

John 10:11–22

I AM the Good Shepherd pt1

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?”

Introduction:

Peter Cameron Scott founded the African Inland Mission. He was born in 1867 in Scotland and went out as a missionary to Africa as a young man. Like so many in that generation, he got malaria and had to come back to Britain.

His second attempt was especially joyful because he was joined by his brother John. But the joy evaporated as John fell victim to the fever. Scott buried his brother by himself and at the grave, rededicated himself to preach the gospel. But again his health broke, and he had to return to Britain utterly discouraged. Some of you may be precisely at this point in your efforts to serve the Lord.

In London, something remarkable happened. He visited Westminster Abbey and stood at the tomb of David Livingstone and read the words of our sermon text for today written on the gravestone: “Other sheep I have which are not of this fold; Them also I must bring.”

God used these words to give him the confidence to return to Africa for the rest of his life. And the fruit of his life still exists today. John Piper

John 11:49–52 (NKJV)

⁴⁹ And one of them, Caiaphas, being high priest that year, said to them,.....it is expedient for us that one man should die for the people, and not that the whole nation should perish.” ⁵¹ Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

Revelation 5:9–10 (NKJV)

⁹ And they sang a new song, saying:

“You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,

Revelation 7:9–10 (NKJV)

⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations,

tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!”

Review

John 10:1–10 (NKJV)

10 “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.

2 But he who enters by the door is the shepherd of the sheep.

3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

4 And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

5 Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”

6 Jesus used this illustration, but they did not understand the things which He spoke to them.

⁷ Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

⁸ All who *ever* came before Me are thieves and robbers, but the sheep did not hear them.

⁹ I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

¹⁰ 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.

Lesson:

As we work our way through this text we will give four points as a way of 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.

11 “I am the good shepherd. The good shepherd gives His life for the sheep.

2 Times He makes this statement

11 I am the good shepherd

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός.

Here again is the **I AM** statement of the Gospel of John

This is the fourth of our Lord’s I AM statements in John’s Gospel (John 6:35; 8:12; 10:9).

Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 1, p. 330). Wheaton, IL: Victor Books.

I AM the Shepherd, the good one

First notice

the two definite articles, the shepherd, the good one

He is The Bread of Life,

He is the The Living Water

He is the Way, The Truth and The Life

He it The Shepherd. the only true shepherd.

Second, notice He is the GOOD one.

ὁ καλός.

Definition: beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.

2570 *kalós* – *attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).*

The word translated “good” means “intrinsically good, beautiful, fair.” It describes that which is the ideal, the model that others may safely imitate. Our Lord’s goodness was inherent in His nature. To call Him “good” is the same as calling Him “God” (Mark 10:17–18).

He is better than Moses

John 5:46 (NKJV)

⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me.

He is better than Abraham

John 8:58 (NKJV)

⁵⁸ Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

He is better than David

In Israel, David was the supreme shepherd. The king of Israel.

JESUS is better than David.

When evening settled over the land of Palestine, danger lurked. In Bible times lions, wolves, jackals, panthers, leopards, bears, and hyenas were common in the countryside. The life of a shepherd could be dangerous as illustrated by David’s fights with at least one lion and one bear

Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 310). Wheaton, IL: Victor Books.

1 Samuel 17:34–37 (NKJV)

³⁴ But David said to Saul, “Your servant used to keep his father’s sheep, and when a lion or a bear came and took a lamb out of the flock, ³⁵ I went out after it and struck it, and delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it.

³⁶ Your servant has killed both lion and bear.....

³⁷ Moreover David said, “The Lord, who delivered me from the paw of the lion and from the paw of the bear,....

How good is the Good Shepherd

11 “I am the good shepherd. The good shepherd gives His life for the sheep.

Jesus better than the self-serving shepherds of Israel who are really false shepherd and Hirelings

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.

Like Zechariah 11:17

¹⁷ “Woe to the worthless shepherd,
Who leaves the flock!

The **hired hand** symbolizes the Jewish religious leaders and, by extension, all false shepherds. They are always mercenaries, doing ministry not for love of the souls of men or even love for the truth, but for money (Titus 1:10–11;

1 Peter 5:2; 2 Peter 2:3). Therefore they flee at the first sign of threat to their well-being, because they are **not concerned about the sheep**. Their overriding priority is self-preservation, and the last thing they care to do is to sacrifice themselves for anyone.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 432). Chicago: Moody Press.

By stark contrast

11 “I am the good shepherd. The good shepherd gives His life for the sheep.

5 times Jesus makes this statement. A very clear emphasis is being made of the willingness of the shepherd to give his life for the sheep.

