

## John 10:11–22

### I AM the Good Shepherd pt2

<sup>11</sup> “I am the good shepherd. The good shepherd gives His life for the sheep. <sup>12</sup> 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. <sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep. <sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup> 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.

<sup>17</sup> “Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> 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.”

<sup>19</sup> Therefore there was a division again among the Jews because of these sayings. <sup>20</sup> And many of them said, “He has a demon and is mad. Why do you listen to Him?”

## Introduction

It is an actual fact that the death of our Lord upon the cross is mentioned directly 175 times in the New Testament and indirectly many more times. That in itself is staggering and arresting, and it shows the importance which is given to it in the New Testament Scriptures. BY D. MARTYN LLOYD-JONES

A.W Pink

Three things are told us in Scripture concerning the nature of God. First, “God is a Spirit” (Joh 4:24). In the Greek, there is no indefinite article.<sup>21</sup> To say God is “a” spirit is most objectionable, for it places Him in a class with others. God *is* spirit in the highest sense. Because He is spirit, He is incorporeal, [that is,] having no visible substance. Had God a tangible<sup>22</sup> body, He would not be omnipresent, He would be limited to one place; because He is spirit, He fills heaven and earth.

Second, “God is light” (1Jo 1:5), the opposite of darkness. In Scripture, “darkness” stands for sin, evil, death, and “light” for holiness, goodness, life. “God is light” means that He is

the sum of all excellency. Third, “God is love” (1Jo 4:8). It is not simply that God loves, but that He *is* love itself. Love is not merely one of His attributes, but His very nature.

There are many who talk about the love of God, who are total strangers to the God of love. The divine love is commonly regarded as a species of amiable weakness, a sort of good-natured indulgence. It is reduced to a mere sickly sentiment, patterned after human emotion. The truth is that on this, as on everything else, our thoughts need to be formed and regulated by what is revealed in Scripture. That there is urgent need for this is apparent not only from the ignorance that so generally prevails, but also from the low state of spirituality that is now so sadly evident everywhere among professing Christians. How little real love there is for God! One chief reason for this is because our hearts are so little occupied with His wondrous love for His people. The better we are acquainted with His love—its character, fullness, blessedness—the more our hearts will be drawn out in love to Him.

**1. The love of God is *uninfluenced*.** By this we mean [that] there was nothing whatever in the objects of His love to call it into exercise, nothing in the creature to attract or prompt it. The love that one creature has for another is because of something in them; but the love of God is free, spontaneous, uncaused. The only reason God loves any is found in His own sovereign will: “The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you” (Deu 7:7-8). God has

loved His people from everlasting, and therefore nothing of the creature can be the cause of what is found in God from eternity. He loves from Himself, “according to his own purpose” (2Ti 1:9).

“We love him, because he first loved us” (1Jo 4:19). God did not love us because we loved Him, but He loved us before we had a particle of love for Him. Had God loved us in return for ours, then it would not be spontaneous on His part; but, because He loved us when we were loveless, His love was clearly uninfluenced. It is highly important if God is to be honored and the heart of His child established that we should be clear on this precious truth. God’s love for me and for each of “His own” was entirely unmoved by anything in them. What was there in me to attract the heart of God? Absolutely *nothing*. But, to the contrary, everything to repel Him, everything calculated to make Him loathe me—sinful, depraved, a mass of corruption, with “no good thing” in me...

**2. It is *eternal*.** This [is] of necessity. God Himself is eternal, and God is love; therefore, as God Himself had no beginning, His love had none. Granted that such a concept far transcends the grasp of our finite minds, nevertheless, where we cannot comprehend, we can bow in adoring worship. How clear is the testimony of Jeremiah 31:3, “I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” How blessed to know that the great and holy God loved His people before heaven and earth were called into existence, that He had set His heart upon them from all eternity. This is clear proof that His

love is spontaneous, for He loved them endless ages before they had any being.

The same precious truth is set forth in Ephesians 1:4-5, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us.” What praise should this evoke from each of His children! How quieting for the heart. Since God’s love toward me had no beginning, it can have no ending! Since it is true that “from everlasting to everlasting” He is God, and since God is love, then it is equally true that “from everlasting to everlasting” He loves His people.

