why I won't believe.

Because he won't do it. I can't believe because when I was a kid, someone hurt me and they said they were Christian. Shame on them. Shame on them. But unbelief. I always blame someone else. I can't accept that I don't believe. Because that calls me to account. That means I'm accepting something's true, but not receiving it. That's what unbelief is. So when God's word comes into my life, even now when he speaks to me, I have to accept it.

[16:29] Or I have to accept the fact I'm rejecting it. Or I can blame you. Or you. If we can find someone to blame, unbelief will always blame someone else. Remember Elijah? When he calls all the people together and all the prophets of Baal, the 400 prophets of Baal, brings them up onto Mount Carmel.

Ahab's there. Jezebel stayed home. Ahab's there and all the people of Israel. And in 1 Kings 18, Elijah said to the people, how long will you halt between two opinions?

You can't stay there. If the Lord be God, follow him. And if Baal, then follow him. Follow a shepherd, sheep. And the people answered him, not a word.

Not a word. So much easier than to take responsibility for my own choices. Here, these Jews, they were there to celebrate the festival of renewal, but were unwilling to acknowledge the one who was right in their midst, making all things new.

And he sat upon the throne. He that sat upon the throne said, behold, I make all things new. 2 Corinthians 5.17. If any man be in Christ, he is a new creation.

[17:35] Old things have passed away. And all have become new. And so Jesus says to them, I told you, you did not believe the works that I do in my Father's name. They bear witness of me.

In verse 26, but you believe not, because you are not of my sheep, as I said unto you. Essentially, Jesus' works plainly declare that he is the good shepherd, don't they?

His works declare it. Can anyone else open the eyes of the blind? Can anyone else open the ears of the deaf? Can anyone else cast out these demons? Who can do this at a word?

Remember in John 10.21, though, what did they say? I'm sorry, John 10.20. He has a devil, and we won't hear him. But John 10.21, there are those who said, can a devil open the eyes of the blind?

These are not the words of him that has a devil. They believed that his words were not of the devil, because they recognized his works were of God. The Pharisees, though, they're not true shepherds.

[18:38] We know that from John 10:5. A stranger they will not follow, the sheep, will flee from him. For they know not the voice of strangers. The Pharisees, they're not true shepherds. They're also not true sheep.

John 10:4. And when he puts forth his own sheep, he goes before them, and they follow him. For they know his voice. Jesus is not in any way here insinuating that the Pharisees cannot believe, but that they would not believe.

Verse 25. You believe not. I'm sorry, I was 26. I told you, and you believed not. Verse 27. Jesus will say, my sheep hear my voice, and I know them, and they follow me.

So how do we read this section? I think we can read it like this. Essentially, Jesus answers them and said, I told you, you do not believe what I told you. You won't believe what I told you. The works that I do in my Father's name, these testify concerning me, but you won't believe them either. For you're not of my sheep. You see, my sheep would believe me because they hear my voice. So then they'll believe the works. He's just putting it in order here. He's not saying, well, you can't believe because you're not a sheep.

[19:51] He's saying, you're not going to believe my works because you won't first believe my words. If you don't believe my words, you're not a sheep. Sheep hear my voice and believe, and then they'll accept my works.

There's a teaching, unfortunately, that's a wolfish doctrine. Remember we talked about wolfish doctrines the other week? I love teaching through the Bible because you don't have to decide on topics. They just come up.

But you do have to decide to teach them. So when they come up, it's like, oh, Lord, that's what we're going to talk about, huh? Okay. Remember that wolf comes to do what? To snatch, to catch the sheep, and to scatter them.

And this scripture taken out of context in verse 26 sounds like you believe not because you're not my sheep. As if Jesus, as the shepherd, went out and said, I'm picking you as a sheep, but I'm not picking you.

I'm picking you, and I'm not picking you. There's a teaching that God has predestinated some sheep to hell. Some people he's elected, and some he hasn't.

[20:53] Predestination is a biblical doctrine. That is not made up. Romans 8, 29 and 30, it talks about predestination. We've been predestined to be conformed to the image of his son.

What is predestined? It just means a predetermined destiny. You and I, in Christ Jesus, have a predetermined destiny to be conformed to the image of his son.

To be called. Those that are called, he's justified. Those he justified, he's glorified. But it all starts, and the people who like to talk about how God has predestined people to hell, and predestined people to heaven, they leave out this word, Romans 8, 29, for whom he did for no.