John 10:11–18 (NKJV)

11 . The good shepherd gives His life for the sheep.

15 I lay down My life for the sheep.

17 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.

It should be noted that verse 11 says gives His life but it is the same greek word used in 15-18 “lay down my Life”

Within the metaphorical world, that *the good shepherd lays down his life for the sheep* means no more than that he is prepared to do so. He is willing to risk his life for the sheep, perhaps by beating back a marauding bear (*cf.* 1 Sa. 17:34–36). But the death of shepherds for such reasons must have been fairly rare, and even then it would never be the *intention* of the shepherd to die. That would leave his flock entirely exposed. But by the strong language Jesus uses, he points beyond the metaphorical world to himself. He does not merely risk his life, he lays it down, in line with the Father’s will (vv. 17, 18). Far from being accidental, Jesus’ death is precisely what qualifies him to be the good shepherd—a point presupposed in Hebrews 13:20, which acknowledges Jesus to be ‘that great Shepherd of the

sheep'. And by his death, far from exposing his flock to further ravages, he draws them to himself (12:32).

Carson, D. A. (1991). *The Gospel according to John* (p. 386). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The phrase **lays down His life** is unique to John's writings and always refers to a voluntary, sacrificial death (vv. 15, 17–18; 13:37–38; 15:13; 1 John 3:16).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 432). Chicago: Moody Press.

The first Characteristic of the Sacrifice of Christ for his Sheep is that it is an Actual Substitutional Sacrifice

So in direct Contrast to the self serving shepherds of Israel, Jesus the, Good Shepherd loves his sheep, cares for his sheep.

Jesus gave His life for His sheep, because they were chosen to become part of His flock. **The preposition *huper* (for)** is frequently used in the New Testament to refer to Christ's substitutionary atonement for the elect (cf. v. 15; 6:51; 11:50–51; 18:14; Luke 22:19; Rom. 5:6, 8; 8:32; 1 Cor. 11:24; 15:3; 2 Cor. 5:14–15, 21; Gal. 1:4; 2:20; 3:13; Eph. 5:2, 25; 1 Thess. 5:9–10; 1 Tim. 2:6; Titus 2:14; Heb. 2:9; 1 Peter 2:21; 3:18; 1 John 3:16).

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 432). Chicago: Moody Press.

The use of ὑπερ [*huper*] here (over, in behalf of, instead of), but in the papyri ὑπερ [*huper*] is the usual preposition for substitution rather than ἀντι [*anti*]. This shepherd gives his life for the sin of the world (1:29; 1 John 2:2).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 10:11). Nashville, TN: Broadman Press.

The words ‘for (*hyper*) the sheep’ suggest sacrifice. The preposition, itself ambiguous, in John always occurs in a sacrificial context, whether referring to the death of Jesus (6:51; 10:11, 15; 11:50ff.; 17:19; 18:14), of Peter (13:37–38), or of a man prepared to die for his friend (15:13). In no case does this suggest a death with merely exemplary significance; in each case the death envisaged is on behalf of someone else. The shepherd does not die for his sheep to serve as an example, throwing himself off a cliff in a grotesque and futile display while bellowing, ‘See how much I love you!’ No, the assumption is that the sheep are in mortal danger; that in their defence the shepherd loses his life; that by his death they are saved. That, and that alone, is what makes him *the good shepherd*.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 386). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Ephesians 5:2 (NKJV)

² 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.

Ephesians 5:25 (NKJV)

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

Titus 2:13–14 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior **Jesus Christ**, ¹⁴ **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.

John 15:13 (NKJV)

¹³ **Greater love has no one than this, than to lay down one's life for his friends.**

1 John 3:16 (NKJV)

¹⁶ By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.

Romans 5:6–8 (NKJV)

⁶ For when we were still without strength, in due time *Christ died for the ungodly.* ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Luke 22:19 (NKJV)

¹⁹ And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “**This is My body which is given for you; do this in remembrance of Me.**”

Romans 8:32 (NKJV)

³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

1 Corinthians 15:3 (NKJV)

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

Galatians 1:4 (NKJV)

⁴ 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,

Galatians 2:20 (NKJV)

²⁰ I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live

in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 3:13 (NKJV)

¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “*Cursed is everyone who hangs on a tree*”),

1 Thessalonians 5:9–10 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

1 Peter 3:18 (NKJV)

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

He dies for the sheep (vv. 11–13). (“in the Old covenant”, added by me) , the sheep died for the shepherd; but now the Good Shepherd dies for the sheep!

