

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 15

None Can Snatch Them from My Hand



None Can Snatch Them from My Hand

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will comfort the kids with the knowledge that nothing and no one can take our salvation away from us.

Key Verses

John 10:1-29—Main Teaching Passage

Romans 8:35-39

Ephesians 1:13-14

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, **1&2 Thessalonians, 1&2 Timothy, Titus**

Hook

Hold a prize from the prize jar in an open palm. Invite a few students to come up. Tell them to try to grab the prize before you close your hand around it. If they grab it first, they can keep it.

This game is sort of like what Satan wants to do to us. We are in God's hand, but Satan (and others) want to take us away. While the students may have succeeded in taking the candy from your hand, Satan will never succeed in taking even one believer away from God.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In John 10, Jesus compares Himself to a shepherd and us to sheep. In verses 1-5, He sets the stage by explaining that there are two different kinds of people who would try to get into the sheep-pen for the sheep: the shepherd and thieves. We can tell who these people are by how they try to get in. The shepherd enters through the gate, but thieves try to climb and sneak in. The sheep recognize their shepherd's voice and will follow him, but they do not follow the voice of a stranger or thief.

Those who heard Jesus teach this did not understand what He meant, so in verses 7-18, Jesus explained that He is both the Gate for the sheep and the Good Shepherd. As the gate is the way into the sheep-pen, He is the way for us to be saved. He calls Himself the Good Shepherd because, just as a good shepherd would lay down his life to protect his sheep, Jesus gave His life for us. Also, a shepherd protects his sheep from thieves and wolves. The same way, Jesus protects us from Satan and from anything or anyone else that would try to separate us from God.

When the Jewish religious leaders heard this teaching, they were confused and did not believe. Jesus answered that they did not follow Him because they were not His sheep. If they were His sheep, they would hear His voice and follow Him. No one can take Jesus' sheep from His hand. Furthermore, the Father is greater than anyone, so no one can take believers from His hands either.

LOOK

There are many awesome truths in the Scripture we read today, but the thing we are going to focus on is on the fact that no one can take us from Jesus' hands. The Bible tells us that, as believers, our salvation can't be taken away from us because we belong to God. No one is stronger than God, so no one can take us from Him. Paul says in Romans 8:35-39 that nothing and no one can separate us from God's love, and in Ephesians 1:13-14 he writes that Christians are sealed by the Holy Spirit, which means that the Holy Spirit lives in us as a promise that we will always belong to God as part of His family.

It's important to know that we can't be taken from Jesus' hands because, according to our passage today, there are people who will try to take us away from Him. Such people are known as thieves, robbers, and wolves in John 10. Verse 10 says the thief comes to steal, kill, and destroy. Who is this thief? Of course, the ultimate example is Satan, but there are many other people and things that will try to separate you from God. Sin, temptation, unbelievers, bad influences, and false religions want to take

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

you away from Jesus. They do this not for your own good, but to steal, kill, and destroy. But Jesus has a better plan for you. He comes to give us life more abundantly (John 10:10).

With all these threats trying to take us away from Jesus, it can be easy to be scared. What if someone takes me away from Jesus? What if I sin and can't be a Christian any more? What if someone tries to get me to stop believing? What if I'm not really saved? We don't have to worry about these questions because Jesus said no one can snatch us from His hands. Not unbelievers, not temptation, not kings, presidents, or rulers, not the Devil, not even my own sin. Satan can try to do whatever he wants to us, but he will never succeed in taking even one person away from God. Even our own sin can't take us from Him, since Jesus forgives not only our past sin, but our future sin too. He is our Good Shepherd, and He protects us from anything and anyone who would try to take us away from Him. If you are saved, you don't have to worry about anything separating you from God because the one thing that can separate a person from God, sin, was paid for on the cross. No one, not the Devil, not even ourselves, can take us from God's hand.

TOOK

Review the lesson by asking the class how Jesus is like a good shepherd. How are we like His sheep? What do the thief and the wolf represent?

Pray: Thank Jesus for protecting us from anything and anyone who would try to take us from Him. Ask Him to help us trust in Him no matter what comes.

Parent Question: Why is John 10:27-29 such good news?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on John 10:1-18, 26-29 by David Guzik

THE GOOD SHEPHERD

A. Contrast between the Good Shepherd and the false shepherds of Israel.

1. ([Jhn 10:1-2](#)) Jesus is the true, legitimate shepherd, who enters in the way that is proper and prepared.