He did predestinate. God knows. The creator knows what every single sheep is going to do. He knows. He can look down through the ages and say, I see that sheep.

Man, that one will respond to my voice. It'll be part of my flock. That one won't. And God's grace is not displayed because he arbitrarily elected some people to heaven, and they can't choose whether they want to go or not.

[22:01] God's grace is displayed when a rejecting sheep who God knows will never receive him, receives God's love and grace his entire life, because God, that's who he is.

Because God can't help but be that. God loves every rejecter. Everyone that he already knows, that person's not going to receive me. The person's not going to hear my voice.

But I love them. And I'm going to, to the very bitter end, I'm going to display my grace and my love in their life. See, the shepherd, he gave his life for all wayward sheep, because God commends his love towards us, and that while we were yet sinners, Christ died for us.

So no, this scripture cannot be used to say that you only believe if you're a sheep that's chosen. No, you're only a sheep if you believe his voice.

But if you don't believe his voice, he's saying you're not going to believe his works. He says, see, I've already told you, but you won't believe my words, so you're not my sheep. And since you're not my sheep, you're not going to accept my works.

[23:01] I've already told you guys, but you won't be a sheep. We need to know our sources, guys. We need to know our source and how to verify our sources.

While it is more accessible today, God's word, and the ability to get teaching from God's word, there's also more error and false doctrine out there than you could ever believe, or the accessibility of it.

You know, as a teenager growing up in the 90s, man, God's word in my life was a very curated thing, right? It was very, you had to seek out the people you wanted to hear.

You'd either go to a conference, or you'd have to order their tapes or DVDs. For four payments of \$19.95, you two. Just how it was. Now I just go, let me look up this topic about this.

I don't know who it is that's speaking to me. So how do we know? In Acts 17, Paul's just coming from Thessalonica, where they rejected him, and they tried to take him, but they ended up taking Jason, the leader of the synagogue, in this huge uproar.

[24:10] And he goes to Berea. And it says the Bereans were more noble than the Thessalonians, and that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.

Therefore, many believed. You see, we search the scriptures to see what is so. We do not use the scripture to attempt to prove what we think it should be so.

I'm going to search this word. Lord, show me what is so. I'm not going to use it to say, well, I'm going to find something that helps back up what I think should be so. So, those who doubt everything believe nothing.

Sound doctrine does not lead to doubt. We live in an age of doubt. Question everything.

Deconstruct everything. Doubt everything. I don't know. You got to prove it. Is it true? Man, that was the Thessalonians.

The Bereans, they received the word with readiness of mind. Hey, this is God's word. The shepherd's speaking this. So it's true. I'm going to receive it as true. And then I'm going to search and I'm going to find in the scripture where I can see that, yes, those words that Jesus spoke, they're verified and backed up over and over throughout the other scripture.

[25:26] But when we doubt everything, we end up believing nothing. And sound doctrine should not and does not lead to doubt. And Jesus, in verse 27, My sheep hear my voice, and I know them, and they follow me.

This unbroken witness has led to an unbroken relationship. My sheep hear my voice. Faith does not come before hearing.

Faith, relationship. My sheep hear and then respond. The response to hearing indicates if there's belief. Faith comes by hearing and hearing by the word.

Faith does not come before hearing. But if you've heard his voice, if he responded to faith in that voice, and if you followed that voice, my sheep hear my voice and they follow me, then there is no doubt in Jesus's mind who you are.

He's not wondering. You're his sheep. He says, hey, you've heard my voice. You followed me. You see, the good shepherd, he knows who hears. He knows who believes.

[26:38] He knows who follows. And he knows who are his. We enter into this unbroken relationship based on the unbroken words that Jesus speaks.

The unbroken word that was made flesh. Faithful to Solomon. Faithful to those Jews in Hanukkah, the Maccabees. Faithful in Jesus's day.

Faithful to us. And what does he do for his sheep? Pats him on the head and says, good sheep.

You know, maybe I'll give you a bonus at Christmas. He says, I give unto them eternal life.

And they shall never perish. Neither shall any pluck them out of my hand. The good shepherd, he leads his sheep into the pastures of eternal life, doesn't he?

There's three words to look at here. Give eternal and perish. Give to give or supply to one's advantage. He gives unto the sheep for their supply, for their advantage.