**3. It is *sovereign*.** This also is self-evident. God Himself is sovereign, under obligation to none, a law unto Himself, acting always according to His own imperial pleasure. Since God is sovereign, and since He is love, it necessarily follows that His love is sovereign. Because God is God, He does as He pleases; because God is love, He loves whom He pleases. Such is His own express affirmation: “Jacob have I loved, but Esau have I hated” (Rom 9:13). There was no more reason in Jacob why he should be the object of divine love than there was in Esau. They both had the same parents and were born at the same time, being twins, yet God loved the one and hated the other! Why? Because it pleased Him to do so.

The sovereignty of God’s love necessarily follows from the fact that it is uninfluenced by anything in the creature. Thus, to affirm that the cause of His love lies in God Himself is only another way of saying He loves whom He pleases. For a

moment, assume the opposite. Suppose God's love were regulated by anything else than His will. In such a case, He would love by rule; and loving by rule, He would be under a law of love, and then so far from being free, God would Himself be ruled by law. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to"—what? Some excellency that He foresaw in them? No. What then? "According to the good pleasure of his will" (Eph 1:4-5).

**4. It is *infinite*.** Everything about God is infinite. His essence fills heaven and earth. His wisdom is unlimitable, for He knows everything of the past, present, and future. His power is unbounded, for there is nothing too hard for Him. So, His love is without limit. There is a depth to it that none can fathom. There is a height to it which none can scale. There is a length and breadth to it that defies measurement by any creature standard. This is intimated beautifully in Ephesians 2:4: "But God, who is rich in mercy, for his great love wherewith he loved us." The word *great* there is parallel with the "God so loved" of John 3:16. It tells us that the love of God is so transcendent<sup>23</sup> it cannot be estimated.

"No tongue can fully express the infinitude of God's love or any mind comprehend it: it 'passeth knowledge' (Eph 3:19). The most extensive ideas that a finite mind can frame about divine love are infinitely below its true nature. The heaven is not so far above the earth as the goodness of God is beyond the most raised conceptions that we can form of it. It is an ocean that swells higher than all the mountains of opposition in such as are the objects of it. It is a fountain

from which flows all necessary good to all those who are interested in it.”<sup>24</sup>

**5. It is *immutable*.** As with God Himself there is “no variableness, neither shadow of turning” (Jam 1:17), so His love knows neither change or diminution.<sup>25</sup> The worm Jacob supplies a forceful example of this: “Jacob have I loved,” declared Jehovah, and despite all his unbelief and waywardness, He never ceased to love him. John 13:1 furnishes another beautiful illustration. That very night, one of the apostles would say, “Show us the Father”; another would deny Him with cursings; all of them would be scandalized by and forsake Him. Nevertheless, “having loved his own which were in the world, he loved them unto the end.” The divine love is subject to no vicissitudes.<sup>26</sup> Divine love is “strong as death...many waters cannot quench it” (Song 8:6-7). Nothing can separate from it (Rom 8:35-39)

...

**6. It is *holy*.** God’s love is not regulated by caprice,<sup>27</sup> passion, or sentiment, but by principle. Just as His grace reigns not at the expense of righteousness, but through it (Rom 5:21), so His love never conflicts with His holiness. “God is light” (1Jo 1:5) is mentioned before “God is love” (1Jo 4:8). God’s love is no mere amiable<sup>28</sup> weakness or effeminate softness. Scripture declares, “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb 12:6). God will not wink at sin, even in His own people. His love is pure, unmixed with any maudlin<sup>29</sup> sentimentality.

7. It is *gracious*. The love and favor of God are inseparable. This is clearly brought out in Romans 8:32-39. What that love is from which there can be no “separation” is easily perceived from the design and scope of the immediate context. It is that goodwill and grace of God that determined Him to give His Son for sinners. That love was the impulsive power of Christ’s incarnation: “God so loved the world that he gave his only begotten Son” (Joh 3:16). Christ died not to make God love us, but because He did love His people. Calvary is the supreme demonstration of divine love. Whenever you are tempted to doubt the love of God, Christian reader, go back to Calvary.