“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep.”

a. **Most assuredly, I say to you:** This follows – at least thematically – in John’s gospel after the great conflict with the religious leaders regarding the man born blind. The religious leaders had shown themselves to be so unhelpful and cruel to the man, his parents, and the common people in general that Jesus felt it necessary to talk about the contrast between His heart and work as a leader to God’s people and the heart and work of many of the religious leaders of His day.

i. **Most assuredly:** “This is a phrase peculiar to the fourth Gospel, and it generally introduces a solemn asseveration about Jesus or his mission.” (Tenney)

b. **He who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber:** Political and spiritual leaders were often called *shepherds* in the ancient world ([Isaiah 56:11](#), [Jeremiah 31:5](#)). Jesus explained that not everyone among the sheep is a true shepherd; some are like thieves and robbers. One mark of their being **a thief and a robber** is *how they gain entry among the sheep*.

i. The idea is that there is a **door**, a proper way to gain entry. Not everyone who stands among the sheep comes that way. Some climb **up some other way**.

ii. The religious leaders gained their place among God’s people – the **sheep** spoken of here – through personal and political connections, through formal education, through ambition, manipulation, and corruption.

c. **He who enters by the door is the shepherd of the sheep:** A true shepherd comes in the legitimate and designed way: through love, calling, care, and sacrificial service.

i. God always intended that His people be led, fed, and protected by those who come in the legitimate, intended way. The **door** is there for a reason. Some will always climb over the barriers, but God has the barriers and the door there for a reason.

ii. “Whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ who *enters* with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one’s family, and even the sole design of providing against want—these are all ways by which *thieves and robbers enter into the Church*. And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name.” (Clarke)

2. ([Jhn 10:3-6](#)) The sheep and their shepherd.

“To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.” Jesus used this illustration, but they did not understand the things which He spoke to them.

a. **To him the doorkeeper opens:** In the spiritual picture Jesus spoke of, the door for the sheep pen had a **doorkeeper** – one who watched who came in and who went out. The **doorkeeper** knows the true shepherd and appropriately grants him access.

i. In towns of that time, sheep from many flocks were kept for the night in a common sheepfold, overseen by one **doorkeeper** who regulated which shepherds brought and took which sheep.

b. **He calls his own sheep by name and leads them out:** The shepherd calls the **sheep by name**, showing that the shepherd has a personal connection with the sheep. The shepherd **leads them**, providing direction and leadership – without *driving* the sheep.

i. “As we have names for horses, dogs, cows, so the Eastern shepherds for their sheep.” (Dods)

ii. “In my youth some shepherds in the Scottish Highlands not only called their individual sheep by name, but claimed that an individual sheep would recognize its own name and respond to it.” (Bruce)

iii. “In this Gospel, Jesus calls the following ‘sheep’ by name, Philip, Mary of Magdala, Thomas, and Simon Peter; and on each occasion it is a turning-point in the disciple’s life.” (Tasker)

iv. **And leads them out:** “It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they *followed* him from pasture to pasture.” (Clarke)

c. **For they know his voice:** In the common sheepfolds of ancient times, the shepherd merely gave his distinctive call and his sheep came out from the others, following him out of the sheepfold. Sheep are experts at discerning their shepherd’s **voice**.

i. “There is a story of a Scotch traveller who changed clothes with a Jerusalem shepherd and tried to lead the sheep: but the sheep followed the shepherds voice and not his clothes.” (Dods)

ii. During World War I, some soldiers tried to steal a flock of sheep from a hillside near Jerusalem. The sleeping shepherd awoke to find his flock being driven off. He couldn’t recapture them by force, so he called out to his flock with his distinctive call. The sheep listened, and returned to their rightful owner. The soldiers couldn’t stop the sheep from returning to their shepherd’s voice.

d. **Jesus used this illustration:** This is a picture both of the work of Jesus among His sheep and of what those who seek to serve among the sheep of Jesus should focus upon. Adam Clarke described six marks of the true and legitimate minister of God in these first six verses of [John 10](#):

- He has a proper entrance into the ministry
- He sees the Holy Spirit open his way as a doorkeeper to God’s sheep
- He sees that the sheep respond to his voice in teaching and leadership
- He is well acquainted with his flock
- He leads the flock and does not drive them or lord it over them
- He goes before the sheep as an example

3. ([John 10:7-10](#)) The true shepherd protects and promotes life; the false shepherds take away life.

Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep. All who ever came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.”

a. **I am the door of the sheep:** Jesus used another picture from sheep farming in His time. Out in the pasturelands for sheep, pens were made with only one entrance. The door for those sheep pens was the shepherd himself. He laid his body across the entrance, to keep the sheep in and to keep out the wolves. The shepherd was in fact the **door**.

i. “Primarily uttered for the excommunicated man, these words conveyed the assurance that instead of being outcast by his attachment to Jesus he had gained admittance to the fellowship of God and all good men.” (Dods)

b. **All who ever came before Me are thieves and robbers:** *Thief* implies deception and trickery; *robber* implies violence and destruction. These take away life but Jesus gives life and He gives it **abundantly**. These are the con men and muggers of the spiritual world.

i. Alford sees the **all who have come before** basically to be those religious leaders who were actually tools in Satan’s hand – as Jesus told some of these religious leaders that their father was actually the devil. “Because the Pharisees are blind leaders, they are also bogus shepherds, and come under the category of those designated in [John 10:8](#) *thieves and robbers*.” (Tasker)

ii. “Jesus does not say that they ‘were’ but that they ‘are’ thieves and robbers. The emphasis is on His own day.” (Morris)

iii. “Manes (that made heretic) made an argument from this text against Moses and the prophets, as going before Christ. But Austin answereth, Moses and the prophets came not before Christ, but with Christ.” (Trapp)

iv. “*klephtv [kleptes]*, and *lhsthv [lestes]*, the thief and the robber, should be properly distinguished; one takes by *cunning* and *stealth*; the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters.” (Clarke)

c. **But the sheep did not hear them:** Jesus seems to say that *His* sheep are evident because they will not **hear** (follow after) the voice of the thieves and robbers who come after the sheep.

i. “They no doubt assumed authority over the people of God and compelled obedience, but the true children of God did not find in their voice that which attracted and led them to pasture.” (Dods)

d. **He will be saved, and will go in and out and find pasture:** Jesus described the settled, satisfied life enjoyed by His sheep, those over whom He exercises a shepherd’s care.

i. **Go in and out:** “This phrase, in the style of the Hebrews, points out all the actions of a man’s life, and the liberty he has of acting, or not acting.” (Clarke)

ii. “To ‘go out and in’ is the common O.T. expression to denote the free activity of daily life. [Jeremiah 37:4](#), [Psalm 121:8](#), [Deuteronomy 28:6](#).” (Dods)

e. **I have come that they may have life, and they may have it more abundantly:** Jesus said this to contrast His shepherd-like care with unfaithful and illegitimate leaders. They come to **steal, and to kill, and to destroy**. Jesus comes to bring **life** to His people.

i. "The Greek word for 'abundance,' *perissos*, has a mathematical meaning and generally denotes a surplus... The abundant life is above all the contented life, in which our contentment is based upon the fact that God is equal to every emergency and is able to supply all our needs according to His riches and glory in Christ Jesus." (Boice)

- Abundant life isn't an especially long life
- Abundant life isn't an easy, comfortable life
- Abundant life is a life of satisfaction and contentment in Jesus

ii. "Life is a matter of degrees. Some have life, but it flickers like a dying candle, and is indistinct as the fire in the smoking flax; others are full of life, and are bright and vehement." (Spurgeon)

- Someone with a lot of life has *stamina*
- Someone with a lot of life has *increased energy*
- Someone with a lot of life has *a large sphere of living*
- Someone with a lot of life has *the ability to do things*
- Someone with a lot of life has *an overflow of enjoyment*
- Someone with a lot of life has *what it takes to win*

iii. Abundant life sheep give honor to the shepherd. They are a credit to him.

4. ([Jhn 10:11-15](#)) The good shepherd will lay down his life for the flock.