[27:40] What does he give them? Eternal life. Eternal life, we think of it as, I enter into it and it keeps going for a long, long, long, long, long, long, long, long, long time. But eternal life is life that has no beginning and that has no end.

It's always been, it'll always be. You see, it's always there. What we get to do is step into that. We get to step into something that's always been the life of Christ and will always be.

It's not just, oh, this is the date I was born again from here till long, long, long, long time, long time, forever. I'll have life. No, this life's always been there. We get to step into it.

And they shall never perish. Never be rendered useless. Never destroyed. Never lost. Christ is where our good shepherd leads us. I think we could read verse 28 in this way.

The good shepherd presently, actively, and continuously. That's the verb tense in the Greek for give. Presently, actively, and continuously. And eternally supplies to the sheep's advantage a life that has always been and always will be.

[28:47] This life, once supplied, will never be rendered useless. Never destroyed. And never lost. What do I have to do?

Have you heard his voice? I've heard his voice. Follow him. That's it? That's it. No man, no wolf, and no weapon can then snatch you out of his hand.

Remember what the hireling does? He runs. And the wolf comes and he snatches the sheep. The word in the Greek is harpazo. It's our word we see in Thessalonians for the rapture. The snatching away.

The same word Jesus uses here. I give unto them eternal life. They shall never perish. Neither shall any harpazo them out of my hand. Once we are in the shepherd's hand.

The good shepherd, he's no hireling. Isaiah 54, 17. No weapon that is formed against you shall prosper. And every tongue that shall rise against you in judgment you shall condemn.

[29:46] This is the heritage of the servants of the Lord. And the righteousness is of me, saith the Lord. An unbroken relationship. No matter how righteousness is of Christ, he holds us.

Now the good shepherd who holds his sheep is also the only one who has the privilege to harpazo his sheep. The wolf can't. No hireling can. No thief.

No robber. But the good shepherd, he will. 1 Thessalonians 4, 16 to 17. You say, Jared, you quote this all the time. Listen, it's coming up in the text, man. For the Lord himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God.

And the dead in Christ shall rise first. Then we, Paul writes, we. You know, Paul was given the revelation of the church. Paul was given the mystery of the church. What the church is.

It's beginning. It's purpose. And it's ending. It's duration. Paul lived with the expectation. Man, Jesus is coming. He's coming for me. John 14.

[30:47] I go to prepare a place for you. If I go, I shall come again and receive you. Then we which are alive and remain shall be caught up, shall be harpazoed together with them in the clouds to meet the Lord in the air.

So shall we ever be with the Lord. You see, the reason, the reason to bring up, because it's in the text and to make the connection with that wonderful promise that our shepherd will be the one to harpazo his sheep, is because there's a purpose for it.

You see, the expectation of the imminent harpazo of the sheep does three things for the flock of God. Brings comfort, assurance, and purity. Imminent, not eminent.

Eminent means exalted. Eminent, you know, worthy. Jesus is eminent. Not expectation alone. I expect Jesus to come. I do. I expect him to come and set up a kingdom.

There's a lot that will happen before then. But the imminent harpazo, our expectation of that, it means there's nothing that needs to happen before then. The scripture tells us it does three things for the flock of God.

[31:54] Three things for the church that we need today. 1 Thessalonians 4.18. Wherefore, comfort one another with these words. It brings comfort. Titus 2.13. Looking for that blessed hope, that confident assurance, and the glorious appearing of the great God and our Savior, Jesus Christ.

Brings assurance to the flock. Impurity. 1 John 3.3. And every man that has this hope in him purifies himself, even as he is pure. Unfortunately, what do we see today in the world we live in, in the West?

Much of the church doubts the imminent expectation of the good shepherd's arrival. And is therefore what? You meet them all the time. People who are fearful.

They don't know what's coming. They think they're going through the tribulation, that God's going to pour his wrath on them. They're fearful. They lack assurance. And the church is so impure today.

So impure. So focused on the things of this world. The cares and riches of this world that choke out fruitfulness. But our shepherd, our good shepherd, he is the only one who has the privilege to harpazo his sheep.

[33:02] And that is an unbroken relationship, which is part of an unbroken promise that he has made to you. My father, verse 29, which gave them to me, is greater than all.

