

**Vicarious Sacrifice: The Predictive Future Tense becomes a Prophetic Future when Spoken by Jesus: His Prophecy of the Church Age's Universal Church & the Inclusion of Goyim with Messianic Jews: 1 Flock, 1 Shepherd; Eucharist: only Ritual in Church Age; Christmas & Easter Observances: Not Prescribed but Legitimate, They Recognize Jesus Christ as the Doors of Ingress & Egress, John 10:16**

**John 10:16a** - I have other sheep of similar characteristics [ they are not Jews, but they are sheep ], which are not functional in the dispensation of Israel; I must lead these Goyim also, ...

22. The verse continues with the next phrase, "... they shall hear My voice." This indicates that Goyim are His sheep because they "hear His voice."
23. The verb is the future middle indicative of ἀκούω (*akouō*): "they shall hear My voice." The future tense is prophetic for an event decreed to occur in future time.
24. When the predictive future is used by Jesus, it is not predictive; it is a statement from the divine decree and therefore prophetic:

**Biblical prophecy is not a look into the future and predicting what will occur, but rather a look back from the future and reporting what does occur.**

25. The Pharisees quite obviously did not understand this prophecy for, if they did, their reaction would have been demonstratively enraged.
26. The verb *akouō*, means "to hear, to understand, and to obey." The sheep that hear the gospel will express positive volition completing Phase 1 and then move into the sheepfold of the Church Age to begin Phase 2 inside the bubble.
27. The verse's final phrase is "they will become one flock, one shepherd." The phrase begins with another future middle indicative, this time of the verb γίνομαι (*ginomai*). It is the third person plural indicating that groups of an unknown number of believers will become something.
28. The context of our verse involves the present flock of Jewish believers plus the prophesied flock of Church Age believers. The present tense is futuristic which again is not predictive but prophetic of what *does* occur in the future.
29. The Lord is providing the Pharisees with a glimpse of what will happen within the next several months. Verse 16 contains several prophecies: (1) He has other sheep made up of Goyim, but not in the dispensation of Israel, (2) these Gentiles will "hear His voice," indicating positive response to the gospel, and (3) the two groups – Jew and Gentile – will join together in one flock, the royal family of God.
30. In the verse's final phrase, Jesus presents the final prophecy using assonance and asyndeton: "one flock, one shepherd."
31. Assonance is the use of close juxtaposition of similar sounds in words; asyndeton is the omission of the conjunction that would ordinarily join words or clauses.<sup>1</sup>
32. Here are the final four words of the verse in Greek:  
**μία ποιμνη, εἰς ποιμήν (*mía poimnē, heis poimēn*):**
33. The one flock – *mía poimnē* – is the feminine cardinal number: "1," and the feminine noun: "flock."

<sup>1</sup> Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "assonance" and "asyndeton."

34. The one Shepherd – *heís poimén* – is the masculine number: “1,” and the masculine noun: “Shepherd.”
35. The Body of Christ is the flock made up “neither of Jew nor Greek, neither slave nor free, neither male nor female – for all of you are one in Christ Jesus” (Galatians 3:28).
36. This speaks of union with Christ, current positional truth, top-circle assets, or the baptism of the Holy Spirit. Each of these refers to our permanent association with the Lord through faith in Him.
37. Members of the “one flock” – the sheep – are in the feminine gender indicating that they submit to the authority, leadership, and instruction of the Shepherd-in-Chief.
38. The “one Shepherd” – the Lord Jesus Christ – is in the masculine gender indicating that He will lead the sheep and they that are positive will follow Him.
39. Jesus is speaking just a few months before the crucifixion. That He will lead the sheep of the Church Age is shrouded prophecy indicting He will be resurrected.
40. The Church Age is the mystery dispensation since it was not revealed in the Old Testament and the Lord only gave hints of its arrival to His disciples.
41. The doctrines unknown to Old Testament saints include the baptism of the Holy Spirit, the inauguration of the royal family of God, the commission of royal ambassador, the priesthood of the believer, the indwelling of the Trinity, the protocol plan, and the filling of the Holy Spirit which is the divine power made available inside the bubble.
42. The four Gospels are difficult for some to interpret because it is assumed that principles and commandments pertinent to the dispensation of Israel also apply to the church.
43. The Church Age is the dispensation of no rituals with one exception: the Eucharist, which is to be observed at regular intervals.
44. There are no prescribed celebrations although Christendom has instituted the observances of Christmas, Easter, and a number lesser events that have nothing whatsoever to do with Christianity, e.g., lent.
45. It is proper to observe Christmas, Messiah’s entrance through the door of the virgin birth, and Easter, which celebrates His exit out from the door of the resurrection, ascension, and session.
46. In the parable, the Lord is instructing the Pharisees on the principles of divine love, namely, God’s love for Him because of His willingness to “lay down My life for the sheep.”
47. He proclaimed this objective in verse 15 and does so again in verse 17, upcoming.
48. Before going there we will, by popular request, recite the expanded translation of the parable for as far as we have gone. (See CR13-58)