"I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, *he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.*"

a. **I am the good shepherd:** Jesus said it so plainly there could be no mistake what He meant. He fulfills the ideal of shepherd-like care for the people of God as illustrated in the Old Testament and in that culture.

i. Jesus announced "Himself as the good Shepherd – the great antagonist of *the robber* – the pattern and Head of all good shepherds, as *he* of all thieves and robbers: the Messiah, in His best known and most loving office." (Alford)

ii. What Jesus described as a **good shepherd** is actually a very remarkable shepherd. Shepherds may take risks for the safety of the sheep, but it is probably rare to find one who would willingly die for their sheep.

iii. "In the Latin tongue the word for money is akin to the word 'sheep,' because, to many of the first Romans, wool was their wealth, and their fortunes lay in their flocks. The Lord Jesus is our Shepherd: we are his wealth." (Spurgeon)

iv. **Gives His life for the sheep:** "*He is giving his life still.* The life that is in the man Christ Jesus he is always giving for us. It is for us he lives, and because he lives we live also. He lives to plead for us. He lives to represent us in heaven. He lives to rule providence for us." (Spurgeon)

b. **Sees the wolf coming:** It was assumed that wild animals (**the wolf**) or bandits (*the thieves and robbers* previously mentioned) would threaten the sheep. The question was, "How will the shepherd respond?"

i. "The purposes of this **wolf** are the same as those of the thief in [verse 10](#), and in the allegory he is the same; – *the great Foe of the sheep of Christ.*" (Alford)

c. **The good shepherd gives His life for the sheep:** The bad shepherd (**a hireling**) will not defend the sheep and thinks the flock exists for his benefit, but the **good shepherd** lives and dies for the good of the sheep.

· The good shepherd sacrifices for the sheep (**gives His life**)

· The good shepherd knows his sheep (**I know My sheep**). We think of sheep as being all the same. The shepherd knows they are individuals with their own personalities and characteristics.

· The good shepherd is known by the sheep (**and am known by My own**)

i. "There is a mutually reciprocal knowledge between Jesus and His sheep. And the existence of this knowledge is the proof that He is the Shepherd." (Dods)

ii. The faithful pastor will, as an under-shepherd, display the same characteristics as the Good Shepherd. He will sacrifice for the sheep, know the sheep, and be known by them. He will be a **shepherd** and not a **hireling** who **does not care about the sheep**. He can never hope to display these characteristics to the same extent as Jesus, but they should reflect his heart and his goal.

iii. "How many there are of whom we have reason to fear that they must be hirelings, because, when they see false doctrine and error abroad, they do not oppose it! They are willing to put up with anything for the sake of peace and quietness." (Spurgeon)

iv. The title *pastor* translates the same ancient Greek word used here for **shepherd**. It is a title that is only rightfully earned, not granted or assumed.

d. **As the Father knows Me, even so I know the Father:** The work of Jesus as the **Good Shepherd** was rooted in His close relationship with His God and Father.

5. ([Jhn 10:16](#)) Jesus speaks of other sheep.

"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."

a. **Other sheep I have which are not of this fold:** These **other sheep** are Gentile believers, not of the fold of Israel. Jesus said that He **must bring** these sheep also, who would also **hear** His **voice**.

i. "Do not imagine that I shall lay down my life for the Jews, *exclusively* of all other people; no: I shall die also for the Gentiles; for *by the grace*, the merciful design and loving purpose of God, *I am to taste death for every man*, [Hebrew 2:9](#); and, though they are not of *this fold* now, those among them that believe shall be *united* with the believing Jews, and made one fold under one shepherd, [Ephesians 2:13-17](#)." (Clarke)

b. **There will be one flock:** A **fold** of sheep is a part of the flock in its own structure or enclosure. A shepherd might separate the sheep into different groups to care for them better. There is **one flock** and **one shepherd**; but Jesus calls His sheep from more than one **fold** (group or structure of people).

i. "Nothing is said of unity of organisation. There may be various folds, though one flock." (Dods)

ii. "What was to hold this enlarged flock together and supply the necessary protection from external enemies? Not enclosing walls by the person and power of the shepherd. The unity and safety of the people of Christ depend on their proximity to him." (Bruce)

iii. "The unity comes from the fact, not that all the sheep are forced into one fold, but that they all hear, answer and obey one shepherd. It is not ecclesiastical unity; it is a unity of loyalty to Jesus Christ." (Barclay)

iv. "All who are one with Christ have a certain family feeling, a higher form of clannishness, and they cannot

shake it off. I have found myself reading a gracious book which has drawn me near to God, and though I have known that it was written by a man with whose opinions I had little agreement, I have not therefore refused to be edified by him in points which are unquestionably revealed. No, but I have blessed the Lord that, within all his blunders, he knew so much of precious vital truth, and lived so near his Lord.” (Spurgeon)

v. The early Christian Bible translator Jerome, when translating his influential Latin version mistakenly translated *one fold* instead of **one flock** in this verse. His Latin Vulgate reading is the erroneous foundation for a doctrine of Roman Catholic exclusiveness.