No man's able to pluck them out of my father's hand. Harpazo out of his hand. See, the religious Jews, Jesus is using the word father here, because they thought they were of God. That God was their father.

But if they were, Jesus is saying, if God was your father, you would follow the shepherd. And you'd belong to the shepherd. But if you're not going to follow the shepherd and belong to the shepherd, you can't claim God as your father.

We are held, it says. Jesus says, no one will snatch you out of my hands. We are held in his hands. What is the price he paid to put us in his hands? Those hands that hold us, they are what?

They are nail-pierced. The nail-pierced hands of our shepherd holds us tight. And no Pharisees, no false shepherds, no thieves and robbers, no wolves will keep us from Jesus, will snatch us from Jesus, or take us away from Jesus.

[34:10] But maybe you think, I don't know. I squirm around a lot. What if I, you know, slip out a finger? Well, he says here, and my father, which gave them to me, is greater than all, and no one will pluck them out of my hands.

Well, what is that? Does Jesus and the father take turns, like throwing me back and forth? The father's got me, and Jesus has got me. What does that mean? Well, this is the best picture I could find, the stock image of what I think this means.

The loving hands of a father hold both the shepherd and the sheep. That Jesus holds you, and the father goes, yeah, I got you too. And comes right around. So even if you think you can slip out of Jesus' hands, you're not going to slip out of the father's hands.

You are held firmly in the center of that unbroken relationship. The loving hands of a father, they hold both the shepherd and the sheep.

And I and my father are one, says Jesus. And then, as is the Jews' favorite pastime, I mean, they should, you know, play basketball, football, something.

[35:14] No, they like stoning. They took up stones again to stone him. See, they understood at this point what was very plainly being spoken.

Jesus, tell us plainly. And Jesus says, okay, I and my father are one. All right, let's kill him. They understood very plainly what Jesus was saying. That he is God.

He is God. Jesus answered them then. He says, fellas, for many good works have I showed you for my father. For which of these works do you stone me?

You didn't like that I healed people? You didn't like that people can see who couldn't? Well, Jesus, we are okay with that. But you did it on the Sabbath. You broke our law.

Which of these good works? The Jews answered him saying, for a good work we do not stone you. Oh no, but for blasphemy. Because that you, being a man, make yourself God.

[36:12] Jesus responds to them with an unbroken word. You don't like my works? They said, oh, we don't mind your works. It's your word. It's your word that gets to us.

Because you say things that we don't like. We don't like that. You know, if they'd understood verse 32. Many good works do I do in my father's name.

They would have understood and not blasphemed in verse 33. Because who is the one doing the blasphemy in verse 33? Is Jesus blaspheming? They are.

They're blaspheming. You're a man and you make yourself God. Blasphemy. That is blasphemy. Isaiah 43 verses 8 through 11 says, Bring forth the blind that have eyes and the deaf that have ears.

Let all the nations be gathered together and let the people be assembled. Who among them can declare this and show us former things? Who can do that? Who can speak something and will come to pass?

[37:15] Who can declare and make the blind to see and the deaf to hear? Let them bring forth their witnesses that they may be justified. Or let them hear and say it is truth.

You are my witnesses, saith the Lord, and my servant whom I've chosen. That you may know and believe me and understand that I am. Before me there is no God formed.

Neither shall there be after me. I, even I, am the Lord. And beside me there is no Savior. See, these guys knew their Bibles. They knew what Jesus was doing.

But they didn't want to believe. Was there enough evidence? There sure was. If they understood Isaiah 43, 8 to 11. If they understood verse 32 that Jesus did the works of his father. Then they would not have blasphemed in verse 33.

And Jesus answers them and says, Is it not written in your law? I said, you are gods? Another verse that if you take out of context, you can do a lot of weird things with.

[38 : 17] Oh, the Bible says we're gods. We're all little gods. If he called them gods and to whom the word of God came. And the scripture cannot be broken.

The unbroken word. Say you of him who the father has sanctified and sent into the world. You blaspheme. Because I said, I am the son of God. What is Jesus saying here?

Well, this comes from Psalm 82. If you want, you can turn there. I'll just read it to you. We need to read the whole Psalm. Say verses. Jesus answered them.

Is it not written in your law? I said, you are gods. A couple things here. One, Jesus considers Psalms part of their law. It's not just the five books. It's their law. Two, Jesus is pulling out here. We're going to see he's going to focus on one word to bring verification. But Psalm 82 says, God stands in the congregation of the mighty. He judges among the gods.