Here, then, is abundant cause for trust and patience under divine affliction. Christ was beloved of the Father, yet He was not exempted from poverty, disgrace, and persecution. He hungered and thirsted. Thus, it was not incompatible with God’s love for Christ when He permitted men to spit upon and smite Him. Then let no Christian call into question God’s love when he is brought under painful afflictions and trials. God did not enrich Christ on earth with temporal prosperity, for He had not “where to lay his head” (Mat 8:20). But He did give Him the Spirit without measure (Joh 3:34). Learn that spiritual blessings are the principal gifts of divine love. How blessed to know that, when the world hates us, God loves us! A W Pink



## **Lesson:**

As we work our way through this text we will give four points as a way fo division of the text. But as we will see, there are some very definitive points to be made about the Atonement of Christ.

**I. The Contrast**

**II. The Completion**

**III. The Command**

**IV. The Confusion**

## I. The Contrast

**11** “I am the good shepherd. The good shepherd gives His life for the sheep. **12** 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. **13** The hireling flees because he is a hireling and does not care about the sheep.

## II. The Completion

**14** I am the good shepherd; and I know My *sheep*, and am known by My own. **15** As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. **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.

His Sacrifice for His Sheep is Loving

His Sacrifice for His sheep is Efficient and Sufficient

## 1. His Sacrifice for His Sheep is Loving

<sup>4</sup> I am the good shepherd; and I know My *sheep*, and am known by My own.

ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

### I know

#### γινώσκω

*ginōskō* – properly, *to know*, especially through *personal experience (first-hand acquaintance)*. 1097 / *ginōskō* ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not *know* (1097 / *ginōskō* = sexual intimacy) a man?'"

This mutual recognition, or better, mutual knowledge, is clearly experiential, and is analogous to the mutual knowledge of the Father and the Son (v. 15). That the shepherd knows his sheep, and the sheep know their shepherd, is presupposed by vv. 3–4; this mutual knowledge is precisely what ensures that they follow their shepherd, and only him. But the intimacy of this

## relationship is mirrored on the intimacy between the Father and the Son

Carson, D. A. (1991). *The Gospel according to John* (p. 387). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It is because the Lord loves His own that He gave His life for them. The word **know** is used here to denote that love relationship.

In Genesis 4:1, 17, 25; 19:8; 24:16; and 1 Samuel 1:19 the term **know** describes the intimate love relationship between husband and wife (the nasb translates the Hebrew verb “to know” in those verses “had relations with”).

**In Amos 3:2** God said of Israel, “You only have I known of all the families of the earth” (nkjv), speaking not as if He were unaware of any other nations, but of His unique love relationship with His people.

Matthew 1:25 literally reads that Joseph “was not knowing [Mary]” until after the birth of Jesus.

On the day of judgment, **(Matt. 7:23)**.  
Jesus will send unbelievers away from Him because He does not know them; that is, He has no love relationship with them

In these verses, **know** has that same connotation of a relationship of love. The simple truth here is that Jesus in love knows His own, they in love know Him, the Father in love knows Jesus, and He in love knows the Father. Believers are caught up in the deep and intimate affection that is shared between God the

Father and the Lord Jesus Christ (cf. 14:21, 23; 15:10; 17:25–26).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 433). Chicago: Moody Press.

The quality of this knowledge (love) is expressed in the next verse, with the love between the Father and the Son.

**15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.**

1 John 5:20 (NKJV)

<sup>20</sup> And we **know**(*oida*) that the Son of God has come and has given us an understanding, that we may **know** (*γινώσκω*) Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

**John 17:3** (NKJV)

<sup>3</sup> **And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

**John 8:55** (NKJV)

<sup>55</sup> **Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word.**

**John 17:25** (NKJV)

<sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

**Matthew 11:27** (NKJV)

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

Another view of this knowledge and love is found in the word “foreknowledge”

**Romans 8:29** (NKJV)

<sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

**Romans 11:2** (NKJV)

<sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

**1 Peter 1:2** (NKJV)

<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

### **Jeremiah 1:5 (NKJV)**

<sup>5</sup> “Before I formed you in the womb I knew you;  
Before you were born I sanctified you;  
I ordained you a prophet to the nations.”

