

John 10:11-30

L - The Good Shepherd gives His Life for the Sheep

John 10:11 "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.

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.

17 "Therefore My Father loves Me, because I lay down My life that I may take it again.

18 "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."

19 Therefore there was a division again among the Jews because of these sayings.

20 And many of them said, "He has a demon and is mad. Why do you listen to Him?"

21 Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.

23 And Jesus walked in the temple, in Solomon's porch.

24 Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

25 Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.

26 "But you do not believe, because you are not of My sheep, as I said to you.

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

28 "And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

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

30 "I and My Father are one."

The reason I asked you to pay particularly close attention to the passage we just read was because I wanted to ask you some questions about it. Most of them are centered around the word "sheep" and their identity.

First, in the passage what does Jesus call himself? He calls himself the Good Shepherd we see that in verses 11 & 14

What does Jesus call those who follow him and hear his voice, and whom he knows, and is known by? He calls them his sheep, verse 27

Do these sheep come to Jesus or are they given to Jesus? They are given to Jesus, verse 29

Who gives the sheep to Jesus? The Father, also verse 29

Why don't these Jews believe that Jesus is the Christ? Or another way of putting it why don't they know Jesus for who he is? They do not believe because they are not his sheep, verse 26

Who does Jesus, the Good Shepherd, die for? The good shepherd gives His life for the sheep. (verse 11) I lay down My life for the sheep (15)

Who does Jesus grant eternal life to? The Sheep (Verse 28)

Will those sheep whom Jesus dies for and grants eternal life to ever fall from grace, that is lose their salvation? No, verse 28, they will never perish, no one will ever snatch them out of God's hand!

Ok, here's the 64,000 dollar question, does Christ voluntarily lay down his life a ransom to save those who are not his sheep? *NO, not according to what Jesus told these Jews*

Brothers and sisters, in this passage better than perhaps any others, Jesus spells out the particular nature of redemption. That is that Jesus came,

a) not to save all mankind – for if he had come to do that then all mankind would be saved, and we know because the bible tells us that there are many who will end up in hell. In fact Rev. 20:15 tells us that "anyone not found written in the Book of Life was cast into the lake of fire." Matt. 25:46 "And these will go away into everlasting punishment, but the righteous into eternal life."

b) not to make it possible for some people to be potentially saved, For Jesus died to save his people from their sins. Jesus did not die, to make it possible for men to be saved.

Jesus himself said in Matthew 20:28 that he came "to give His life a ransom for many." That is he actually died for the sins of those he came to save on the cross, and therefore the sin debt of anyone for who Jesus died is forever paid for. He really became their penal substitute, that is he received the punishment that they should have received in their place. Their sin debts were laid on him and he paid the price for them by dying on the cross.

You see that in Isaiah 53 turn there with me if you would:

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

9 And they made His grave with the wicked -- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

11 He shall see the labor of His soul, and be satisfied. By His knowledge ***My righteous Servant shall justify many***, For He shall bear their iniquities.

Paul speaks of the transfer of our sin debts to Jesus, and the transfer of his righteousness to us in 2 Cor. 5:21

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Now let me ask you, is it possible that Jesus would die to fully pay the sin debt for all for whom he died - tetelestai he said in John 19:30 – "it is finished" or "paid in full". And then for God to take those for whom Jesus has paid the sin debt and send some of them to hell to pay again for all eternity a debt that has already been discharged in full? No, even in our own legal code the concept of *Double Jeopardy is abhorrent. Certainly it has no place in God's legal code.*

No Jesus did exactly what he agreed to do in the Covenant of Redemption. That agreement made by the three persons of the Godhead to redeem sinners before ever the world came into existence. What that means is that the sheep spoken of in John 10 have always been the same group. The Elect.

The Father chose or elected the sheep in Him before the foundation of the World (Eph. 1:4). The Son came into the world to save his sheep, to do that he needed to pay the price, or the ransom for them. He had to be born of a woman, to keep the law perfectly, to succeed where Adam failed, to take their iniquities upon himself. He who knew no sin had to become sin for them, then he had to lay down his life for those sheep, and then when that work was finished to take it up his life again on the third day.

Then the Holy Spirit does the critical work of renewing and applying the redemption that Christ won on the cross to all for who he won it. He does that by calling them and regenerating them bringing them to faith and then justifying them. And in that justification, the perfect righteousness of Christ of imputed or credited to the sheep. So those who are redeemed stand before the throne of grace clothed in the righteousness of God.

The Father Elects the Sheep, The Son Redeems the Sheep, The Spirit Calls the Sheep. The work of each of the members of the members of the godhead is perfect. The Son does not die for some who will never believe. A simple logical test of that principle, can be seen in this. To believe that Christ died for all men means that he died for the sins of some who were already suffering for those sins in Hell.

Now true, that redemption is applied by the Holy Spirit to each member of the elect in time, and so you were not justified from all eternity. But you are justified when you are brought to faith by God, and that faith comes by hearing the preaching of the word.

Now, one thing remains to be done, we must look at the "World Passages"

John 3:16 "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.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

First, we need to understand that often world doesn't always mean all men everywhere in every time.

So for instance - 19 The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the **world** has **gone** after Him!"

Obviously they didn't mean everybody, just many from all places. Usually that is how we should understand the word world (that is when it isn't obviously an ethical issue as in "Love not the world" 1 John 2:16) in the bible.

It had its ethnic universal application, for every nation, kindred and people were embraced by the work of Christ. Further, the context suggests the fact that the propitiation of Christ was of lasting effect for all time and every age. "It is highly probable that this form of statement points to 'Jesus Christ the righteous' as not only the one who made propitiation once for all by his sacrifice on the cross but as the one who is the abiding embodiment of the propitiatory virtue accruing from his once-for-all accomplishment and also as the one who offers to those who trust in him an ever availing propitiation."¹

Not just for us, here and now, but for some of every nation tribe and tongue from now till his return. All the sheep, those of this fold and those of the other fold, the gentiles that Jesus spoke of That this is how we should understand world in John 3:16 is clear from John 3:17 - 17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Brothers and Sisters, God saves His Sheep through the sacrifice of Christ, and not one of them will be lost. Is this doctrine intended to destroy assurance by sending you into a tail spin of doubts: "am I elect? Am I elect?" Not at all It is a doctrine of assurance, if I believe in Christ, it means that I am His Sheep, that he has died for me on the cross and has assured me that I will never be lost. Furthermore it is then your assurance that you can preach the gospel in the knowledge that all for whom Christ died will come to faith in the fullness of time.

¹Smith, Morton H. Systematic Theology, Volume One : Prolegomena, Theology, Anthropology, Christology. Index Created by Christian Classics Foundation.; Published in Electronic Form by Christian Classics Foundation, 1996. electronic ed. Greenville SC: Greenville Presbyterian Theological Seminary Press, 1996, c1994.