[39 : 16] The word in Hebrew is Elohim. What does this mean? Well, Psalm 82 is going to refer to, as Jesus says, those to whom the word of God came. These little G gods were human judges with divine authority, essentially.

They had divine authority to judge. And so they are Elohim, little G gods. God stands in the congregation of the mighty. He judges among those humans that have divine authority to judge.

How long will you do what? Judge unjustly. Pharisees know where this comes from. Jesus says, have I not said you are gods? They know what Psalm 82 is about.

How long will you judge unjustly and accept the persons of the wicked? Selah. Defend the poor and fatherless. Do justice to the afflicted and needy. Deliver the poor and needy.

Rid them out of the hand of the wicked. Oh, but they know not. Neither will they understand. They walk in darkness, those judges. All the foundations of the earth are out of course.

[40 : 16] I have said you are gods. And all of you are children of the most high. But you shall die like men. And fall like one of the princes. Jesus, arise, oh God, judge the earth.

For thou shall inherit all nations. And what is happening here is Jesus, arise, oh God. You be the one to judge righteously. Jesus is contrasting the lesser with the greater.

If men to whom the word came have authority. And they do, these Pharisees. How much more?

The actual word who came to man. The actual word made flesh.

Who's come in the authority of his father. If in any sense, the judges of God's people could be called judges. Then how much more the savior of God's people.

You see, scripture cannot be broken. Jesus says, fellas, you know where this comes from. You hang your authority on the word of God. And that's why I'm placing mine as well.

[41 : 15] My works prove who I am. According to God's word. Look what your works prove you are. Your works line you up with Psalm 82. Guys, Jesus' works show that he is the savior.

Not only is he a man, but he is God who became man. How much more then should they respect his words? The example though that Jesus uses here of the scripture being unbroken.

He doesn't give a string of text. He doesn't give a bunch of principles and ideas. And ideas he gives one word. The example Jesus uses of the scripture being unbroken is based on one single word.

God's. The word broken. Here in the text. Means to loose. To unbind. To dissolve. To deprive of authority.

The specific words of scripture. Jesus bringing out one word. Are inspired. Not just broad themes and ideas. Why do you teach line by line?

[42 : 16] Verse by verse. Chapter by chapter. Sentence by sentence. Word by word. Definition by definition. Because they're not my words. So I need to know what they mean.

How am I going to know that if I'm not reading it? How am I going to understand if I'm not looking at the definitions? Okay. This is a translation in English. What was the original language? It was written in. Greek and the Hebrew.

And looking at these words. Not one word of God will ever be loosed. Not one word in this text will ever be unbound. Dissolved. Or deprived of authority.

Isaiah 40 verse 8. The grass withers. The flower fades. And the word of God stands. She'll stand forever. What does that mean for you and I?

What does that mean for us? It means words have meaning, don't they? Words have meaning. You know, when you're a kid. You're mad at your mom. You slam the door.

[43 : 12] I hate you. Do you really hate her? No, but you hope that they'll let her know that you're really upset. Words have meaning, don't they? And the meaning has more gravity as the person has what?

More gravity. Your four-year-old slam the door going, I hate you. A lot different than your 40-year-old going, I hate you. Get out of my life. A lot different. The meaning of words.

They have gravity. How much more when God speaks a word? What does he say? I love you. You see, if you and I, if we cannot be assured of the words we read, we can't be assured of the God who wrote them.

It's as simple as that. We need to know the word. Don't just listen to people who know God's word. Get to know it yourself. Get to know the God of the word yourself.

Be assured of what he is speaking. Be assured of what he wrote so you can be assured of him.

Proverbs 30, verse 5. Every word of God is pure.

[44 : 18] He's a shield unto them that put their trust in him. Every word of God is pure. He's the one who does what? He keeps us from being broken. Our faith from being broken.

We are broken over our sin. We are broken before him in that sense. But God's word is what keeps our faith from being broken. Because there's times it feels like it should be. There's times it feels like, Lord, I know what your word says.

I don't feel like I have eternal life right now. I don't feel like I'm a very loved sheep. Man, I feel like I'm getting fleeced. Oh, Lord, I feel lost.