vi. “In Jerome’s version, Jesus seems to be saying that there is only one organization, and the obvious deduction was that there could therefore be no salvation outside the formal organization of the Roman Church. This became official Roman teaching.” (Boice)

6. ([Jhn 10:17-18](#)) Jesus claims to have power over life and death.

“Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

a. **Therefore My Father loves Me:** God the Father saw the beauty of character and self-sacrifice in God the Son, and He loved the Son all the more because of it.

b. **That I may take it again... I have power to take it again:** In this sense, we can say that Jesus “raised Himself” from the dead. He had the power to lay down His life, and He had the power to take it up again.

i. “When any ordinary man dies he only pays ‘the debt of nature.’ If he were even to die for his friend, he would simply pay a little earlier that debt which he must pay ultimately, but the Christ was immortal, and he needed not to die except that he had put himself under covenant bonds to suffer for his sheep.” (Spurgeon)

ii. Anyone can lay down his life; only Jesus could take His life up again. Because Jesus has the power to take up His own life, it is evidence of His unique relationship with His **Father**.

iii. It doesn’t surprise us that Jehovah’s Witnesses deny that Jesus could take His own life up again. Yet many others (such as Kenneth Copeland, Kenneth Hagin, Fred Price and others) teach that Jesus was a helpless victim in hell, saved only by the intervention of God the Father.

c. **This command I have received from My Father:** The death of Jesus was completely voluntary, but it was not an indirect suicide in any sense. It was part of a plan to submit to death and then to emerge from it victoriously alive, according to the **command... received from** God the Father.

3. ([Jhn 10:26-29](#)) Jesus speaks plainly to the religious leaders about their condition.

“But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 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.”

a. **You do not believe, because you are not My sheep:** The religious leaders wanted Jesus to speak plainly, and here He spoke more plainly than they probably wanted. Jesus previously told them they were not true shepherds ([John 10:5](#), [10:8](#), [10:10](#), [10:12-13](#)). Here Jesus told them they were not even true **sheep**, because the Messiah’s sheep **believe** and hear His **voice**.

i. “They are not only untrustworthy shepherds of God’s people, but are showing that they ought no longer to

be classed among the sheep that pay attention to His voice.” (Tasker)

ii. “Your unbelief is just an evidence that you were not chosen, that you have not been called by the Spirit of God, and that you are still in your sins.” (Spurgeon)

iii. “Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons *could not* believe, because God had made it *impossible* to them; but simply because they *did not hear and follow Christ*, which the whole of our blessed Lord’s discourse proves that *they might have done*.” (Clarke)

b. **I give them eternal life, and they shall never perish:** Jesus described the benefits and blessings that come to His sheep. They have **eternal life**, given by Jesus. This **eternal life** begins now, but is greater than physical life.

i. “We should not overlook the point that in fact eternal life does not end. It is this aspect that is prominent here.” (Morris)

ii. “Physical life may be destroyed, but those who are united by faith to the Son of God, those who belong to the flock of the true Shepherd, can never lose real life, for he keeps it secure.” (Bruce)

iii. “The one way by which a soul is saved is by that soul’s abiding in Christ; if it did not abide in Christ, it would be cast forth as a branch and be withered. But, then, we know that they who are grafted into Christ will abide in Christ.” (Spurgeon)

c. **Neither shall anyone snatch them out of My hand:** It is to be expected that the Good Shepherd would take good care of His sheep. The sheep are safe and secure in **hand** of the Good Shepherd.

d. **No one is able to snatch them out of My Father’s hand:** God’s sheep find safety in the both the hand of the Good Shepherd and God the Father. It’s comforting to know that the hands that created the world hold on to the believer.

i. **My Father is greater than all:** “More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears him need fear nothing on this side eternity.” (Clarke)