Wiersbe, W. W. (1996). *The Bible exposition commentary*: (Vol. 1, p. 330). Wheaton, IL: Victor Books.

11 **“I am the good shepherd. The good shepherd gives His life for the sheep.”**

Jesus lays down his life for the sheep.

For the sheep speaks of the the vicarious nature of the sacrifice of Christ or Penal Sacrifice

Scripture employs several themes to describe what Christ accomplished on the cross. The work of Christ was a work of substitutionary sacrifice, in which the Savior bore the penalty of sin in the place of sinners (1 Pet. 2: 24); it is a work of propitiation, in which God's wrath against sin is fully satisfied and exhausted in the person of our substitute (Rom. 3: 25); it is a work of reconciliation, in which the alienation between man and God is overcome and peace is made (Col. 1: 20, 22); it is a work of redemption, in which those enslaved to sin are ransomed by the price of the Lamb's precious blood (1 Pet. 1: 18– 19); and it is a work of conquest, in which sin, death, and Satan are defeated by the power of a victorious Savior (Heb. 2: 14– 15).

MacArthur, John; Mayhue, Richard. Biblical Doctrine: A Systematic Summary of Bible Truth (Kindle Locations 14255-14257). Crossway. Kindle Edition.

the most fundamental description one can ascribe to the atonement is that it is a work of penal substitution. That is to say, on the cross, Jesus suffered the penalty for the sins of his people (hence penal) as a substitute for them (hence substitution). When man sinned against God, his sin erected a legal and relational barrier between him and God. The divine law was broken; man thus incurred guilt and is required to pay the penalty of spiritual death. The holiness of God was

offended, and thus God's wrath was aroused against sin.

This leaves man alienated from God; broken fellowship and even hostility mark the relationship between God and man, who is in bondage to sin and death. If there is to be any redemption from sin and reconciliation to God, man's sin must be atoned for. And yet man's spiritual death and depravity leave him unable to pay the penalty for his sin. However, God in his love has appointed the Lord Jesus Christ to stand in the place of sinners to bear their sin, guilt, and punishment and thereby satisfy God's wrath on their behalf. For this reason Isaiah characterizes the suffering servant as the one who "has borne our griefs and carried our sorrows" (Isa. 53: 4), who "bore the sin of many" (Isa. 53: 12). "The Lord has laid on him the iniquity of us all" (Isa. 53: 6), and so "he shall bear their iniquities" (Isa. 53: 11). Thus, when Jesus comes into the world, John the Baptist announces him as "the Lamb of God who takes away the sin of the world" (John 1: 29)— that is, by taking sin on himself.

The apostle Paul declares that "for our sake [the Father] made [Jesus] to be sin" (2 Cor. 5: 21a), which cannot mean that the Father turned Jesus into sin in any ontological sense but rather that he made him to be sin in the same sense in which he makes us to

become the righteousness of God (2 Cor. 5: 21b): by imputation— that is, by counting our guilt to be his.

The curse of the law that we were under was borne by Christ, who became a curse for us (Gal. 3: 13). The apostle Peter says, “He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.”

Then, quoting Isaiah’s account of the suffering servant, he adds, “By his wounds you have been healed” (1 Pet. 2: 24; cf. Heb. 9: 28). The Lord Jesus Christ bore the punishment of the sins of his people and thereby brought them blessing: “He was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace” (Isa. 53: 5).

In addition to these clear statements, the New Testament attaches the concept of penal substitution to the cross of Christ by using four Greek prepositions that all have a substitutionary force:

- peri (“ for,” “concerning”),
- dia (“ because of,” “for the sake of”),
- anti (“ in place of,” “instead of”),
- and hyper (huper)(“ on behalf of”).

First, Christ “suffered . . . for sins” (Gk. peri hamartiōn, 1 Pet. 3: 18) and thus is “the propitiation

for our sins” (Gk. *peri tōn hamartiōn hēmōn*, 1 John 2: 2; 4: 10). These texts teach that our sins demanded that we suffer under the wrath of God yet that Christ has done this in our place.

Second, Jesus is said to have died “for your sake” (Gk. *di’ hymas*, 2 Cor. 8: 9; cf. 1 Cor. 8: 11), another clear indicator of substitution.

Third, the preposition **anti** is perhaps the strongest indicator of substitution, literally signifying “in place of.” This sense is clearest in Matthew 2: 22, where it speaks of “Archelaus . . . reigning over Judea in place of [anti] his father Herod.”

Matthew 5: 38 also uses *anti* to translate the *lex talionis*—“An eye for [anti] an eye and a tooth for [anti] a tooth”—which mandated that an offender be deprived of his eye or tooth in place of the eye or tooth of which he deprived someone else.