Are you really coming for me, Lord? Are you really going to come and get me? Jesus says, If I do not the works of my Father, believe me not. Verse 37. But if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me and I in him.

Jesus says, Hey, you don't want to take my words. All right. Well, here's the issue. The Pharisees were continually seeking ways to discredit Jesus. Right? Oh, who's your father? You were born of fornication.

[45 : 27] You have a devil. You're a Samaritan. What are they going to throw at him? But the problem was they couldn't discredit the fruit of his life or ministry. I don't like what this guy says. I can't stand what he says.

But the fruit, people are coming back to life. John 11. That's next week. Come on back for that. The deaf hear, the blind see.

Sins are forgiven. They couldn't discredit the fruit. So shall my word be that goes forth out of my mouth. It shall not return unto me void, empty, useless, without result.

But it shall accomplish that which I please, says the Lord. What he pleases. And it shall prosper in the thing whereinto he sent it. What does that mean for us? Get on board with what pleases him. Get on board to what he's doing and where he sent it. Man, then we get to be part of what pleases him. We get to be part of the work that he is doing this prospering. Simply put, the basis of Jesus' ministry is this.

[46 : 30] If Jesus' works prove his words, then his words are true. And so is he. This is essentially what he's been saying to these Pharisees all this time. If my works prove my words, do my works back up that I am the son of God, the savior, the Messiah, sent into this world, the good shepherd, to redeem people from their sins?

Yes. Therefore, my words are true. Therefore, so is he. True. How long hold you between two opinions? If the Lord is God, and he is, follow him.

What did Baal's works prove? Right? Back there in our text with Elijah and Kings, they just ran around for like all morning and cut themselves. And say, anybody want to sign up and become a member of our church?

Not really. Jesus does and did what only God could do. Jesus said and says what only God can say.

Jesus did what only God could do. And Jesus said what only God could say. For you and I, when we accept the word of God and the work of God, what do we gain? Well, Jesus tells us here in verse 37, you may know and believe that the father is in me and I in him.

[47 : 48] This unbroken word. We gain faith. We believe. We gain a relationship that you may know. You may have assurance, understanding, and we gain the unity that Christ has with his

father.

All you have to do is accept the work and accept the word. Therefore, last couple verses, last few verses for today.

Therefore, they sought again to take him. But he escaped out of their hand. Again, you don't get the idea in any way, shape, or form Jesus is afraid of confrontation.

He's just like, the fruitfulness has ended. I'm moving on. Jesus' words, they don't lead to doubt. And there comes a point, think of when he stood before Herod.

He wanted greatly to see Jesus. This is not Herod the Great. This is Herod, one of his sons, at the time of Jesus' trial before his crucifixion. He wanted greatly to see Herod.

[48:52] I mean, see Jesus. He's all, well, do some miracles. Do something. Pull a rabbit out of a hat. And it said, and he spoke not a word to him. Jesus knew his words would be unfruitful and they don't return void.

There's a point where that doubt had turned into so much unbelief that Herod would no longer believe. God's word doesn't lead to doubt. And therefore, they sought again to take him.

But he escaped out of their hands, not because he wasn't going to be confrontational, but because the time of the fruitfulness was over. And he went away again beyond Jordan into the place where John at first baptized.

And there he abode. He stayed there a while. And many resorted unto him. Many came to him and said, John did no miracle, John the Baptist. But all things that John spoke of this man were true.

And many believed on him there. If you want, you can turn to John chapter one. We'll end here. Or I'll just read it to you. This would be east of Jerusalem going down into the Jordan Valley where John at first baptized.

[49:58] Jesus goes back there. What happened there in John chapter one in that place where John baptized? We'll pick up in verse 28 and read through verse 34 in John one.

These things were done in Bethabara beyond Jordan where John was baptizing. The next day, John sees Jesus coming unto him and said, Behold, the Lamb of God which takes away the sin of the world.

This would be after he's already baptized him and has seen the spirit coming down because he's going to recount that in a minute here. Behold, the Lamb of God which takes away the sin of the world. This is he of whom I said, After me comes a man which is referred before me for he was before me.

And I knew him not. I didn't know how to identify him except that he should be made manifest to Israel so that Israel would be able to identify who he is. That's the reason I came baptizing with water.