**to foreknow (personally)** v. — to befriend or be acquainted with someone in a familiar way ahead of time or before meeting; implying an exclusivity of choice relative to those not befriended.

The verb *proginosko* is used five times in the New Testament (Romans 8:29, 11:2; Acts 26:5; 1 Peter 1:20; 2 Peter 3:17), while the noun *prognosis* is attested twice (Acts 2:23; 1 Peter 1:2).

In Romans 8:29, foreknowledge is explicitly connected with God’s decree:

"For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren." (NASB)

Romans 11:2 refers to God’s people Israel whom He "foreknew". It is obvious from the context that this means more than prescience.

In Acts 26:5, Paul, in his defense before Festus and Agrippa, discusses his own life and the fact that all the Jews have known (*proginosko*) him for a long time (i.e., personal knowledge).

### **Acts 26:4–5**

<sup>4</sup>“My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know.(oida) <sup>5</sup> They knew (*proginosko*) me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.

Acts 2:23 and 1 Peter 1:20 attribute God’s foreknowledge to the mission of Christ.

Cook comments:

God not only knew ahead of time that Christ would be the Lamb (a concept that is self-evident and tautological), He determined it. No other interpretation of [foreknowledge] makes sense ...

1 Peter 1:2 relates to God’s election of individual believers "according to the foreknowledge of God the Father, by the sanctifying work of the Spirit".

Commenting on this verse, C. Samuel Storms writes: The first thing that strikes me about the Arminian interpretation of this verse is the utter absence of any reference to faith or free-will as that which God allegedly foreknows or foresees in men.



Storms goes on to say:

Thus to "foreknow" on God's part means to "forelove". That God foreknew us is another way of saying that He set His gracious and merciful regard upon us, that He knew us from eternity past with a sovereign and distinguishing delight.

The Greek word *gnosis* (and its cognates) finds its linguistic counterpart in the Hebrew word *yada*. The Hebrew term refers to knowing with experience or intimacy. For example, it is used of sexual union (Genesis 4:1, 19:8); of personal acquaintance (Genesis 29:5; Exodus 1:8); of knowing good from evil (Genesis 3:5,22); and of knowing the true God (1 Samuel 2:12 - 3:7; Jeremiah 3:22). The Greek noun and verb *gnosis* and *ginosko* have meanings that parallel those of the Hebrew *yada*.

In Matthew 1:25, the statement "he kept her a virgin" is literally "he knew her not" (*eginosken*). Moreover, in Philippians 3:10, the Apostle states his foremost desire, "that I may know Him" (*gnonai*). The reference in Romans 11:2 also has the meaning of the Hebrew *yada*: "God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?" (NASB)

In this context, "foreknow" is synonymous with "forelove".

The conclusion is, therefore, that the word "foreknow" carries a much broader possibility of meanings than mere omniscience. In those contexts which speak of God's

electing or predestinating, the idea of personal causation out of personal love is present.

### **Applicational Analysis**

In the final analysis we ask the question, "What difference does it make?" Is a proper understanding of God's foreknowledge as it relates to His plan all that important? The following three reasons for answering this question in the affirmative are offered:

1 God's foreknowledge demonstrates His love. Just as Jesus Christ was "foreknown" by God (1 Peter 1:20) in the sense that God has eternally set His love upon Him, believers have been foreknown by God in that He has eternally set His love upon them (Romans 8:29).

2 God's foreknowledge demonstrates His sovereignty. God's omnipotent sovereignty entails more than His omniscience. God is not "looking ahead" and planning His course accordingly. His plan is unconditional and complete according to His good pleasure (cf. Ephesians 1:2ff.).

3 God's foreknowledge demonstrates His personal care. Predestination apart from foreknowledge might imply impersonal fatalism. However, God is not a God of impersonal fatalism but a God who is intimately involved with His creation and in His plans for it.

This predetermined love relationship was a determiner in the plan of Redemption.