Jesus uses this phrase with respect to his own death when he says, “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Gk. *anti pollōn*, Matt. 20: 28; Mark 10: 45). That is to say, while sinners deserved to die because of their sin, Jesus laid down his life as the ransom price in the place of the lives of his people, so that they might go free.

Finally, while *anti* has the strongest connotations of substitution, *hyper* is a close second, meaning “on behalf of.”

It is also by far the most common preposition to signify the substitutionary relationship between Christ and his people.

The body of Christ is “given for you” (Gk. *hyper hymōn*, Luke 22: 19; cf. 1 Cor. 11: 24) and “for the life of the world” (Gk. *hyper tēs tou kosmou zōēs*, John 6: 51), and the blood of the new covenant is poured out “for many” (Gk. *hyper pollōn*, Mark 14: 24) and “for you” (Gk. *hyper hymōn*, Luke 22: 20).

That is to say, Christ’s body and blood are given as a substitutionary sacrifice on behalf of sinners so that they might avert wrath and punishment. As the Good Shepherd, Jesus lays down his life on behalf of the sheep (Gk. *hyper tōn probatōn*, John 10: 11, 15; cf. 1 John 3: 16), and he died on behalf of us, the ungodly (Gk. *hyper asebōn*, Rom. 5: 6; *hyper hēmōn*, Rom. 5: 8; 1 Thess. 5: 10). He gave himself for his bride, the church (Eph. 5: 25), which Paul describes both collectively (Eph. 5: 2; Titus 2: 14) and personally (Gal. 2: 20). On our behalf (Gk. *hyper hēmōn*) he was made sin (2 Cor. 5: 21), became a curse (Gal. 3: 13), and tasted death (Heb. 2: 9). The Righteous One suffered the penalty of sin on behalf of the unrighteous (Gk.

dikaïos hyper adikōn) so that he might reconcile those sinners to God (1 Pet. 3: 18).

As the above passages show, there is no more well-attested doctrine in all the New Testament than the vicarious suffering of the Lord Jesus Christ on behalf of his people. Penal-substitutionary atonement is woven into the fabric of new covenant revelation from beginning to end, for it is the very heart of the gospel message. In free and willing obedience to his Father, the Lord Jesus Christ has stood in the stead of sinners, has died as a sacrifice for their sin and guilt, has propitiated the Father's wrath toward them, has reconciled them to the God for whom they were created, has redeemed them out of the bondage of sin and death, and has conquered the rule of sin and Satan in their lives. Each of those themes— sacrifice, propitiation, reconciliation, redemption, and conquest— is a different facet of Christ's substitutionary work and deserves further examination.

MacArthur, John; Mayhue, Richard. Biblical Doctrine: A Systematic Summary of Bible Truth (Kindle Locations 14334-14349). Crossway. Kindle Edition.

11 **"I am the good shepherd. The good shepherd gives His life for the sheep.**

Who are the sheep in this passage?,...

who are the ones that he gives his life for?

To whom are accomplishments of the atonement applied?

the sheep.

Who are the sheep?

John 10:2–4 (NKJV)

² But he who enters by the door is the shepherd of the sheep. ³ To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. ⁴ And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

1. The Sheep are the ones that hear the shepherd

2. They are specifically named by the Shepherd

3. They are called out of a larger sheep fold of other sheep that are not his

4. They Follow the Shepherd

John 10:9 (NKJV)

⁹ I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

5. They are Saved

6. They find all there life in the Shepherd

John 10:14 (NKJV)

¹⁴ I am the good shepherd; and I know My *sheep*, and am known by My own.

7. They are uniquely known by the shepherd

8. The Sheep uniquely know the shepherd

John 10:16 (NKJV)

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.

9. There are other sheep that will be saved that are not of this fold Israel

ie. Jew and Gentile

10. They will be saved, will hear the Gospel, will respond in Faith and Repentance

John 10:28 (NKJV)

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

11. They are given eternal life and will never perish

John 10:26–27 (NKJV)

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.

12. They are not believers

So the conclusion is that these are the ones that Believe in Christ. These are the ones that have been foreknown by the Father and Given to the Son and Drawn to the Father by the efficacious work of the Holy Spirit through the proclamation of the Gospel and the granting of Saving faith and Repentance.

These are the ones that have the Vicarious, penal, substitutionary atonement applied to them,

I. The Contrast

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

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

⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

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.

III. The Command

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.”

His Sacrifice is Intentional and Voluntary

IV. The Confusion

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?”