And John bare record saying, I saw the spirit descending from heaven like a dove and it abode upon him and I knew him not. But he that sent me to baptize with water the same said unto me upon whom you shall see the spirit descending and remaining on him the same as he which baptizes with the Holy Spirit.

[51:11] And I saw and bare record that this is the Son of God. John said, guess what? All the works that verified his identity were true.

I had to accept then that this was the one. That means he's true. That means his words are true. But where did Jesus go back to? I love it. And many there resorted unto him. Where did Jesus resort to?

What resort did Jesus go to? Where did he go to? He went to a place of what? Anointing. Where the spirit had come upon him. He went to a place of obedience where he obeyed his father and John obeyed.

And when John said, Lord, I need to be baptized of you. He said, no, let us all things might be fulfilled. Let us do this now. He went back to a place of beginning. Jesus needed that.

Jesus needed a fresh start. Jesus makes all things new. You see, you and I, we may feel like maybe we're less of a Christian at times.

[52:12] Because we need a retreat. Jesus is retreating from Jerusalem. He's retreating from the Pharisees. No, he's not. He's retreating, yes. He's going, he's resorting to a place of anointing, of obedience, of beginning.

It's a place for the spirit. What about for you and I? I need a retreat. That's fine. That's fine. But be sure the place you retreat to is a place of the spirit. Lord, I just feel like I'm going to be burned out.

It's too much of a peopley day. Okay, resort to a place of the spirit. I'm going to go and watch some television. I'm going to go and whatever. I'm going to go and play some video games.

I'm going to go and just go for a hike. You know, there are many things where God can be there with us in the place of the spirit. But Jesus went to this specific place. He went to this place where even Jesus was willing to work within the limitations of his humanity.

This place of his beginning, his anointing, his obedience. In Matthew 14, 23, it tells us that Jesus sent the multitudes away and then went up into a mountain apart to pray.

[53:20] When the evening was come, he was there alone. Jesus resorted to a place where he needed to be refreshed and renewed. A fresh anointing? A new beginning for Jesus?

Jesus walked in the obedience of the spirit and of his father. Even Jesus was willing to work within the limitations of his humanity. For you and I, we need to retreat.

We can't just go, go, go, go, go. We need to retreat back to that place of anointing and of obedience and of beginning. And sometimes we get so far out from where God would want us and maybe we find ourselves in a place where it seems like God's word has broke and I'm doubting or it seems like this relationship I have is broke with God or it seems whatever.

Maybe we just need to go back. Not start over. We're told to, in Hebrews, not to do again those first works as of baptism or of repentance or forgiveness of sins.

It doesn't mean you can't get baptized again if God puts that on your heart. It just means know where you are in your relationship and be willing to go from there. But recognize going from there may mean that God has to do a new work and start something fresh and that's okay.

[54:31] I want to be made new. Remember he made all things new? If any man be in Christ he's a new creation. All things have passed away. All things have become new. Yeah, okay, but Jared, I got saved like in like, you know, when I was a kid and all things were made new then.

No, no, no. Have you experienced all things in your life yet? Have you experienced tomorrow? No. Then he makes that new. All things are new. You haven't experienced them all yet. That means you haven't experienced all the new things yet.

John the Baptist and Jesus had something in common. There's a great commonality that they shared and it wasn't just that they were cousins and grew up in Galilee. And it wasn't their signs and wonders either.

John did no miracle it tells us. Jesus did many miracles. But all things that John spoke were true. What they had in commonality were their unbroken words. Their words both spoke truth.

Their words both pointed people to life and their words both led to faith. Mighty miracles do not make mighty men. Mighty men are men with a mighty message.

[55:39] So I don't, I'm not even John the Baptist. Let alone mighty miracles do not make mighty men. even if you had that ability to go out and heal everybody.

Have they entered into that eternal life that has no beginning and no end? They may be the healthiest sheep physically on the face of the earth but do they have that? You see we are mighty because we are men and women with a mighty message.

We have been given something to our advantage. We have something that has no beginning and no end. We have something that will never be rendered useless never destroyed and never lost that has been given to us to go and share with others.

The good shepherd this good shepherd he is presently actively continuously eternally supplying you to your advantage with a life that has always been and always will be.

It's a life that you never need to fear will be rendered useless destroyed or lost. It is held firmly in his hands and then the father comes around and holds on top of that. John the Baptist did no miracle but what did he do?