**Acts 2:22–23 (NKJV)**

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—<sup>23</sup> **Him, being delivered by the determined purpose and foreknowledge of God,** you have taken by lawless hands, have crucified, and put to death;

**Acts 4:27–28 (NKJV)**

<sup>27</sup> “For truly against Your holy Servant Jesus, whom You anointed, both **Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together** <sup>28</sup> **to do whatever Your hand and Your purpose determined before to be done.**

**Revelation 13:8 (NKJV)**

<sup>8</sup> All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the **Lamb slain from the foundation of the world.**

**Titus 1:2 (NKJV)**

<sup>2</sup> in hope of eternal life which God, who cannot lie, **promised before time began,**

**1 Peter 1:19–20** (NKJV)

<sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> **He indeed was foreordained before the foundation of the world,** but was manifest in these last times for you

**15** As the Father knows Me, even so I know the Father; **and I lay down My life for the sheep.**

**John 15:13–14** (NKJV)

<sup>13</sup> Greater love has no one than this, than to lay down one's life for his friends. <sup>14</sup> You are My friends if you do whatever I command you.

**Matthew 20:28** (NKJV)

<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

**Galatians 1:3–4** (NKJV)

<sup>3</sup> .....Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

### **Ephesians 5:2 (NKJV)**

<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

### **Titus 2:13–14 (NKJV)**

<sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, <sup>14</sup> who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

## **2, His Sacrifice for His sheep is Sufficient and Efficient**

<sup>6</sup> 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.

The **other sheep** in view here are Gentiles, who **are not of Israel's fold**. They, too, **will hear Jesus' voice** calling them to salvation (cf. Isa. 42:6; 49:6; Rom. 1:16), and redeemed Jews and Gentiles **will become one flock with one shepherd**. To suggest that Jews and Gentiles would be united in one flock was a revolutionary concept. The Jews despised Gentiles, and they returned the animosity. Even Jewish believers were so programmed to prejudice that they were slow to accept Gentiles as equal members in the church (cf. Acts 10:9–16, 28; 11:1–18; 15:1–29). But as Caiaphas unwittingly prophesied,

“It is expedient for you that one man die for the people, and that the whole nation not perish.” Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. (John 11:50–52)

To the Ephesians Paul wrote,

Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands—remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the

covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. (Eph. 2:11–16)

True unity between Jews and Gentiles defines the church because both are sheep who belong to the same Shepherd

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 433–434). Chicago: Moody Press.

Regarding the nature of the Atonement of Christ we learn .....

## **2 His Sacrifice for His sheep is Sufficient and Efficient**

**6 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.**

**Sufficient**  
**I have**

**echó: to have, hold**

**Original Word:** ἔχω

**Part of Speech:** Verb

**Transliteration:** echó

**Phonetic Spelling:** (ekh'-o)

**Definition:** I have, hold, possess.

He has them, possesses them, but they have not come yet, and have not heard yet.

The Atonement of Christ is sufficient, powerful enough, complete enough, not lacking anything so as to save all the ones that would believe.

**<sup>6</sup> And other sheep I have which are not of this fold;**

Christ Death was enough to secure the salvation of all the Old Testament Believers and it is enough to secure all the the New Testament era believers.

It, as indicated in this text is enough to secure the salvation for the Jews and the Gentiles.

Exegetically when we here the term world in the new testament, it was intended to broaden our understanding of the Extent of the sufficient atonement to Jews and Gentiles

**John 3:16–17 (NKJV)**

**<sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not**



perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

## 1 John 2:2 (NKJV)

<sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

### **Efficient**

<sup>6</sup> 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.

These are future tense verbs

### **Efficient**

## John 6:36–37 (NKJV)

<sup>36</sup> But I said to you that you have seen Me and yet do not believe. <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

## John 10:26–27 (NKJV)

<sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

**John 5:25 (NKJV)**

<sup>25</sup> Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

### **III. The Command**

<sup>17</sup> “Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> 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.”

#### **His Sacrifice is Intentional and Voluntary**

Two attitudes define the relationship of the incarnate Christ to the Father: love and obedience. The two are inseparably linked, since it is impossible to love God without obeying Him (John 15:9; 1 John 2:3–5; 5:3). The **Father loves** the Son **because** He laid **down** His **life** for the sheep, all of whom the Father had chosen in eternity past and given to the Son in time; the Son demonstrated His love to the Father “by becoming

obedient to the point of death, even death on a cross” (Phil. 2:8).