[56:50] He identified the truth he believed the truth and he proclaimed the truth. It was his privilege to do so. And yet it tells us this in Matthew 11:11 Jesus says truly I say unto you among them that are born of women there is not risen a greater than John the Baptist.

Notwithstanding he that is least in the kingdom of heaven is greater than he. Why? How? John's the greatest that's been born among women? You and I in the kingdom of heaven what have we been born of?

The spirit. We've been born of the spirit. We who are in the kingdom of heaven we proclaim the mighty miracle the mightiest of all miracles the indwelling life of the spirit.

We enter into an unbroken past that continues into our present and into the future of God's faithfulness. An unbroken witness of the word of God in our lives.

An unbroken relationship with the father with the son with our good shepherd. This unbroken word that it is good pasture. And an unbroken spirit.

[58:05] something that John says he was filled with the spirit from his mother's womb for equipping for ability but he did not get to experience the resurrected life in his earthly life of the spirit as we do.

Among them that are born of women there is not risen one greater than John notwithstanding you and I have been born of the spirit. Paul would write in 1 Corinthians 2 I brethren when I came to you I came not with excellency of speech or of wisdom declaring unto you the testimony of God.

I came with the unbroken word but I came with something so much greater than what this world can supply because I determined not to know anything among you save Jesus Christ and him crucified and I was with you in weakness and fear and much trembling and my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the spirit and of power and that is not a power of mighty miracles okay signs and wonders will follow but where is the power that he's saying here?

It was in his words my speech came with power that your faith should not stand in the wisdom of men but in the power of God the gospel is the power of God and salvation this book you see the scripture cannot be broken but the word became flesh so that the shepherd might be broken and the sheep might be whole this word cannot be broken and because of that Jesus came and allowed himself to be broken so that you and I can enter into that eternal life you and I can be whole and we never need to fear that he's gonna lose us amen if you're frustrated this morning and wrestling with doubts fears insecure unsure or maybe just things have been feeling a little old maybe you need to retreat maybe you need to reset

I need to go and get saved again no no no retreat to the place of the spirit retreat to the place where there was the anointing where you walk in obedience where there was a call of God and you were following the shepherd it's not hard guys the shepherd's always there he's always calling even when we're way over here in the thicket he's always calling all we have to do is just heed his voice follow and get in line behind him and before you know it you're gonna be in good pasture your soul be refreshed and Jesus is gonna use you to take his unbroken word to a broken world and call sheep thank you father thank you so much lord thank you that you are holding all of this he's got the whole world in his hands you are so glorious lord we come with great expectation not because of anything we have but because we believe your word but we've seen the works we've seen the effect we've seen the fruit we can't deny it and lord we've believed the word we've accepted the son we know he's true we've come into this relationship with the father and lord our expectation now is not that we have anything to offer or because we've obeyed or we're really in good with god now not at all our expectation is that a loving heavenly father who sent his son to be the savior of the world and has promised to save us and receive us and bring us into a life that will never end our expectation is that is what you have done and that is what we experience now lord we can look back and see that our past is unbroken despite all of our brokenness over sin and over the sufferings in this world we can look back and we can see lord that despite all of that i have not yet been broken in my faith god i'm i stand here before you because the past is unbroken and your faithfulness lord i can look around at my life right now that seems like at times it may be breaking and i can still see god your words unbroken this relationship with you is unbroken and lord i can look forward into the future and i can take your word at face value the words that you speak are spirit and they are life and i can take them at face value that my shepherd has a plan and a promise that he will fulfill for his people thank you jesus with great expectancy we say come lord jesus maranatha come and get your people come and take us home lord but lord if today is not the day then that means it's another day to follow you it's another day to walk in weakness that your strength may be made perfect in our lives it's another day to trust you to keep your word in my life and it's another day to proclaim this beautiful message to a lost and broken world that we can enter into the unbroken life for the shepherd because he laid down his for us lord as we stand and worship you remind us again of how much you and your father care for us and in jesus name amen you know next week we will see an example in john 11 of jesus doing the works of his father love how john is just piling things on he'll talk about one thing and give the example and next week we'll see that jesus says i do the works of my father boom he's gonna do it god bless you and may the

lord bless you and keep you may the lord make his face to shine upon you
[64 : 23] and be gracious unto you the lord lift up the light of his countenance upon you and give
you peace god bless you love you church may the may may