He did so voluntarily; **no one** took His life **away from Him, but He laid it down on His own initiative.**

John 7:30 (NKJV)

<sup>30</sup> Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

At His trial Jesus told Pilate, who would order His execution,

“You would have no authority over Me, unless it had been given you from above” (**John 19:11; cf. Matt. 26:53–54**).

Behind Pilate’s ‘power’ (*exousia*, ‘authority’), however, Jesus discerns the hand of God. Typical of biblical compatibilism, even the worst evil cannot escape the outer boundaries of God’s sovereignty—yet God’s sovereignty never mitigates the responsibility and guilt of moral agents who operate under divine sovereignty, while their voluntary decisions and their evil rebellion never render God utterly contingent (*e.g.* Gn. 50:19–20; Is. 5:10ff.; Acts 4:27–28)

Carson, D. A. (1991). *The Gospel according to John* (p. 600). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**Matthew 26:50–54 (NKJV)**

<sup>50</sup>..... Then they came and laid hands on Jesus and took Him. <sup>51</sup> And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

<sup>52</sup> But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. <sup>53</sup> Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? <sup>54</sup> How then could the Scriptures be fulfilled, that it must happen thus?”

The Lord’s twice-repeated declaration that He would **take His life up again** points forward to His resurrection

### **John 2:19** (NKJV)

<sup>19</sup> Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”

—the ultimate demonstration of His messiahship and deity

### **Romans 1:4** (NKJV)

<sup>4</sup> and declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

The last clause of the verse should probably be read as a purpose clause: Jesus lays down his life *in order to* take it up again. Jesus' sacrificial death was not an end in itself, and his resurrection an afterthought. His death was with the resurrection in view. He died in order to rise, and by his rising to proceed toward his ultimate glorification (12:23; 17:5) and the pouring out of the Spirit (7:37–39) so that others, too, might live.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 388). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

As with everything He did, Christ exercised His authority to lay down His life and take it up again in voluntary compliance with and loving obedience to the **commandment He received from the Father**. By the power of His resurrection, He would raise all His flock to eternal glory (John 6:39–40, 44).

MacArthur, J. F., Jr. (2006). [\*John 1–11\*](#) (p. 434). Chicago: Moody Press.

## IV. The Confusion

<sup>19</sup> Therefore there was a division again among the Jews because of these sayings. <sup>20</sup> And many of them said, “He has a demon and is mad. Why do you listen to Him?”

<sup>21</sup> Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

This was always the case, Jesus’ teaching created heated controversy among those who heard Him, and **a division occurred again among the Jews because of these words** (cf. 7:12, 43; 9:16).

**Many of them were** reiterating the familiar accusations, **saying, “He has a demon and is insane. Why do you listen to Him?”** (7:20; 8:48, 52; cf. Matt. 9:34; 10:25; 12:24). Instead of even considering what Jesus was saying, **many** arbitrarily dismissed His words—responding with ridicule rather than repentance and faith in their own Messiah. Having already rejected Jesus (and His claim to be from God), they held their ground stubbornly and attributed His ministry to demons. Such a blasphemous and deluded conclusion is damning.

Others, however, not so blindly biased, were able to conclude the obvious—what the lucid, majestic sense and clarity of Christ’s words indicated: **“These are not the sayings of one demon-possessed.”** Then, reaching the same conclusion as the blind man whom Jesus had healed (9:30–33) they added, **“A demon cannot open the eyes of the blind, can he?”** Like the blind man, they realized that Jesus’ miraculous power

was undeniable proof that He truly was sanctioned by and sent from God (cf. 7:31).

MacArthur, J. F., Jr. (2006). [\*John 1–11\*](#) (p. 435). Chicago: Moody Press.

### **Matthew 10:34–39 (NKJV)**

<sup>34</sup> “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. <sup>35</sup> For I have come to ‘*set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law*’; <sup>36</sup> and ‘*a man’s enemies will be those of his own household.*’ <sup>37</sup> He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup> And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup> He who finds his life will lose it, and he who loses his life for My sake will find it.